

# بحار الأنوار

## BIHAR AL-ANWAAR

الجزء الخامس و السبعون

Volume 75

بحار الانوار الجامعة لدرر أخبار الائمة الاطهار

**Bihar Al-Anwaar – The summary of the pearls of the  
Ahadeeth of the Pure Imams<sup>asws</sup>**

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسي

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad  
Baqir Al Majlisi

## Table of Contents

CHAPTER 16 – WHAT IS COLLECTED FROM A COLLECTION OF SPEECHES OF AMIR AL MOMINEEN <sup>-asws</sup> , MAY ALLAH <sup>-azwj</sup> SEND SALAWAAT UPON HIM <sup>-asws</sup> AND UPON HIS <sup>-asws</sup> OFFSPRING .....	54
CHAPTER 17 – WHAT HAS BEEN ISSUED FROM AMIR AL-MOMINEEN <sup>-asws</sup> REGARDING THE JUSTICE IN THE APPORTIONMENT, AND PLACING THE WEALTH IN ITS (RIGHTFUL) PLACE .....	141
CHAPTER 18 – WHAT AMIR AL-MOMINEEN <sup>-asws</sup> HAD BEQUEATHED WITH AT HIS EXPIRY .....	146
CHAPTER 19 – PREACHING BY AL-HASSAN <sup>-asws</sup> BIN ALI <sup>-asws</sup> .....	152
CHAPTER 20 – PREACHING BY AL-HUSAYN <sup>-asws</sup> BIN AMIR AL-MOMINEEN <sup>-asws</sup> , MAY THE SALAWAAT OF ALLAH <sup>-azwj</sup> BE UPON THEM <sup>-asws</sup> BOTH.....	178
CHAPTER 21 – ADVICES OF ALI <sup>-asws</sup> BIN AL-HUSAYN <sup>-asws</sup> , AND HIS <sup>-asws</sup> PREACHING, AND HIS <sup>-asws</sup> WISDOM .....	197
CHAPTER 22 – ADVICE OF AL-BAQIR <sup>-asws</sup> .....	244
CHAPTER 23 – PREACHING BY AL-SADIQ JA'FAR BIN MUHAMMAD <sup>-asws</sup> , AND HIS <sup>-asws</sup> ADVICE AND HIS <sup>-asws</sup> WISDOM .....	285
CHAPTER 24 – WHAT IS REPORTED FROM AL-SADIQ <sup>-asws</sup> FROM HIS <sup>-asws</sup> ADVICE TO HIS <sup>-asws</sup> COMPANIONS .....	414
CHAPTER 25 – PREACHING BY MUSA <sup>-asws</sup> BIN JA'FAR <sup>-asws</sup> AND HIS <sup>-asws</sup> WISDOM .....	436
CHAPTER 26 – PREACHING BY AL-REZA <sup>-asws</sup> .....	480
CHAPTER 27 – PREACHING BY ABU JA'FAR MUHAMMAD <sup>-asws</sup> BIN ALI AL-JAWAD <sup>-asws</sup> , MAY THE SALAWAAT OF ALLAH <sup>-azwj</sup> UPON HIM <sup>-asws</sup> .....	514
CHAPTER 28 – PREACHING OF ABU AL-HASSAN <sup>-asws</sup> THE 3 <sup>RD</sup> AND HIS <sup>-asws</sup> WISDOM ....	525
CHAPTER 29 – PREACHING BY ABU MUHAMMAD AL-ASKARI <sup>-asws</sup> AND HIS <sup>-asws</sup> LETTERS TO HIS <sup>-asws</sup> COMPANIONS .....	535
CHAPTER 30 – PREACHING BY AL-QAIM <sup>-ajfj</sup> AND HIS <sup>-ajfj</sup> RULING .....	551
CHAPTER 31 – ADVICE BY AL MUFAZZAL BIN UMAR TO A GROUP OF SHIAS .....	553
CHAPTER 32 – STORY OF BILOWHER AND YUZASUF .....	558
CHAPTER 33 – MISCELLANEOUS PREACHING AND RULINGS .....	666



50- وَ بِحَدِّ الْإِسْنَادِ، حُطْبَةٌ لَهُ ع الْحَمْدُ لِلَّهِ تَحْمَدُهُ تَسْبِيحاً وَ مُجْدَهُ تَمَجِيداً نُكْبِرُ عَظَمَتَهُ لِعِزِّ جَلَالِهِ وَ تَهْلِيلُهُ تَهْلِيلًا مُوَجَّداً مُخْلِصاً وَ نَشْكُرُهُ فِي مَصَانِعِهِ الْحُسْنَى

And by this chain –

‘A sermon of his<sup>-asws</sup>: ‘The Praise is for Allah<sup>-azwj</sup>! We<sup>-asws</sup> praise Him<sup>-azwj</sup> Glorifying, and we<sup>-asws</sup> glorify Him<sup>-azwj</sup> with a mighty glorification due to the Might of His<sup>-azwj</sup> Majesty, and we extol His<sup>-azwj</sup> Oneness with extollations of a sincere unitarian, and we<sup>-asws</sup> thank Him<sup>-azwj</sup> regarding His<sup>-azwj</sup> excellent Making.

أَهْلَ الْحَمْدِ وَ النَّبَاءِ الْأَعْلَى وَ نَسْتَغْفِرُهُ لِلْحَتِّ مِنَ الْخَطَايَا وَ نَسْتَغْفِيهِ مِنْ مَتَّحِ ذُنُوبِ الْبَلَايَا وَ نُؤْمِنُ بِاللَّهِ يَقِيناً فِي أَمْرِهِ وَ نَسْتَهْدِي بِالْهُدَى الْعَاصِمِ الْمُنْقِذِ الْعَازِمِ بِعَزَمَاتِ خَيْرِ قَدَرٍ مُوجِبِ فَضْلِ عَدْلِ فَضَاءٍ نَافِذٍ بِقُوَّةٍ سَابِقِ بِسَعَادَةِ فِي كِتَابٍ كَرِيمٍ مَكْنُونٍ

He<sup>-azwj</sup> is deserving of the praise and the lofty extollations, and we<sup>-asws</sup> seek His<sup>-azwj</sup> Forgiveness for corrosiveness of the mistakes (sins), and seek His<sup>-azwj</sup> Excuse from the occasional sins of the afflictions, and we<sup>-asws</sup> believe in Allah<sup>-azwj</sup> (being) reassured regarding His<sup>-azwj</sup> Commands, and we<sup>-asws</sup> seek His<sup>-azwj</sup> Guidance, the Protecting, the Saving, the Determined with the determinations, goodly Measured, Obligating, Decisive, Just, Spacious, Implementing with success, preceding with happiness in the Hidden Benevolent Book.

وَ نَعُوذُ بِاللَّهِ مِنْ مَضِيْقِ مَضَائِقِ الشُّبُلِ عَلَى أَهْلِهَا بَعْدَ اتِّسَاعِ مَنَاجِحِ الْحَقِّ لِطَمَسِ آيَاتِ مُنِيرِ الْهُدَى بِأَبْسِ ثِيَابِ مَضَلَّاتِ الْفِتَنِ

And we<sup>-asws</sup> seek Refuge with Allah<sup>-azwj</sup> from the narrowness of the narrow ways upon its people after the widening of manifestos of truth, blurring the radiant signs of guidance by wearing the clothes of dilemmas of Fitna.

وَ نَشْهَدُ غَيْرَ اِزْتِيَابِ خَالٍ دُونَ يَقِينِ مُخْلِصٍ بِأَنَّ اللَّهَ وَاحِدٌ مُوَحَّدٌ وَنِيٌّ وَعُدَّةٌ وَثِيْقٌ وَعَقْدَةٌ صَادِقَةٌ قَوْلُهُ- لَا شَرِيكَ لَهُ فِي الْأَمْرِ وَ لَا وِلِيٌّ لَهُ مِنَ الدَّلِيلِ نُكْبِرُهُ تَكْبِيراً- لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

And we<sup>-asws</sup> testify without suspicions of a state below sincere certainty that Allah<sup>-azwj</sup> is One, Individual. He<sup>-azwj</sup> Fulfils His<sup>-azwj</sup> Promise and His<sup>-azwj</sup> Ties are strong, His<sup>-azwj</sup> Words are true. There is neither any associate for Him<sup>-azwj</sup> in the Command nor is there any guardian for Him<sup>-azwj</sup> from the disgrace. We<sup>-asws</sup> extolled His<sup>-azwj</sup> Greatness with Takbeer. There is no god except He<sup>-azwj</sup>, the Mighty, the Wise.

وَ نَشْهَدُ أَنَّ مُحَمَّدًا ص عَبْدُهُ بَعِثَ اللَّهُ لِرُوحِيهِ وَ نَبِيِّهِ بَعِينِهِ وَ رَسُولُهُ بِنُورِهِ مُجِيباً مُدَكِّراً مُؤَدِّباً مُبْقِياً مَصَابِيحَ شُهَبٍ ضِيَاءٍ مُبْصِرٍ وَ مَاجِحاً مَاحِقاً مُزْهِقاً رُسُومَ أَبَاطِيلِ

And we<sup>-asws</sup> testify that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servants. Allah<sup>-azwj</sup> Sent him<sup>-saww</sup> for His<sup>-azwj</sup> Revelation and His<sup>-azwj</sup> News, Appointing him<sup>-saww</sup>, and he<sup>-saww</sup> is His<sup>-azwj</sup> Rasool<sup>-saww</sup> and His<sup>-azwj</sup> Noor, Answered, Mentioned, performer, lamps of meteors illuminating, making insightful, an effacer, obliterator, vanisher of false rituals.

خَوْضِ الْخَائِضِينَ بِدَارِ اِشْتِيَابِكَ ظَلَمَةٍ كُفْرٍ دَامِسٍ فَجَلَا عَوَاشِيِ أَظْلَامِ لِحْيِي رَاكِدٍ بِتَفْصِيلِ آيَاتِهِ مِنْ بَعْدِ تَوْصِيلِ قَوْلِهِ وَ فَصَّلَ فِيهِ الْقَوْلَ لِلذَّاكِرِينَ بِمُحْكَمَاتٍ مِنْهُ بَيِّنَاتٍ وَ مُشْتَبِهَاتٍ يَتْبَعُهَا الرَّائِعُ قَلْبُهُ اِتِّبَاعَ التَّأْوِيلِ تَعَرُّضاً لِلْفِتَنِ وَ الْفِتْنُ مُحِيطَةٌ بِأَهْلِهَا

A wading for the wading ones with a house of clashes, its darkness is deep Kufr, so he<sup>-saww</sup> cleared the opaque darkness, stagnant, pungent, by the decisiveness of his<sup>-saww</sup> signs from after the arrival of his<sup>-saww</sup> words; and he<sup>-saww</sup> decided the word for the reminded ones, by the Decisive (Verses) from it, proofs, and Allegorical (Verses) followed by the deviant heart seeking the interpretation, exposing to the Fitna encompassing its people.

وَالْحَقُّ نَهْجٌ مُسْتَنِيرٌ مَنْ يُطِيعِ الرَّسُولَ يُطِيعِ اللَّهَ وَ مَنْ يُطِيعِ اللَّهَ يَسْتَحِقِّ الشُّكْرَ مِنَ اللَّهِ بِحُسْنِ الْجَزَاءِ وَ مَنْ يُعْصِ اللَّهَ وَ رَسُولَهُ يُعَايِنُ عُسْرَ الْحِسَابِ لَدَى الْيَقَاءِ قَضَاءً بِالْعَدْلِ عِنْدَ الْقِصَاصِ بِالْحَقِّ يَوْمَ إِفْضَاءِ الْخَلْقِ إِلَى الْخَالِقِ

And the truth is a peak, irradiating. The one who obeys the Rasool<sup>-saww</sup> has obeyed Allah<sup>-azwj</sup>, and the one who obeys Allah<sup>-azwj</sup> deserves the Appreciation from Allah<sup>-azwj</sup> with excellent Recompense, while the one who disobeys Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> will witness the difficult Reckoning at the meeting, a Decree with the justice during the retaliation with the truth on a Day the creatures will be going to the Creator.

أَمَّا بَعْدُ فَمُنْصِبٌ سَامِعٌ لِرِوَاعِظٍ نَفَعَهُ إِنْصَاتُهُ وَ صَامِتٌ ذُو لُبٍ شَغَلَ قَلْبُهُ بِالْفِكْرِ فِي أَمْرِ اللَّهِ حَتَّى أَنْبَصَرَ فَعَرَفَ فَضْلَ طَاعَتِهِ عَلَى مَعْصِيَتِهِ وَ شَرَفَ نَهْجِ ثَوَابِهِ عَلَى اخْتِلَالٍ مِنْ عِقَابِهِ

As for after, a silent one listening to preaching, his silence will benefit him, and a silent one with understanding pre-occupies his heart with the contemplation regarding the Commands of Allah<sup>-azwj</sup> until he is insightful, so he recognises the merits of obeying Him<sup>-azwj</sup> upon disobeying Him<sup>-azwj</sup>, and the nobility of the peak of His<sup>-azwj</sup> Rewards over the release of His<sup>-azwj</sup> Punishment.

وَ مُخْبِرٌ النَّائِلُ رِضَاهُ عِنْدَ الْمُسْتَوْجِبِينَ غَضَبُهُ عِنْدَ تَرَائِلِ الْحِسَابِ وَ شَتَّى بَيْنَ الْمُحْضَلَّتَيْنِ وَ بَعِيدٌ تَقَارُبٌ مَا بَيْنَهُمَا أَوْصِيَكُمْ بِتَقْوَى اللَّهِ بَارِي الْأَرْوَاحِ وَ فَالِقِ الْإِصْبَاحِ.

And an informed, the achiever of His<sup>-azwj</sup> Satisfaction at the obligation of His<sup>-azwj</sup> Wrath during the decline of the Reckoning, and a difference between the two traits, and a distant one drawing closer what is between the two. I<sup>-asws</sup> advise you all with fearing Allah<sup>-azwj</sup> the Creator of the souls, and Splitter of the skies".<sup>2</sup>

51- مِنْ كِتَابِ مَطَالِبِ السُّئُولِ، لِمُحَمَّدِ بْنِ طَلْحَةَ مِنْ كَلَامِ أَمِيرِ الْمُؤْمِنِينَ عِزِّ دِينِي بِمَا أَقُولُ رَهِيْنَةً وَ أَنَا بِهِ زَعِيمٌ إِنَّ مَنْ صَرَّحْتُ لَهُ الْعَيْزُ عَمَّا بَيْنَ يَدَيْهِ مِنَ الْمَثَلَاتِ حَجَرَهُ التَّقْوَى عَنْ تَفَحُّمِ الشُّبُهَاتِ

From the book 'Matalib Al Saoul' of Muhammad Bin Talha,

'From a speech of Amir Al-Momineen<sup>-asws</sup>: 'It is my<sup>-asws</sup> guarantee with what I<sup>-asws</sup> am saying, a pledge, and I<sup>-asws</sup> am responsible of it. One to whom the lessons have declared to him about what is in front of him, from the examples, would be prevented by the piety from storming into the suspicions.

أَلَا وَ إِنَّ الْخَطَايَا خَيْلٌ شُمْسٌ حُجِلَ عَلَيْهَا أَهْلُهَا وَ خَلِعَتْ لِحْمُهَا فَتَفَحَّمَتْ بِهِمْ فِي النَّارِ

<sup>2</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 50

Indeed, and the sins are unruly horses carrying its people upon it, and their reins are loose, and they plummet with them into the Fire.

أَلَا وَ إِنَّ التَّقْوَى مَطَايَا ذُلَّلٌ حُمِلَ عَلَيْهَا أَهْلُهَا وَ أُعْطُوا أَرْمَتَهَا فَأَوْرَدَتْهُمْ الْجَنَّةَ حَقٌّ وَ بَاطِلٌ وَ لِكُلِّ أَهْلٍ فَلَيْنٌ أَمْرَ الْبَاطِلِ لَقَدِيمًا فَعَلٌ وَ لَيْنٌ فَلِ الْحَقِّ فَالْرَيْبَا  
وَ لَعَلَّ وَ لَقَلَّمَا أَدْبَرَ شَيْءٌ فَأَقْبَلَ

Indeed! And surely the piety is a well-trained horse carrying its people upon it and they are given its reins, and they arrive with them to the Paradise. Truth and falsehood, and for each there are people. So, if the matter is false, then it has been done such since ancient times, and even if the truth was little, sometimes, and perhaps, and scarcely does a thing which has turned around (gone), would return’.

لَقَدْ شَغِلَ مِنَ الْجَنَّةِ وَ النَّارِ أَمَامَهُ سَاعٍ سَرِيعٍ نَجَا وَ طَالِبٍ بَطِيءٍ رَجَا وَ مُقَصِّرٍ فِي النَّارِ هَوَى الْيَمِينِ وَ الشِّمَالِ مَضَلَّةً وَ الطَّرِيقُ الْوَسْطَى هِيَ الْجَادَةُ عَلَيْهَا  
بَاقِيَ الْكِتَابِ وَ آثَارُ النَّبُوَّةِ وَ مِنْهَا مَنْقَدُ السُّنَّةِ وَ إِلَيْهَا مَصِيرُ الْعَاقِبَةِ

He is pre-occupied, the one who the Paradise and the Fire are in front of him; a quick striver will attain salvation while a sluggish seeker hopes, and the derogator collapses in the Fire; the right and the left are strayers while the middle road is the main path. Upon it remains the Book and the Ahadeeth of the Prophet<sup>-saww</sup>, and from it the Sunnah is implement, and to it are destined the end-results.

هَلَكَ مَنْ ادَّعَى وَ حَابَ مِنْ افْتَرَى وَ حَسِرَ مَنْ بَاعَ الْآخِرَةَ بِالْأُولَى وَ لِكُلِّ نَبِيٍّ مُسْتَقَرٌّ وَ كُلُّ مَا هُوَ آتٍ قَرِيبٌ.

Destroyed is the one who claims, and disappointed is the one who fabricates, and he incurs loss the one who sells the Hereafter for the former (the world), and for every prophecy is a fixed term, and all what is to come is nearby’.<sup>3</sup>

52- وَ مِنْهُ، لَقَدْ جَاهَرْتُمْ الْعَيْزُ وَ زُجِرْتُمْ بِمَا فِيهِ مُزْدَجَرٌ وَ مَا يُبْلَغُ عَنِ اللَّهِ بَعْدَ رُسُلِ اللَّهِ إِلَّا الْبَشَرُ

And from it: ‘I<sup>-asws</sup> have been outspoken to you all with the lessons and have rebuked you with what there is reprehension in it, and no one will deliver on behalf Rasool-Allah<sup>-azwj</sup> except Al-Bashar.

أَلَا وَ إِنَّ الْعَايَةَ أَمَامَكُمْ وَ إِنَّ وَرَاءَكُمْ السَّاعَةَ تَحْدُوكُمْ تَحْفَمُوا تَلْحَقُوا فَإِنَّمَا يُنْتَظَرُ بِأَوْلِيكُمْ آخِرَتُكُمْ.

Indeed, and the peak is in front of you, and behind you is the Hour limiting you. Lighten up, you will be joining, for rather your latter ones are being awaited by your former ones!’<sup>4</sup>

53- وَ قَالَ عَ يَوْمًا وَ قَدْ أَخَذَقَ النَّاسُ بِهِ أُحَدِّثُكُمْ الدُّنْيَا فَإِنَّمَا مَنْزِلٌ فَلُغَةٍ وَ لَيْسَتْ بِدَارِ جُجَعَةٍ هَانَتْ عَلَى رَيْبَا فَخَلَطَ خَيْرَهَا بِشَرِّهَا وَ خَلَّوَهَا بِمُرَّهَا

And I<sup>-asws</sup> caution you all of the world, for it is at the status of temporary (accommodation), and it isn’t a house for acquisition. A house which is lowly unto its Lord<sup>-azwj</sup>. He<sup>-azwj</sup> has Mingled

<sup>3</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 15 H 51

<sup>4</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 15 H 52

its Permissible with its Prohibited, and its good with its evil, and its life with its death, and its sweet with its bitter.

لَمْ يَضَعَهَا لِأَوْلِيَائِهِ وَ لَا يَضِنَّ بِهَا عَلَى أَعْدَائِهِ وَ هِيَ دَارٌ مَرَّةً لَا دَارٌ مُسْتَقَرًّا وَ النَّاسُ فِيهَا رَجُلَانِ رَجُلٌ بَاعَ نَفْسَهُ فَأَوْبَقَهَا وَ رَجُلٌ ابْتَاعَ نَفْسَهُ فَأَعْتَقَهَا

He<sup>-azwj</sup> has neither Placed it for His<sup>-azwj</sup> friends nor has He<sup>-azwj</sup> been miserly with upon His<sup>-azwj</sup> enemies, and it is a house of passing by not a house to settle in, and the people in it are two (types of) people – one who sells his soul so he destroys it, and a man who buys his soul and sets it free.

إِنْ أَعْدَوْدَبَ مِنْهَا جَانِبٌ فَحَلَا أَمْرٌ مِنْهَا جَانِبٌ فَأَوْبَى أَوْلَهَا عَنَاءٌ وَ أَحْرَها فَنَاءٌ مَنِ اسْتَعْنَى فِيهَا فُتِنَ وَ مَنِ انْتَقَرَ فِيهَا حَزِنَ مَنْ سَاعَاها فَأَتَتْهُ وَ مَنْ قَعَدَ عَنَهَا أَتَتْهُ

And if a side from it is pleasant and sweet, (another) side from it would be a bitter plague. Its beginning is fatigue and its end is annihilation. One who is rich in it is tempted, while the one who is impoverished in it grieves. One who strives for it, loses it, and the one who sits back from it, it will come to him.

وَ مَنْ أَبْصَرَ فِيهَا بَصْرَتَهُ وَ مَنْ أَبْصَرَ إِلَيْهَا أَعْمَتَهُ فَالْإِنْسَانُ فِيهَا عَرَضٌ الْمَنَائِمَا مَعَ كُلِّ جَزَعَةٍ شَرَقٌ وَ مَعَ كُلِّ أَكْلَةٍ عُصَصٌ- لَا تُنَالُ مِنْهَا نِعْمَةٌ إِلَّا بِفِرَاقِ الْآخَرَى.

And the one who is insightful in it, sees it, while the one who looks at it, it will blind him. In it the human being is an aim of the death. Along with every gulp there is choking and with every morsel there is choking. A bounty from it cannot be achieved except by separation of another”<sup>5</sup>

54- وَ قَالَ يَوْمًا فِي مَسْجِدِ الْكُوفَةِ وَ عِنْدَهُ وَجُوهُ النَّاسِ أَيُّهَا النَّاسُ إِنَّا قَدْ أَصْبَحْنَا فِي دَهْرٍ عَنُودٍ وَ زَمَنٍ شَدِيدٍ يُعَدُّ فِيهِ الْمُحْسِنُ مُسِيئًا وَ يَزْدَادُ الظَّالِمُ فِيهِ عُتُودًا- لَا نَنْتَفِعُ بِمَا عَلِمْنَا وَ لَا نَسْأَلُ عَمَّا جَهِلْنَا وَ لَا نَتَخَوَّفُ قَارِعَةً حَتَّى نَحُلَّ بِنَا

And he<sup>-asws</sup> said one day in the Masjid of Al-Kufa, and there were faces of (important) people in his<sup>-asws</sup> presence: ‘O you people! We have come to be in an era of stubbornness, and severely difficult times. The good doer is counted in it as an evil doer, and in it the oppressor is being increasingly excessive. Neither are we benefitting from what we know nor are we asking about what we are ignorant of, nor are we fearing a calamity until it befalls upon us.

وَ النَّاسُ عَلَى أَرْبَعَةِ أَصْنَافٍ مِنْهُمْ مَنْ لَا يَمْنَعُهُ الْفُسَادُ فِي الْأَرْضِ إِلَّا مَهَانَةً نَفْسِهِ وَ كِلَالَةً حَدِيثِهِ وَ نَضِيبُ وَفْرِهِ

The people are upon four types – From them is one whom nothing prevents him from the mischief in the earth except meekness (gentleness) of his self, and the weakness of his limitations, and lack of plentiful (wealth).

وَ مِنْهُمْ الْمُصْلِحُ بِسَيِّئِهِ الْمُغْلِبُ بِشَرِّهِ وَ الْمُجْلِبُ بِحَيْلِهِ وَ رَجُلٌ قَدْ أَهْلَكَ نَفْسَهُ وَ أَوْبَقَ دِينَهُ لِحَطَامِ يَنْتَهِيهِ أَوْ مِقْنَبِ يَفُودُهُ أَوْ مِنْبَرٍ يَفْرَعُهُ وَ لَيْسَ الْمُنَجَّرُ أَنْ تَرَى الدُّنْيَا لِنَفْسِكَ تَمَنَّا وَ بِمَا لَكَ عِنْدَ اللَّهِ عَوْضًا

<sup>5</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 15 H 53

And from them is the one who overcomes with his sword, and is open with his evil, and the fetcher with his cavalry and his infantry. He has sold his soul and ruined his religion for the wealth he seizes, or an army he leads, or a pulpit he can ascend, and evil is the trade that he sees the world to be a price for his soul, and from what there is for you in the Presence of Allah<sup>-azwj</sup> as compensation.

وَمِنْهُمْ مَنْ يَطْلُبُ الدُّنْيَا بِعَمَلِ الآخِرَةِ وَ لَا يَطْلُبُ الآخِرَةَ بِعَمَلِ الدُّنْيَا قَدْ طَأَمَنَ مِنْ شَحْصِهِ وَ قَارَبَ مِنْ حَطْوِهِ وَ شَمَّرَ مِنْ نُوبِهِ وَ زَحْرَفَ مِنْ نَفْسِهِ لِلْأَمَانَةِ وَ اتَّخَذَ سِرَّ اللَّهِ تَعَالَى ذَرِيعَةً إِلَى الْمَعْصِيَةِ

And from them is one who seeks the word by the work of the Hereafter, and he does not seek the Hereafter with the work of the world. He reassures himself and small is his steps, and rolls up his clothes, and adorns himself for the entrustments, and takes the Veil of Allah<sup>-azwj</sup> as a means to the disobedience.

وَمِنْهُمْ مَنْ أَقْعَدَهُ عَنْ طَلَبِ الْمُلْكِ ضُغُولُهُ نَفْسِهِ وَ انْقِطَاعُ سَبَبِهِ فَمَصْرَنَهُ الْحَالُ عَلَى خَالِهِ فَتَحَلَّى بِاسْمِ الْقِنَاعَةِ وَ تَزَيَّنَ بِلِبَاسِ أَهْلِ الزَّهَادَةِ وَ لَيْسَ مِنْ ذَلِكَ فِي مِرَاجٍ وَ لَا مَعْدَى

And from them is one sits back from seeking the kingdom due to weakness of his self, and cutting off of his causes, so the situation reduces him to be upon his state. He gives it the name of contentment and adorns with the apparent of the ascetic people, and he isn't from that in neither any exuberance (energy) nor any such quality.

وَ بَقِيَ رِجَالٌ غَضُّ أَبْصَارِهِمْ ذِكْرَ الْمَرْجِعِ وَ أَرَاقَ دُمُوعِهِمْ خَوْفُ الْمَحْشَرِ فَهُمْ بَيْنَ شَرِيدٍ نَائٍ وَ حَائِفٍ مَقْمُوعٍ وَ سَاكِتٍ مَكْمُومٍ وَ ذَاعٍ مُخْلِصٍ وَ تَكْلَانٍ مُوجِعٍ قَدْ أَحْمَلَتْهُمْ التَّقِيَّةَ وَ شَمَلَتْهُمْ الدَّلَّةَ

And there remains men who close their eyes remembering the return, and their tears flow in fear of the Resurrection. They are between a displaced club, and fearfully suppressed, and gagged into silence, and sincerely supplicating, and in painful bereavement. The dissimulation has deactivated them, and the humiliation has covered them.

فَهُمْ فِي بَحْرِ أُجَاجٍ أَفْوَاهُهُمْ حَامِرَةٌ وَ قُلُوبُهُمْ قَرِحَةٌ قَدْ وَعَظُوا حَتَّى مَلُّوا وَ فُهِرُوا حَتَّى ذَلُّوا وَ قُتِلُوا حَتَّى قَلُّوا

Thus, they are in a bitter ocean, their mouths are closed tight, and their hearts are sore. They advised until they were fed up, and they were coerced until they were humiliated, and they were killed until they were few (left).

فَلْتَكُنِ الدُّنْيَا عِنْدَكُمْ أَصْغَرَ مِنْ حُتَالَةِ الْقَرْظِ وَ فُرَاضَةِ الْجِلْمِ وَ اتَّعِظُوا بِمَنْ كَانَ قَبْلَكُمْ قَبْلَ أَنْ يَتَّعِظَ بِكُمْ مَنْ بَعْدَكُمْ وَ ارْضُوهَا دَمِيمَةً فَإِنَّهَا رَفِضَتْ مَنْ كَانَ أَشْغَفَ بِهَا مِنْكُمْ

So, let the world be smaller in your eyes than rubbish scum, and leather trimmings, and take advice from the ones who were before you, before advice is taken from you by the ones to come after you, and refuse it reprehensibly for it has rejected the ones who were more in love with it than you are!

فَيَا مَا أَعَزَّ خِدَاعَهَا مُرْضِعَةً وَ يَا مَا أَضْرَّ نِكَالَهَا فَاطِمَةً.



O how deceptive are its deceptions to breast-feed, and O how harmful are its bruises as a weaning!"<sup>6</sup>

55- وَ قَدْ نَقَلَ عَنْهُ ع أَنَّهُ قَالَ وَ قَدْ اجْتَمَعَ حَوْلَهُ خَلْقٌ كَثِيرٌ اتَّقُوا اللَّهَ فَمَا لِحَلِقِ امْرُؤٍ عَبْتًا فَيَلْهُو وَ لَا تُرِكَ سُدَى فَيَلْغُو

And it has been transmitted from him<sup>-asws</sup> having said, and a lot of people had gathered around him<sup>-asws</sup>: 'Fear Allah<sup>-azwj</sup>, for a person has not been Created in vain so he plays around, nor has he been left neglected so he becomes nonsensical.

وَ مَا دُنْيَاهُ الَّتِي تَحْسَنَتْ لَهُ بِخَلْفٍ مِنَ الْآخِرَةِ الَّتِي قَبَّحَهَا سُوءُ ظَنِّهِ عِنْدَهُ وَ مَا الْمَعْرُورُ بِخُرْفِهَا الَّذِي يَبْجَاحُ مِنْ عَذَابِ رَبِّهِ عِنْدَ مَرَدِّهِ إِلَيْهِ.

And how much his world which has been deemed good to him is opposite from the Hereafter which his evil thoughts have deemed it as ugly in his view! And the one deceived by its decorations will not be saved from the Punishment of his Lord<sup>-azwj</sup> during his return to Him<sup>-azwj</sup>"<sup>7</sup>

56- وَ قَالَ ع عَلَيْنَا بِالْعِلْمِ فَإِنَّهُ صِلَةٌ بَيْنَ الْإِخْوَانِ وَ دَالٌّ عَلَى الْمُرُوءَةِ وَ تُحْفَةٌ فِي الْمَجَالِسِ وَ صَاحِبٌ فِي السَّفَرِ وَ مُؤَيِّنٌ فِي الْعُرْبَةِ وَ إِنَّ اللَّهَ تَعَالَى يُحِبُّ الْمُؤْمِنَ الْعَالِمَ الْفَقِيهَ الرَّاهِدَ الْحَاشِعَ الْحَيِّ الْعَلِيمَ الْحَسَنَ الْخَلْقَ الْمُقْتَصِدَ الْمُتَصِفَ.

And he<sup>-asws</sup> said: 'Upon you all it to be with knowledge, for it is a connection between the brethren, and points upon the personality, and is a gift in the gatherings, and a companion in the journey, and a comforter in the estrangement; and Allah<sup>-azwj</sup> the Exalted Loves the scholar, the understanding, the ascetic, the humble, the lively, the knowledgeable, one of good manners, the moderate, the fair"<sup>8</sup>

57- وَ قَالَ ع مَنْ تَوَاضَعَ لِلْمُتَعَلِّمِينَ وَ دَلَّ لِلْعُلَمَاءِ سَادَ بِعِلْمِهِ فَالْعِلْمُ يَرْفَعُ الْوَضِيعَ وَ تَرْكُهُ يَضَعُ الرَّفِيعَ

And he<sup>-asws</sup> said: 'One who is revering (respecting) students and humbles to the scholars will prevail with his knowledge, for the knowledge raises the lowly while neglecting it drops the raised ones.

وَ رَأْسُ الْعِلْمِ التَّوَاضُّعُ وَ بَصَرُهُ الْبِرَاءَةُ مِنَ الْحَسَدِ وَ سَمْعُهُ الْفَهْمُ وَ لِسَانُهُ الصِّدْقُ وَ قَلْبُهُ حُسْنُ النِّيَّةِ وَ عَقْلُهُ مَعْرِفَةُ أَسْبَابِ الْأُمُورِ

And the head of knowledge is humility, and its eyes is the disavowing from the envy, and its ears is the understanding, and its tongue is the truthfulness, and its heart is the good intention, and its intellect is recognising the causes of matters.

وَ مِنْ ثَمَرَاتِهِ التَّقْوَى وَ اجْتِنَابُ الْهَوَى وَ اتِّبَاعُ الْهُدَى وَ مُجَانَبَةُ الدُّنُوبِ وَ مَوَدَّةُ الْإِخْوَانِ وَ الْإِسْتِمَاعُ مِنَ الْعُلَمَاءِ وَ الْقَبُولُ مِنْهُمْ

And from its fruits is the piety, and shunning the personal desires, and following the guidance, and shunning the sins, and cordiality with the brethren, and the listening intently from the scholars and the accepting from them.

<sup>6</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 54

<sup>7</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 55

<sup>8</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 56

وَمِنْ تَمَرَاتِهِ تَرْكُ الْإِنْتِقَامِ عِنْدَ الْقُدْرَةِ وَاسْتِغْبَاحُ مُقَارَفَةِ الْبَاطِلِ وَاسْتِحْسَانُ مُتَابَعَةِ الْحَقِّ وَقَوْلُ الصِّدِّيقِ وَالتَّجَانُّبُ عَنِ سُورٍ فِي عَقْلِهِ وَعَنْ فِعْلٍ مَا يُعْتَبَرُ نَدَامَةً

And from its fruits is neglecting the revenge during the power, and uglifying the perpetration of the falsehood, and approving following the truth and the truthful word, and the forsaking from cheerfulness during heedlessness, and from doing what would result in regret.

وَالْعِلْمُ يَزِيدُ الْعَاقِلَ عَقْلاً وَ يُورِثُ مُتَعَلِّمَهُ صِفَاتٍ حَمْدٍ فَيَجْعَلُ الْحَلِيمَ أَمِيرًا وَ ذَا الْمَشُورَةِ وَزَيْرًا وَ يَمْتَعُ الْحِرْصَ وَ يَخْلَعُ الْمَكْرَ وَ يُبِيثُ الْبُخْلَ وَ يَجْعَلُ مُطَلِّقَ الْوَحْشِ مَأْسُورًا وَ بَعِيدَ السَّدَادِ قَرِيبًا.

And the knowledge increases the intellectual in intellect, and inherits its learner in praiseworthy qualities, so he would make the forbearing as a commander, and the one with consultation (ability) as a minister, and he will repress the greed, and vacate the plotting, and kill off the miserliness, and he will make the free wildness a captive, and the far guidance as near".<sup>9</sup>

58- وَ قَالَ ع الْعَقْلُ عَقْلَانِ عَقْلُ الطَّبِيعِ وَ عَقْلُ التَّجْرِبَةِ وَ كِلَاهُمَا يُؤَدِّي إِلَى الْمُنْفَعَةِ وَ الْمُؤْتُوهُ بِهِ صَاحِبُ الْعَقْلِ وَ الدِّينِ

And he<sup>asws</sup> said: ‘The intellect is two (types of) intellects – a natural intellect and an intellect of experimentation, and each of these leads to the benefit and the owner of the intellect and the religion can trust with it.

وَ مَنْ فَاتَهُ الْعَقْلُ وَ الْمُرُوءَةُ فَرَأَسَ مَالِهِ الْمَعْصِيَةَ وَ صَدِيقُ كُلِّ امْرِئٍ عَقْلُهُ وَ عَدُوُّهُ جَهْلُهُ وَ لَيْسَ الْعَاقِلُ مَنْ يَعْرِفُ الْخَيْرَ مِنَ الشَّرِّ وَ لَكِنَّ الْعَاقِلَ مَنْ يَعْرِفُ خَيْرَ الشَّرِّينِ

And the one who loses the intellect, so the capital of his wealth is the disobedience; and a friend of every person is his intellect, and his enemy is ignorance; and the intellectual isn't the one who recognises the good from the evil, but the intellectual is the one who recognises the better of the two evils.

وَ مُجَاسَسَةُ الْعُقَلَاءِ تَزِيدُ فِي الشَّرَفِ وَ الْعَقْلُ الْكَامِلُ قَاهِرُ الطَّبِيعِ السَّوِّءِ وَ عَلَى الْعَاقِلِ أَنْ يُحْصِيَ عَلَى نَفْسِهِ مَسَاوِيَهَا فِي الدِّينِ وَ الرَّأْيِ وَ الْأَخْلَاقِ وَ الْأَدَبِ فَيَجْمَعُ ذَلِكَ فِي صَدْرِهِ أَوْ فِي كِتَابٍ وَ يَعْمَلُ فِي إِزَالَتِهَا.

And gatherings of the intellectuals increase in the nobility; and the perfect intellect is a subduer of the evil nature; and it is upon the intellectual that he counts against himself its sameness in the religion, and the opinion, and the manners, and the etiquettes, so he gathers that in his chest, or in a book and acts during its decline".<sup>10</sup>

59- وَ قَالَ ع الْإِنْسَانُ عَقْلٌ وَ صُورَةٌ فَمَنْ أَحْطَأَهُ الْعَقْلُ وَ لَرِمَتْهُ الصُّورَةُ لَمْ يَكُنْ كَامِلًا وَ كَانَ بِمَنْزِلَةِ مَنْ لَا رُوحَ فِيهِ وَ مَنْ طَلَبَ الْعَقْلَ الْمُتَعَارَفَ فَلْيَعْرِفْ صُورَةَ الْأُصُولِ وَ الْفُضُولِ فَإِنَّ كَثِيرًا مِنَ النَّاسِ يَطْلُبُونَ الْفُضُولَ وَ يَضَعُونَ الْأُصُولَ فَمَنْ أَحْرَزَ الْأُصُولَ ائْتَمَى بِهِ عَنِ الْقُضْلِ

<sup>9</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 57

<sup>10</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 58

And he<sup>asws</sup> said: 'The human being is intellect and image. The one whom the intellect errs him and the image necessitates him, he would not be perfect, and he would be at the status of the one having no soul in him; and the one who seeks the familiar intellect, let him recognise image of the origin and the surplus, for most of the people are seeking the surplus and are wasting the original. The one who guards the original will suffice with it from (not having) the surplus.

وَ أَصْلُ الْأُمُورِ فِي الْإِنْفَاقِ طَلَبُ الْخَلَالِ لِمَا يُنْفِقُ وَ الرَّفْقُ فِي الطَّلَبِ وَ أَصْلُ الْأُمُورِ فِي الدِّينِ أَنْ يَتَعَمَدَ عَلَى الصَّلَوَاتِ وَ يَجْتَنِبَ الْكِبَائِرَ وَ الزَّمَّ ذَلِكَ لُرُومَ مَا لَا غِنَى عَنْهُ طَرَفَةٌ عَيْنٍ وَ إِنَّ حُرْمَتَهُ هَلْكَ فَإِنْ جَاوَزْتَهُ إِلَى الْفُحْهِ وَ الْعِبَادَةِ فَهُوَ الْخَطُ

And the origin of matters is in seeking the Permissible for what one can spend, and the gentleness in the seeking, while the origin of the matters in religion is that one depends upon the Salats, and shuns the major sins, and necessitates that with a necessitation of what there is avoidance from it for the blink of an eye, and if you deprive it, it will perish. If you were to exceed it to the understanding and the worship, it is the good fortune.

وَ إِنَّ أَصْلَ الْعَقْلِ الْعَفَافُ وَ تَمَرَّتُهُ الْبِرَاءَةُ مِنَ الْأَثَامِ وَ أَصْلُ الْعَفَافِ الْقَنَاعَةُ وَ تَمَرَّتَهَا قِلَّةُ الْأَحْزَانِ وَ أَصْلُ النَّجْدَةِ الْقُوَّةُ وَ تَمَرَّتَهَا الطَّفَرُ وَ أَصْلُ الْعَقْلِ الْقُدْرَةُ وَ تَمَرَّتَهَا السُّرُورُ

And the origin of the intellect is the chastity and its fruit is the disavowing from the sins; and the origin of the chastity is the contentment and its fruit is lack of grief; and origin of the helping is the strength and its fruit is the success; and origin of the intellect (deed) is the power and its fruit is the happiness.

وَ لَا يُسْتَعَاذُ عَلَى الدَّهْرِ إِلَّا بِالْعَقْلِ وَ لَا عَلَى الْأَذْبِ إِلَّا بِالْبَحْثِ وَ لَا عَلَى الْحَسْبِ إِلَّا بِالْوَفَاءِ وَ لَا عَلَى الْوَقَارِ إِلَّا بِالْمَهَابَةِ وَ لَا عَلَى السُّرُورِ إِلَّا بِاللِّبَنِ وَ لَا عَلَى اللَّبِّ إِلَّا بِالسَّخَاءِ وَ لَا عَلَى الْبَدْلِ إِلَّا بِالْتِمَاسِ الْمُكَافَاةِ وَ لَا عَلَى التَّوَاضِعِ إِلَّا بِسَلَامَةِ الصَّدْرِ

And one cannot seek assistance upon the times except with the intellect, nor upon the education except with the discussion, nor upon the ancestry except with the loyalty, nor upon the dignity except with the loving each other, nor upon the happiness except with the gentleness, nor upon the understanding one except with the generosity, nor upon the spending except by seeking the reciprocation, nor upon the humility except with the safety of the chest (heart).

وَ كُلُّ نَجْدَةٍ يَخْتِاجُ إِلَى الْعَقْلِ وَ كُلُّ مُعَوْنَةٍ تَخْتِاجُ إِلَى التَّجَارِبِ وَ كُلُّ رِفْعَةٍ يَخْتِاجُ إِلَى حَسَنِ أَحْدُوثَةٍ وَ كُلُّ سُورٍ يَخْتِاجُ إِلَى آمْنٍ وَ كُلُّ قَرَابَةٍ يَخْتِاجُ إِلَى مَوَدَّةٍ وَ كُلُّ عِلْمٍ يَخْتِاجُ إِلَى قُدْرَةٍ وَ كُلُّ مَقْدَرَةٍ تَخْتِاجُ إِلَى بَدْلِ

And every helping (supporting) is needy to the intellect, and every assistance is needy to the experience, and every loftiness is needy to goodly conversation, and every cheerfulness is needy to safety, and every relative is needy to cordiality, and every knowledge is needy to ability, and every ability is needy to exertion of effort.

وَ لَا تَعْرِضُ لِمَا لَا يَغْنِيكَ بِتَرْكِ مَا يَغْنِيكَ فَرُبَّ مُتَكَلِّمٍ فِي غَيْرِ مَوْضِعِهِ قَدْ أَعْطَبَهُ ذَلِكَ.

And do not expose (yourself) to what does not concern you by neglecting what does concern you; sometimes a speaker (speaking) out of place would be troubled by that".<sup>11</sup>

60- وَقَالَ ع لَا تَسْتَشِدُّ إِلَى الْحُزْمِ بِغَيْرِ دَلِيلِ الْعَقْلِ فَتُخْطِئَ مِنْهَاجِ الرَّأْيِ فَإِنَّ أَفْضَلَ الْعَقْلِ مَعْرِفَةُ الْحَقِّ بِنَفْسِهِ وَ أَفْضَلَ الْعِلْمِ وَفُؤْفُ الرَّجُلِ عِنْدَ عِلْمِهِ وَ أَفْضَلَ الْمُرُوءَةِ اسْتِيقَاءُ الرَّجُلِ مَاءَ وَجْهِهِ وَ أَفْضَلَ الْمَالِ مَا وَقِيَ بِهِ الْعَرَضُ وَ قُضِيَتْ بِهِ الْحُقُوفُ.

And he<sup>-asws</sup> said: 'You will not be guided to the resoluteness without evidence of the intellect, for you will err from the method of opinion, for the best intellect is recognising the truth by itself, and the best knowledge is the man pausing at (extent of) his knowledge, and the best manliness is the man cause the water of his face (honour) to remain, and the best wealth is what the honour can be saved with and the rights can be fulfilled with it".<sup>12</sup>

61- وَعَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: مَا انْتَفَعْتُ بِكَلَامٍ بَعْدَ رَسُولِ اللَّهِ ص كَانَتْفَاعِي بِكِتَابٍ كَتَبَهُ إِلَيَّ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَإِنَّهُ كَتَبَ إِلَيَّ أَمَّا بَعْدُ فَإِنَّ الْمَرْءَ قَدْ يَسْرُهُ دَرْكٌ مَا لَمْ يَكُنْ لِيَفُوتَهُ وَ يَسُوؤُهُ فَوْتٌ مَا لَمْ يَكُنْ لِيُدْرِكُهُ

And from Abdullah Bin Abbas who said,

'I did not benefit from any speech after Rasool-Allah<sup>-saww</sup> like I benefitted with a letter Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> had written to me, for he<sup>-asws</sup> wrote to me: 'As for after, the person gets cheered by coming across what (he) would not have lost it, and it saddens him the loss of what he was not going to attain.

فَلْيَكُنْ سُورُوكَ بِمَا نَلَيْتَ مِنْ آخِرَتِكَ وَ لِيَكُنْ أَسْفَاكَ عَلَى مَا فَاتَكَ مِنْهَا وَ مَا نَلَيْتَ مِنْ دُنْيَاكَ فَلَا تُحْزِنَنَّ بِهِ فَرَحًا وَ مَا فَاتَكَ مِنْهُ فَلَا تَأْسَ عَلَيْهِ جَزَعًا وَ لِيَكُنْ هُمَاكَ فِيمَا بَعْدَ الْمَوْتِ وَ السَّلَامُ.

Therefore, let your happiness be with what you attain from your Hereafter and let your regret be upon what you have lost from it, and whatever you have gained from your world, do not be frequently happy with it, and whatever you have lost from it, do not despair by being alarmed upon it, and let your worry be regarding what is after the death. And the greetings".<sup>13</sup>

62- وَقَالَ ع لِمَجْمَاعَةٍ خُدُوا عَنِّي هَذِهِ الْكَلِمَاتِ فَلَوْ رَكِبْتُمُ الْمَطِيَّ حَتَّى تُنْضَوْهَا مَا أَصَبْتُمْ مِنْهَا -

And he<sup>-asws</sup> said to a group: 'Take these phrases from me<sup>-asws</sup>, for even if you were to ride mounts (horses) until you exhaust them, you will not attain the likes of these: -

لَا يَرْجُوَنَّ عَبْدٌ إِلَّا رَبَّهُ وَ لَا يَخَافَنَّ إِلَّا ذُنْبَهُ وَ لَا يَسْتَسْجِي إِذَا لَمْ يَعْلَمْ أَنْ يَعْلَمْ وَ لَا يَسْتَسْجِي إِذَا سئِلَ عَمَّا لَا يَعْلَمْ أَنْ يَقُولَ لَا أَعْلَمُ

A servant should not hope except to his Lord<sup>-azwj</sup>, nor be fearing except his sin, nor be embarrassed when he does not know, from learning, nor be embarrassed when asked about what he does not know, from saying, 'I don't know'.

<sup>11</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 59

<sup>12</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 60

<sup>13</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 61

وَاعْلَمُوا أَنَّ الصَّبْرَ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ وَ لَا خَيْرَ فِي جَسَدٍ لَا رَأْسَ لَهُ فَاصْبِرُوا عَلَى مَا كَلَّفْتُمُوهُ رَجَاءَ مَا وَعَدْنَاهُ.

And know that the patience is from the Eman as the status of the head from the body, and there is no good in a body having no head for it. Therefore, be patient upon what you have been Encumbered with hoping for what you have been Promised with".<sup>14</sup>

63- وَقَالَ ع الشَّيْءُ شَيْئَانِ شَيْءٌ قُصِرَ عَنِّي لَمْ أَرْزُقْهُ فِيمَا مَضَى وَ لَا أَرْجُوهُ فِيمَا بَقِيَ وَ شَيْءٌ لَا أَنَالُهُ دُونَ وَفِيهِ وَ لَوْ اسْتَعْنَتْ عَلَيْهِ بِقُوَّةِ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِ

And he<sup>-asws</sup> said: 'The things are two (types of) things – a thing having been deficient from me<sup>-asws</sup>, I<sup>-asws</sup> had not been Graced it in what has passed nor do I<sup>-asws</sup> hope for it in what remains (future), and there is a thing I<sup>-asws</sup> cannot achieve it before its time, and even if I<sup>-asws</sup> were to be capable upon it with strength of people of the skies and the earth.

فَمَا أَعْجَبَ أَمْرَ هَذَا الْإِنْسَانَ يَسْرُهُ ذَلِكَ مَا لَمْ يَكُنْ لِيُدْرِكُهُ وَ لَوْ أَنَّهُ فَكَّرَ لِأَبْصَرَ وَ لَعَلِمَ أَنَّهُ مُدَبَّرٌ وَ افْتَصَرَ عَلَى مَا تَبَسَّرَ وَ لَمْ يَتَعَرَّضْ لِمَا تَعَسَّرَ وَ اسْتَرَاحَ قَلْبُهُ بِمَا اسْتَوْعَرَ قِيَابِي هَذَا فَيُنْفِي عُمْرِي

How strange is the matter of this human being! He is happy at achieving what he was not going to attain; and if he had contemplated he would have seen, and he would have known that it is being Managed, and he would limit himself to what is easy and would not expose to what is difficult, and rest his heart from what is bumpy. So, with which of these two (matters) shall I<sup>-asws</sup> finish my<sup>-asws</sup> life?

فَكُونُوا أَقْلًا مَا يَكُونُونَ فِي الْبَاطِنِ أَمْوَالًا أَحْسَنَ مَا يَكُونُونَ فِي الظَّاهِرِ أَمْوَالًا فَإِنَّ اللَّهَ تَعَالَى أَدَبَ عِبَادَهُ الْمُؤْمِنِينَ الْعَارِفِينَ أَدَبًا حَسَنًا

Therefore, be as less as you can be with wealth in the hidden, as excellent as you can be of state in the apparent, for Allah<sup>-azwj</sup> the Exalted has Educated His<sup>-azwj</sup> servants, the Momineen, the Gnostics, with an excellent education.

فَقَالَ جَلٌّ مِنْ قَائِلٍ - يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْتَأْذِنُونَ النَّاسَ إِحْفَافًا.

The Majestic Said on behalf of a speaker: ***the ignorant one reckons them to be rich due to (their) chastity; you can recognise them by their marks; they are not asking importunately; [2:273]***.<sup>15</sup>

64- وَقَالَ ع لَا يَكُونُ عَيْنًا حَتَّى يَكُونَ غَفِيْفًا وَ لَا يَكُونُ زَاهِدًا حَتَّى يَكُونَ مُتَوَاضِعًا وَ لَا يَكُونُ خَلِيْمًا حَتَّى يَكُونَ وَفُورًا وَ لَا يَسْلَمُ لَكَ قَلْبُكَ حَتَّى تُحِبَّ لِلْمُؤْمِنِينَ مَا تُحِبُّ لِنَفْسِكَ وَ كَفَى بِالْمَرْءِ جَهْلًا أَنْ يَرْتَكِبَ مَا تُحِبُّ عَنْهُ

And he<sup>-asws</sup> said: 'He cannot be rich until he happens to be chaste, nor can he be an ascetic until he happens to be humble, nor can he be forbearing until he happens to be serious, and your heat will not be safe for you until you love for the Momineen what you love for yourself;

<sup>14</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 62

<sup>15</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 63

and it suffices with the person as ignorant if he perpetrates (executes) what he had been Prohibited from him.

وَ كَفَى بِهِ عَقْلًا أَنْ يُسَلِّمَ عَنْ شَرِّهِ فَأَعْرِضْ عَنِ الْجَهْلِ وَ أَهْلِهِ وَ اكْفُفْ عَنِ النَّاسِ مَا تُحِبُّ أَنْ يُكْفَفَ عَنْكَ وَ أَكْرِمْ مَنْ صَافَاكَ وَ أَحْسِنْ مُجَاوِزَةَ مَنْ جَاوَزَكَ

And it suffices with him as intellect if there was safety from his evil, so he turns away from the ignorance and its people; and refrain from the people what you love to be refrained from you; and honour the one who shakes your hand; and improve the neighbourliness with the one who is your neighbourhood.

وَ أَلِنْ جَانِبَكَ وَ اكْفُفْ عَنِ الْأَدَى وَ اصْفَحْ عَنِ سُوءِ الْأَخْلَاقِ وَ لَتَكُنْ يَدُكَ الْعُلْبَانِ إِنْ اسْتَطَعْتَ وَ وَطَّنْ نَفْسَكَ عَلَى الصَّبْرِ عَلَى مَا أَصَابَكَ وَ أَهْمِ نَفْسَكَ الْفُتُوغَ وَ أَهْمِ الرَّجَاءَ وَ أَكْثِرِ الدُّعَاءَ تَسَلَّمَ مِنْ سَوْرَةِ الشَّيْطَانِ

And soften your wings (be gentle); and refrain from harming; and excuse from the evil manners; and let your hand be the upper if you are capable; and train yourself being upon the patience upon whatever afflicts you; and inspire yourself the contentment; and accuse the hope and frequent the supplication, you will be safe from face of Satan<sup>1a</sup>.

وَ لَا تُنَافِسْ عَلَى الدُّنْيَا وَ لَا تَتَّبِعِ الْهَوَى وَ تَوَسَّطْ فِي الْهَمِّ تَسَلَّمَ مِنْ يَتَّبِعْ عَثْرَاتِكَ وَ لَا تَكُ صَادِقًا حَتَّى تُكْتُمَ بَعْضَ مَا نَعَلِمَ احْتُلِمَ عَنِ السَّفِيهِ يَكْتُرُ أَنْصَارُكَ عَلَيْهِ عَلَيْكَ

And do not compete upon the world, nor follow the personal desires, and mediate in (with) the zeal you will be safe from the one who follows your stumbles; and you will not be truthful until you conceal with some of what you know; forbearance from the foolish increases your helpers against him.

بِالْيَسِيمِ الْعَالِيَةِ تَقَهَّرْ مَنْ يُعَادِيكَ قُلِ الْحَقُّ وَ قَرِّبِ الْمُتَّقِينَ وَ اهْجُرِ الْفَاسِقِينَ وَ جَانِبِ الْمُنَافِقِينَ وَ لَا تُصَاحِبِ الْخَائِبِينَ.

With the lofty aroma you can subdue the one being inimical to you; speak the truth and draw closer to the pious, and flee from the mischief-makers, and shun the hypocrites, nor accompany the betrayers<sup>16</sup>.

65- وَ قَالَ ع قُلْ عِنْدَ كُلِّ شِدَّةٍ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ تَكْفُفٌ بِهَا وَ قُلْ عِنْدَ كُلِّ نِعْمَةٍ الْحَمْدُ لِلَّهِ تَزِدُّدٌ مِنْهَا وَ قُلْ إِذَا أَنْبَأْتُ عَلَيْكَ الْأَنْزَارَ اسْتَغْفِرُ اللَّهَ يُوسِّعْ عَلَيْكَ

And he<sup>asws</sup> said: ‘Say during every adversity, ‘There is neither any might nor strength except with Allah<sup>-azwj</sup>’, you will be Sufficed with it; and say during every bounty, ‘The Praise is for Allah<sup>-azwj</sup>’, you will be increased from it; and say when the sustenance(s) is delayed upon you, ‘I seek Forgiveness of Allah<sup>-azwj</sup>’, there will be expansion (of the sustenance) upon you.

عَلَيْكَ بِالْمَحَجَّةِ الْوَاضِحَةِ الَّتِي لَا تُخْرِجُكَ إِلَى عَوْجٍ وَ لَا تَرُدُّكَ عَنْ مَنْهَجِ النَّاسِ ثَلَاثَ عَالَمٍ رَبَّائِيٍّ وَ مُتَعَلِّمٍ عَلَى سَبِيلِ النَّجَاةِ وَ هَمَّجٍ رِعَاعٍ

<sup>16</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 15 H 64

Upon you is with the clear manifesto which will not expel you to crookedness, nor will it return you from people's curriculum; the people are three (types) – a gnostic scholar, and student upon the way of salvation, and mob of savages.

مِفْتَاحُ الْجَنَّةِ الصَّبْرُ مِفْتَاحُ الشَّرَفِ التَّوَضُّعُ مِفْتَاحُ الْعَيْ الْبَقِيَّةِ مِفْتَاحُ الْكَرَمِ التَّقْوَى مَنْ أَرَادَ أَنْ يَكُونَ شَرِيفاً فَيَلْزَمْ التَّوَضُّعَ عَجِبَ الْمَرْءُ بِنَفْسِهِ أَحَدٌ حُسَادٍ عَقْلِهِ الطَّمَأِينَةُ قَبْلَ الْحَزْمِ ضِدُّ الْحَزْمِ الْمُعْتَبِطُ مَنْ حَسَنَ يَقِينُهُ.

The key of Paradise is the patience, and the key of nobility is the humbleness, the key of riches is the conviction, the key of benevolence is the piety. One who wants to be noble let him necessitate the humility; the fascination of the person with himself is one of the harvests of his intellect; the calmness is before the resoluteness; opposite of the resoluteness is happiness of the one whose conviction is good".<sup>17</sup>

66- وَقَالَ ع اللَّهُ يُسَخِّطُ الرَّحْمَنَ وَ يُرْضِي الشَّيْطَانَ وَ يُنْسِي الْقُرْآنَ عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ اللَّهَ مَعَ الصَّادِقِينَ الْمَعْبُودِينَ مَنْ غَبِنَ دِينَهُ جَانِبُوا الْكَذِبَ فَإِنَّهُ مُجَانِبُ الْإِيمَانِ وَ الصَّادِقُ عَلَى سَبِيلِ نَجَاةٍ وَ كِرَامَةٍ وَ الْكَاذِبُ عَلَى شَفَا هَلَكٍ وَ هَوْنٍ

And he<sup>-asws</sup> said: 'Vanity Annoys the Beneficent and satisfies the Satan<sup>-la</sup> and makes one forget the Quran. Upon you all is with the truthfulness, for Allah<sup>-azwj</sup> is with the truthful. The embezzled is the one embezzled from his religion. Shun the lying of it shuns the Eman; and the truthful is upon the way of salvation and honours, while the liar is on the verge of destruction and weakness.

قُولُوا الْحَقَّ تُعْرَفُوا بِهِ وَ اعْمَلُوا الْحَقَّ تَكُونُوا مِنْ أَهْلِهِ وَ آدُوا الْأَمَانَةَ إِلَى مَنْ ائْتَمَنَكُمْ وَ لَا تَخُونُوا مَنْ خَانَكُمْ وَ صَلُّوا أَرْحَامَ مَنْ قَطَعَكُمْ وَ عُدُّوا بِالْفَضْلِ عَلَى مَنْ حَزَمَكُمْ أَوْفُوا إِذَا عَاهَدْتُمْ وَ اغْدِلُوا إِذَا حَكَدْتُمْ-

Be saying the truth, you will be known by it, and work (with) the truth, you will be from its people, and pay back the entrustment to the one who entrusts you and do not betray the one who betrays you; and connect the kinship of the one who cuts you off; and repeat with the grace upon the one who deprives you; be loyal when you make an agreement; and be just when you judge.

لَا تَفَاخَرُوا بِالْآبَاءِ وَ لَا تَنَابَرُوا بِالْأَلْقَابِ وَ لَا تَحَاسَدُوا وَ لَا تَبَاغَضُوا وَ لَا تَقَاطَعُوا وَ أَفْشُوا السَّلَامَ وَ رُدُّوا التَّحِيَّةَ بِأَحْسَنَ مِنْهَا وَ انْحَمُوا الْأَرْمَلَةَ وَ النَّبِيَّةَ وَ أَعِينُوا الضَّعِيفَ وَ الْمَظْلُومَ وَ أَطِيبُوا الْمَكْسَبَ وَ اجْمَلُوا فِي الطَّلَبِ.

Neither be priding with the forefathers, nor entitle each other with the titles, nor envy, nor hate, nor cut off from each other; and initiate the greetings and respond the salutation with one better than it; and be merciful to the widow and the orphan and assist the weak and the oppressed, and make good the earning, and be beautiful in the seeking".<sup>18</sup>

67- وَقَالَ ع لَا رَاحَةَ لِجَسُودٍ وَ لَا مَوَدَّةَ لِمَلُولٍ وَ لَا مُرُوءَةَ لِكَاذِبٍ وَ لَا شَرَفَ لِيَخِيلٍ وَ لَا هِمَّةَ لِمَهِينٍ وَ لَا سَلَامَةَ لِمَنْ أَكْثَرَ مَخَالَطَةَ النَّاسِ الْوَحْدَةَ رَاحَةً وَ الْعَزْلَةَ عِبَادَةً وَ الْقَنَاعَةَ غَنِيَّةً وَ الْإِقْتِصَادَ بُلْغَةً وَ عَدْلَ السُّلْطَانِ خَيْرٌ مِنْ خُصْبِ الرِّمَانِ وَ الْعَزِيزُ بِغَيْرِ اللَّهِ ذَلِيلٌ وَ الْعَيْ شَرٌّ فَقِيرٌ-

<sup>17</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 65

<sup>18</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 66

And he<sup>asws</sup> said: 'There is neither any rest for a jealous, nor any cordiality for one fed-up, nor any personality for a liar, nor any nobility for a miser, nor any mettle for a dishonourable one, nor safety for the one frequently mingling with the people. Being alone is comfort, and the seclusion is (an act of) worship, and the contentment is richness, and the moderation is sufficiency, and justice of the ruler is better than affluence of the times; and the one honourable with other than Allah<sup>azwj</sup> is dishonourable; and the greedy rich one is (actually) poor.

لَا يُعْرَفُ النَّاسُ إِلَّا بِالْإِحْتِبَارِ فَاحْتَبِرْ أَهْلَكَ وَوَلَدَكَ فِي غَيْبِكَ وَصَدِيقَكَ فِي مُصِيبَتِكَ وَذَا الْقَرَابَةِ عِنْدَ فَاقَتِكَ وَذَا التَّوَدُّدِ وَالْمَلَقِ عِنْدَ عَطَلَتِكَ لَتَعْلَمَ بِذَلِكَ مَنْزِلَتَكَ عِنْدَهُمْ

The people cannot be recognised except by the testing, therefore test your wife and your children during your absence, and your friend during your calamity, and the relative during your destitution, and the one (showing) affection and the flattery during your inactivity, for you to know your status with them.

وَإِذَا حَدَّثْتَهُ مَلَكًا وَإِذَا حَدَّثْتَهُ عَمَّاكَ وَإِنْ سَرَرْتَهُ أَوْ صَرَرْتَهُ سَلَكَ فِيهِ مَعَكَ سَبِيلَكَ وَإِنْ فَارَقَكَ سَاءَكَ مَغِيبُهُ بِذِكْرِ سَوَاتِكَ وَإِنْ مَانَعْتَهُ بِحَتِّكَ وَافْتَرَى وَإِنْ وَافَقْتَهُ حَسَدَكَ وَاعْتَدَى وَإِنْ خَالَفْتَهُ مَقْتَكَ وَمَارَى

And be careful from the one, when you narrate to him he gets bored, and when he narrates to you he saddens you, and if you cheer him or hurt him he will go with you regarding it in your way, and if he separates from you his absence worsens you by his mentioning you badly, and if you prevent him he will slander you and fabricate, and if you agree with him he will envy you and transgress, and if you oppose him he will hate you and argue bitterly.

يَعْجُزُ عَنِ مَكَافَاةٍ مَنْ أَحْسَنَ إِلَيْهِ وَ يُعْرِطُ عَلَى مَنْ بَعَى عَلَيْهِ يُصْبِحُ صَاحِبُهُ فِي أَجْرٍ وَ يُصْبِحُ هُوَ فِي وَرٍ لِسَانُهُ عَلَيْهِ لَا لَهُ وَ لَا يَضْبُطُ قَلْبُهُ قَوْلَهُ

He is frustrated from reciprocating the one who is good to him, and he is excessive upon the one who rebels against him. His companion comes to be in Recompense while he come to be in burden of sin; his sin is against him, not for him, nor does his heart monitor his words.

يَتَعَلَّمُ لِلْمَرَاءِ وَ يَتَقَمَّهُ لِلرِّيَاءِ يُبَادِرُ الدُّنْيَا وَ يُؤَاكِلُ التَّقْوَى فَهُوَ بَعِيدٌ مِنَ الْإِيمَانِ قَرِيبٌ مِنَ النِّقَاقِ مُجَانِبٌ لِلرُّشْدِ مُوَافِقٌ لِلغَيِّ فَهُوَ بَاغٍ غَاوٍ لَا يَذْكُرُ الْمُهْتَدِينَ.

He learns for having bitter arguments and he understand for showing off. He rushes to the world and devours the piety. Thus, he is far from the Eman and near to the hypocrisy, away from the rightful guidance, compatible to the error. He is a deviant rebel nor mentioning the guided ones<sup>19</sup>.

68- وَقَالَ ع لَا تُحَدِّثْ مِنْ غَيْرِ ثِقَةٍ فَتَكُونَ كَذَّابًا وَ لَا تُصَاحِبْ هَمَازًا فَتُعَدَّ مُرْتَابًا وَ لَا تُخَالِطْ ذَا فَجُورٍ فَتَبْرَى مَتَّهَمًا وَ لَا تُجَادِلْ عَنِ الْخَائِنِينَ فَتُصْبِحَ مَلُومًا وَ قَارِنِ أَهْلَ الْخَيْرِ تَكُنْ مِنْهُمْ وَ بَايِنِ أَهْلَ الشَّرِّ تَبِنِ عَنْهُمْ

And he<sup>asws</sup> said: 'Do not narrate from other than the trusted ones, for you will become a liar, nor accompany a slanderer for you will be counted as suspicious, nor mingle with immoral ones you will be seen as accused, and do not plead on behalf of the treacherous for you will

<sup>19</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 67



be blamed; and pair with the good people you will become from them, and distance from the evil people you will be disassociated from them.

وَ اعْلَمَنَّ أَنَّ مِنَ الْحَزْمِ الْعِزْمَ وَ اخَذَ اللَّجَاجَ تَنْجِيحًا مِنْ كِبَوتِهِ وَ لَا تَحُنَّ مِنْ اِثْتِمَانِكَ وَ اِنْ حَانَكَ فِي اَمَانَتِهِ وَ لَا تَدْلِعْ سِرًّا مِنْ اَدَاعِ سِرِّكَ وَ لَا تُخَاطِرْ بِشَيْءٍ رِجَاءَ مَا هُوَ اَكْثَرُ مِنْهُ

And know that from the resoluteness is the determination, and be caution of the moaning you will be saved from the fall of face; and do not betray the one who entrusts you and even if he betrays you in his entrustment; and do not publicise a secret of the one who publicises your secret; and do not take a risk with anything hoping for what is more than it.

وَ اخِذِ الْفَضْلَ وَ احْسِنِ الْبَدَلَ وَ قُلْ لِلنَّاسِ حُسْنًا وَ لَا تَتَّخِذْ عَدُوَّ صَدِيقِكَ صَدِيقًا فَتُعَادِيَ صَدِيقَكَ وَ سَاعِدْ اَحْثَاكَ وَ اِنْ جَفَاكَ وَ اِنْ قَطَعْتَهُ فَاسْتَبِقْ لَهُ بَقِيَّةً مِنْ نَفْسِكَ وَ لَا تُضَيِّعَنَّ حَقَّ اَخِيكَ فَتَعْدَمَ اُخُوَّتَهُ

And take the surplus and spend it goodly, and say good words to the people, and do not take an enemy of your friend as a friend for you will antagonise your friend; and assist your brother and even if he forsakes you, and if he were to cut you off, then race to him with a remainder from yourself, and do not waste a right of your brother for you will demolish his brotherhood.

وَ لَا يَكُنْ اَشَقَى النَّاسِ بِكَ اَهْلُكَ وَ لَا تَزْعَبَنَّ فِيمَنْ زَهَدَ فِيكَ وَ لَيْسَ جِزَاءُ مَنْ سَرَّكَ اَنْ تَسُوَّهُهُ وَ اعْلَمَنَّ اَنَّ عَاقِبَةَ الْكُذْبِ الدُّمُّ وَ عَاقِبَةُ الصِّدْقِ النَّجَاةُ.

And your family should not be most miserable of the people with you; and do not be desirous regarding the one who abstains from you; and a recompense of the one who cheers you isn't that you should worsen him; and know that the end-result of the lying is condemnation, and end-result of the truthfulness is the salvation".<sup>20</sup>

69- وَ نَقَلَ عَنْهُ عَ أَنَّهُ رَأَى جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ وَ قَدْ تَنَفَّسَ الصُّعْدَاءَ فَقَالَ ع يَا جَابِرُ عَلَامَ تَنْفُسُكَ أَعَلَى الدُّنْيَا

And it is transmitted from him<sup>-asws</sup> that he<sup>-asws</sup> saw Jabir Bin Abdullah<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Satisfied with him<sup>-ra</sup>, and he<sup>-ra</sup> had sighed deeply. He<sup>-asws</sup> said: 'O Jabir<sup>-ra</sup>! Upon what is your<sup>-ra</sup> sighing? Is it upon the world?'

فَقَالَ جَابِرٌ نَعَمْ

Jabir<sup>-ra</sup> said, 'Yes'.

فَقَالَ لَهُ يَا جَابِرُ مَا لَدُ الدُّنْيَا سَبْعَةٌ الْمَأْكُولُ وَ الْمَشْرُوبُ وَ الْمَلْبُوسُ وَ الْمَنْكُوحُ وَ الْمَرْكُوبُ وَ الْمَشْمُومُ وَ الْمَسْمُوعُ

He<sup>-asws</sup> said to him<sup>-ra</sup>: 'O Jabir<sup>-ra</sup>! Pleasures of the world are seven – the edibles, and the drinkables, and the wearables, and the sex, and the rides, and the smells, and the listened.

فَأَلَدُ الْمَأْكُولَاتِ الْعَسَلُ وَ هُوَ بَصَقٌ مِنْ ذُبَابَةٍ وَ أَخْلَى الْمَشْرُوبَاتِ الْمَاءُ وَ كَفَى بِإِبَاحَتِهِ وَ سِبَاحَتِهِ عَلَى وَجْهِ الْأَرْضِ

<sup>20</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 68

The most pleasurable of the edibles is the honey, and it is a spit from its fly (bee), and the sweetest of the drinks is the water, and suffice with its legalisation and its bathing upon the surface of the earth.

وَأَعْلَى الْمَلْبُوسَاتِ الدِّيْبَاجُ وَ هُوَ مِنْ لُعَابِ دُودَةٍ وَ أَعْلَى الْمَنْكُوحَاتِ التِّسَاءُ وَ هُوَ مَبَالٌ فِي مَبَالٍ وَ مِثَالٌ لِمِثَالٍ وَ إِنَّمَا يُرَادُ أَحْسَنُ مَا فِي الْمَرْأَةِ لِأَفْحِجِ مَا فِيهَا

And loftiest of the wearables is the brocade (silk), and it is from the saliva of an insect; and the highest of the copulations are (with) the women, and it is an interest in an interest, and an example for an example, and rather the best of what is wanted in the woman is the ugliest of what is in her.

وَأَعْلَى الْمَوْكُوبَاتِ الْحَيْلُ وَ هُوَ قَوَاتِلُ وَ أَجْلُ الْمَشْمُومَاتِ الْمِسْكُ وَ هُوَ دَمٌ مِنْ سُرَّةِ دَابَّةٍ وَ أَجْلُ الْمَسْمُوعَاتِ الْعِنَاءُ وَ التَّرْتُّمُ وَ هُوَ إِثْمٌ فَمَا هَذِهِ صِفَتُهُ لَمْ يَتَنَفَسْ عَلَيْهِ عَاقِلٌ

And the highest of the rides is the horse, and it is a battler; and the best of the smells is the musk, and it is a blood from the navel of an animal; and best of the listened is the music and the singing, and it is a sin. So what are these descriptions? An intellectual will not be competing upon it’.

قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ فَوَ اللَّهُ مَا خَطَرَتِ الدُّنْيَا بَعْدَهَا عَلَى قَلْبِي.

Jabir Bin Abdullah<sup>ra</sup> said: ‘By Allah<sup>azwj</sup>! The world did not occur upon my<sup>ra</sup> heart after it’.<sup>21</sup>

70- وَ قَالَ ع فِي الْأَمْتَالِ بِالصَّبْرِ يُنَاضِلُ الْحَدَثَانُ الْجَزْعُ مِنْ أَنْوَاعِ الْحِرْمَانِ الْعَدْلُ مَأْلُوفٌ وَ الْهُوَى عَسُوفٌ وَ الْهَجْرَانُ عُقُوبَةُ الْعَشِقِ الْبُحْلُ جَلْبَابُ الْمَسْكَنَةِ- لَا تَأْمَنَنَّ مَلُولًا إِزَالَةُ الرَّوَاسِيِ أَسْهَلُ مِنْ تَأْلِيفِ الْقُلُوبِ الْمُتَنَافِرَةِ

And he<sup>asws</sup> said in ‘Al-Amsaal’: ‘With the patience one can defend against the calamities; the panicking is from types of deprivations; the familiar justice; and the personal desires are a tyranny; and the abandonment is a punishment of passion; the stinginess is a robe of poverty; do not feel secure with a bored person; moving the lofty mountains is easier than harmonising the discordant hearts.

مَنْ اتَّبَعَ الْهُوَى ضَلَّ الشَّجَاعَةُ صَبْرٌ سَاعَةً خَيْرٌ الْأُمُورِ أَوْسَطُهَا الْقَلْبُ بِالتَّعَلُّلِ زَهِيٌّ مَنْ وَمَقَكَ أَعْتَبَكَ الْقِلَّةُ ذَلَّةٌ الْمَجَاعَةُ مَسْكَنَةٌ خَيْرٌ أَهْلِكَ مَنْ كَفَاكَ تَرَكُ الْحَطِيئَةَ أَهْوَى مِنْ طَلَبِ التَّوْبَةِ

One who follows the personal desires, strays; the bravery is patience for a while; best of the affairs are its middle ones; the distracted heart is a hostage; one who loves you reproaches you (advising you); the lacking is a disgrace; the hunger is poverty; best of your family is one who suffices you; neglecting the sin is easier than seeking the repentance.

<sup>21</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 15 H 69

مَنْ وَلِعَ بِالْحَسَدِ وَلِعَ بِهِ الشُّؤْمُ كَمْ تَلَفَ مَنْ صَلَفَ كَمْ قَرَفَ مَنْ سَرَفَ عَدُوٌّ عَاقِلٌ خَيْرٌ مِنْ صَدِيقٍ أَحمَقٍ التَّوْفِيقُ مِنَ السَّعَادَةِ وَالْحِذْلَانُ مِنَ الشَّقَاوَةِ مَنْ  
بَحَثَ عَنْ عُيُوبِ النَّاسِ فَبِنَفْسِهِ بَدَأَ مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ

One who is fond of envy, the inauspicious would be fond of him; how many times one who flatters was damaged, how many times one who was extravagant fell recurrently sick; an intellectual enemy is better than a stupid friend; the inclination is from the happiness and the abandonment is from the wretchedness; one who searches faults of the people should begin with himself; one who was (working) regarding a need of his brother, Allah<sup>-azwj</sup> would be (Working) regarding his need.

مَنْ سَلِمَ مِنَ أَلْسِنَةِ النَّاسِ كَانَ سَعِيداً مَنْ صَحِبَ الْمُلُوكَ تَشَاغَلَ بِالدُّنْيَا الْفَقْرُ طَرَفٌ مِنَ الْكُفْرِ مَنْ وَقَعَ فِي أَلْسِنَةِ النَّاسِ هَلَكَ مَنْ تَحَقَّقَ مِنْ سَقَطِ الْأَكْلَامِ  
أَفْلَحَ كُلُّ مَعْرُوفٍ صَدَقَةٌ كَمْ مِنْ غَرِيبٍ خَيْرٌ مِنْ قَرِيبٍ

One who is safe from tongues of the people would be fortunate; one accompanying the kings will be pre-occupied with the world; the poverty is a part of Kufr; one who falls into tongues of the people is destroyed; one who guards from falling of the speech will be successful; every act of kindness is a charity; how many strangers are better than the close ones.

لَوْ أَلْقِيَتِ الْحِكْمَةُ عَلَى الْجِبَالِ لَقَلَقَتْهَا كَمْ مِنْ غَرِيبٍ هَلَكَ فِي بَحْرِ الْجَهَالَةِ وَ كَمْ عَالِمٍ قَدْ أَهْلَكْتَهُ الدُّنْيَا خَيْرٌ إِحْوَانِكَ مِنْ وَاسِكَ وَ خَيْرٌ مِنْهُ مَنْ كَفَاكَ خَيْرٌ  
مَالِكَ مَا أَعَانَكَ عَلَى حَاجَتِكَ خَيْرٌ مِنْ صَبَرْتَ عَلَيْهِ مَنْ لَا بُدَّ لَكَ مِنْهُ أَحَقُّ

If wisdom were to be thrown at a mountain it will shake it; how many drowning ones have been destroyed in the sea of ignorance, and how many scholars have been destroyed by the world; best of your brothers is the one who consoles you, and better than him is the one who suffices you with good of your wealth; what assists you upon your need is better than the one being patient upon it; one there is no escape for you from him, is more rightful.

مَنْ أَطَعْتَ مُرْشِدًا لَا يَعْصِيكَ مَنْ أَحَبَّ الدُّنْيَا جَمَعَ لِعَيْبِهِ الْمَعْرُوفُ قَرْضٌ وَ الْأَيَّامُ دُوْلٌ عِنْدَ تَنَاهِي الْبَلَاءِ يَكُونُ الْقَرْحُ مَنْ كَانَ فِي التَّعَمَّةِ جَهْلٌ قَدَّرَ الْبَلِيَّةَ  
مَنْ قَلَّ سُورُوهُ كَانَ فِي الْمَوْتِ رَاحَتُهُ قَدْ يَنْمِي الْقَلِيلُ فَيَكْتُمُ وَ يَضْمَحِلُّ الْكَثِيرُ فَيَذْهَبُ

One who obeys a guide will not disobey you; and who loves the world will amass it for others; the act of kindness is an obligation; and the days are states; at the end of the afflictions the relief happens; one who were in the bounties will ignore the worth of the afflictions; one whose happiness is little, his comfort would be in the death; the little grows, so it multiplies, and the lot diminishes, so it goes away.

رُبَّ أَكْلَةٍ يَمْنَعُ الْأَكْلَاتِ أَفْلَحَ النَّاسِ حُجَّةٌ مَنْ شَهِدَ لَهُ حُصْمُهُ بِالْفُلُجِ السُّؤَالُ مَدَلَّةٌ وَ الْعَطَاءُ حَبَّةٌ مَنْ حَفَرَ لِأَخِيهِ بِنَاءً كَانَ يَتَرَدَّبُ فِيهَا جَدِيداً امْلِكْ عَلَيْكَ  
لِسَانَكَ حَسَنُ التَّدْبِيرِ مَعَ الْكُفَّافِ أَكْفَى مِنَ الْكَثِيرِ مَعَ الْإِشْرَافِ

Sometimes a meal prevents meals; the most winning of the people of an argument is one his adversary testifies to him with the success; the begging is a disgrace and the giving is love; one who digs a pit for his brother would fall into it; the worthiest controlling upon you is your tongue; good management with the sufficiency is the more sufficing with the extravagance.

الْفَاحِشَةُ كَاسِمُهَا مَعَ كُلِّ جُرْعَةٍ شَرْقَةٌ مَعَ كُلِّ أَكْلَةٍ غَضَّةٌ بِحَسَبِ الشُّرُورِ يَكُونُ التَّغْيِصُ الْهُوَى يَهْوِي بِصَاحِبِ الْهُوَى عَدُوُّ الْعَقْلِ الْهُوَى اللَّيْلُ أَحْفَى لِلْوَيْلِ  
صُحْبَةُ الْأَشْرَارِ تُورِثُ سُوءَ الظَّنِّ بِالْأَخْيَارِ

The immorality is like its name; with every gulp there is choking, with every eating (morsel) there is choking; in accordance to the happiness happens the distress; the personal desire collapses with the owner of the personal desire; enemy of the intellect is the personal desire; the night is most hiding of the woe; company of the evil people inherits the evil thoughts with the good people.

مَنْ أَكْثَرَ مِنْ شَيْءٍ عَرَفَ بِهِ رَبُّ كَثِيرٍ هَاجَهُ صَغِيرٌ رَبُّ مَلُومٍ لَا ذَنْبَ لَهُ الْخُرُّ خُرٌّ وَ لَوْ مَسَّهُ الضَّرُّ مَا ضَلَّ مِنْ اسْتَرْشَدَ وَ لَا حَارَ مِنْ اسْتَشَارَ الْحَازِمُ لَا  
يَسْتَبِيدُ بِرَأْيِهِ أَمِنْ مِنْ نَفْسِكَ عِنْدَكَ مَنْ وَثِقَتْ بِهِ عَلَى سِرِّكَ الْمَوَدَّةُ بَيْنَ الْأَبَاءِ قَرَابَةٌ بَيْنَ الْأَبْنَاءِ.

One who frequents from a thing will be known by it; sometimes many are agitated by something small; sometimes a blamed on has no sin for him; the free one is free and even if the harm touches him; he does not stray, the one who seeks guidance, nor is he confused, the one who consults; the resolute one is not enslaved by his opinion; grant safety from yourself to the one you trust with upon your secret; the cordiality between the fathers is a relationship between the sons”<sup>22</sup>

71- وَ قَالَ ع مَنْ رَضِيَ عَنْ نَفْسِهِ كَثُرَ السَّاحِطُ عَلَيْهِ وَ مَنْ بَالَعَ فِي الْخُصُومَةِ أَمٍّ وَ مَنْ فَصَّرَ فِيهَا ظَلَمَ مَنْ كَرُمَتْ عَلَيْهِ نَفْسُهُ هَانَتْ عَلَيْهِ شَهْوَتُهُ إِنَّهُ  
لَيْسَ لِأَنْفُسِكُمْ مِمَّنْ إِلَّا الْجَنَّةُ فَلَا تَبِعُوهَا إِلَّا بِهَا

And he<sup>asws</sup> said: ‘One who is satisfied from himself the ones angered upon him will be a lot; and one who is extensive in the disputes, sins; and one who is deficient in it is wronged; one whose would be honourable to him, his lustful desires will be insignificant to him; there isn’t any price for your souls except the Paradise, therefore do not see it except for it.

مَنْ عَظَّمَ صِعَارَ الْمَصَائِبِ ابْتَلَاهُ اللَّهُ بِكِبَارِهَا الْوِلَايَاتُ مَضَامِيرُ الرِّجَالِ لَيْسَ بَلَدٌ أَحَقَّ مِنْكَ مِنْ بَلَدٍ وَ خَيْرُ الْبِلَادِ مَنْ حَمَلَكَ إِذَا كَانَ فِي الرَّجُلِ حَلَّةٌ رَائِعَةٌ  
فَانْتَظِرْ أَحْوَاثَهَا الْغَيْبَةَ جُهْدُ الْعَاجِزِ رَبُّ مَفْشُونٍ بِحُسْنِ الْقَوْلِ فِيهِ

One who deems the small disasters at mighty, Allah<sup>azwj</sup> will Afflict him with its major ones; The governances are testing tracks of the men; there isn’t any city more rightful from you than a city, and best of the cities is the one which carries you (you can earn enough); when there were to be wonderful traits in the man, then await its sister (counterpart); the backbiting is an effort by the frustrated one; sometimes the tempted is due to the excellence of the intellect in him.

مَا لِابْنِ آدَمَ وَ الْفَخْرِ أَوْلُهُ نُطْقَةٌ وَ آخِرُهُ جَيْفَةٌ- لَا يَزُرُقُ نَفْسَهُ وَ لَا يَمْنَعُ حَتْفَهُ الدُّنْيَا تَعْرُ وَ تَضُرُّ وَ تَمُرُّ إِنَّ اللَّهَ تَعَالَى لَمْ يَرْضَهَا نَوَاباً بِأَوْلِيَائِهِ وَ لَا عِقَاباً  
لِأَعْدَائِهِ وَ إِنَّ أَهْلَ الدُّنْيَا كَرَّجِبٍ بَيْنَا هُمْ حَلُّوا إِذْ صَاحَ سَائِقُهُمْ فَارْتَحَلُوا

What is for son of Adam<sup>as</sup> and the priding? His beginning is a seed and his ending is a corpse. Neither can he sustain himself nor can he prevent his death; the world deceives, and harms and passes by. Allah<sup>azwj</sup> the Exalted is not Satisfied it being a Reward for His<sup>azwj</sup> friends, nor

<sup>22</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 15 H 70

as a Punishment for His<sup>-azwj</sup> enemies; and people of the world are like riders, while they pause, when their usher shouts, so they depart.

مَنْ صَارَ الْحَقُّ صِرَعَهُ الْقَلْبُ مُصْحَفُ الْبَصَرِ التَّقَى رَيْسُ الْأَخْلَاقِ مَا أَحْسَنَ تَوَاضُعِ الْأَعْيَانِ لِلْفُقَرَاءِ طَلِباً لِمَا عِنْدَ اللَّهِ وَ أَحْسَنُ مِنْهُ تِيهِ الْفُقَرَاءِ عَلَى الْأَعْيَانِ إِتِكَالاً عَلَى اللَّهِ كُلِّ مُفْتَنَصِرٍ عَلَيْهِ كَافٍ الدَّهْرُ يَوْمَانِ يَوْمٌ لَكَ وَ يَوْمٌ عَلَيْكَ فَإِنْ كَانَ لَكَ فَلَا تَبْطُرْ وَ إِنْ كَانَ عَلَيْكَ فَلَا تَضْجُرْ

One who knocks down the truth, it will knock him down; the heart is a book of insight; the piety is chief of the morals; how excellent is the humbling by the rich to the poor seeking what is in the Presence of Allah<sup>-azwj</sup>, and more excellent than it is the priding of the poor upon the rich relying upon Allah<sup>-azwj</sup>; all limited upon is sufficient; the times are two (types of) days – a day for you and a day against you. If it were to be for you, do not disregard (it), and if it were to be against you, do not rebuke (it).

مَنْ طَلَبَ شَيْئاً نَالَهُ أَوْ بَعْضَهُ الرَّكُونُ إِلَى الدُّنْيَا مَعَ مَا يُعَايَنُ مِنْهَا جَهْلٌ وَ التَّقْصِيرُ فِي حَسَنِ الْعَمَلِ مَعَ الْوُثُوقِ بِالنَّوَابِ عَلَيْهِ غَبْرٌ وَ الطَّمَأْنِينَةُ إِلَى كُلِّ أَحَدٍ قَبْلَ الْإِحْتِبَارِ عَجْزٌ وَ الْبُخْلُ جَامِعٌ لِمَسَاوِي الْأَخْلَاقِ

One who seeks something, attains it, or part of it; the inclining towards the world is with (despite) what is seen, is ignorance, while the being deficient in good works despite trusting with the Rewards upon it is embezzlement; and the reassurance to each one should be before the testing; inability and the stinginess are a summary of the evil manners.

نِعْمَ اللَّهُ عَلَى الْعَبْدِ مَجْلِبَةً لِحَوَائِجِ النَّاسِ إِلَيْهِ فَمَنْ قَامَ لِلَّهِ فِيهَا بِمَا يَجِبُ عَرْضَهَا لِلدُّوَامِ وَ الْبُقَاءِ وَ مَنْ لَمْ يَتَّقُمْ فِيهَا بِمَا يَجِبُ عَرْضَهَا لِلزُّوَالِ وَ الْفَنَاءِ

A bounty of Allah<sup>-azwj</sup> upon the servant is an attraction of needs of the people to him, so the one who stands regarding these for the Sake of Allah<sup>-azwj</sup> with what is obligated, exposes these (bounties) for the permanency, and one who does not stand in it with what is obligated, exposes it to the decline and the annihilation.

الرَّغْبَةُ مِفْتَاحُ النَّصَبِ وَ الْحَسَدُ مَطِيئَةُ التَّعَبِ مَنْ عَلِمَ أَنَّ كَلَامَهُ مِنْ عَمَلِهِ قَلَّ كَلَامُهُ إِلَّا فِيمَا يَغْنِيهِ مَنْ نَظَرَ فِي عُيُوبِ النَّاسِ فَأَنكَرَهَا ثُمَّ حَبَّبَهَا لِنَفْسِهِ فَذَلِكَ الْأَحَقُّ بِعَيْنِيهِ الْعَفَافُ زِينَةُ الْفَقْرِ وَ الشُّكْرُ زِينَةُ الْغِنَى

The desire is a key of toiling, and the envy is a mount (ride) of exhaustion; one who knows that his speech is from his deeds, little would be his speech, except regarding what concerns him; one who looks at faults of the people, so he dislikes these, then he loves these for himself, so that is the idiot exactly; the chastity is an adornment of the poverty, and the thanks is an adornment of the riches.

رَسُولُكَ تَرْجُمَانُ عَقْلِكَ وَ كِتَابُكَ أَبْلَغُ مَا يَنْطِقُ عَنْكَ النَّاسُ أَبْنَاءُ الدُّنْيَا وَ لَا يُلَامُ الرَّجُلُ عَلَى حُبِّ أُمِّهِ الطَّمَعُ ضَامِنٌ غَيْرُ وَفٍّ وَ الْأَمَانِيُّ نُعْمِي أَعْيُنُ الْبَصَائِرِ - لَا تِجَارَةَ كَالْعَمَلِ الصَّالِحِ وَ لَا رِبْحَ كَالنَّوَابِ

Your messenger is an interpreter of your intellect, and your letter is further reaching of what is spoken; the people are sons of the world and the man cannot be blamed upon loving his mother; the greed is a disloyal guarantor, and the aspirations blind the eye of insights; there is no trade like the righteous deed, and there is no profit like the Rewards.

وَلَا فَائِدَ كَالْتَوْفِيقِ وَلَا حَسَبَ كَالْتَوَاضِعِ وَلَا شَرَفَ كَالْعِلْمِ وَلَا وَرَعَ كَالْوُقُوفِ عِنْدَ الشُّبْهَةِ وَلَا قَرِينَ كَحُسْنِ الْخُلُقِ وَلَا عِبَادَةَ كَأَدَاءِ الْفَرَائِضِ وَلَا عَقْلَ كَالْتَدْبِيرِ وَلَا وَحْدَةَ أَوْحَشَ مِنَ الْعُجْبِ وَمَنْ أَطَالَ الْأَمَلَ أَسَاءَ الْعَمَلَ.

And there is no leader like the inclination, nor any pedigree like the humility, nor any nobility like the knowledge, nor any devoutness like the pausing at the doubtful matter, nor any pair like good morals, nor any worship like fulfilling the obligations, nor any intellect like the management, nor any loneliness lonelier than the self-fascination; and the one who prolongs the hopes, worsens the deeds".<sup>23</sup>

72- وَ سَمِعَ عَ رَجُلًا مِّنَ الْحُرُورِيَّةِ يَقْرَأُ وَيَتَهَجَّدُ فَقَالَ نَوْمٌ عَلَى يَقِينٍ خَيْرٌ مِنْ صَلَاةٍ فِي شَكٍّ إِذَا تَمَّ الْعَقْلُ نَقَصَ الْكَلَامُ قَدْرُ الرَّجُلِ قَدْرُ هَيْبَتِهِ فِيمَا كَلَّمَ امْرِئٍ مَا يُحْسِنُهُ الْمَالُ مَادَّةُ الشَّهَوَاتِ النَّاسُ أَعْدَاءُ مَا جَهِلُوهُ أَنْفَاسُ الْمَرْءِ حُطَّاهُ إِلَى أَجَلِهِ.

And he<sup>asws</sup> heard a man from the 'Harouriya' (Kharijites) reciting (Quran) and holding vigil at night (for Salat). He<sup>asws</sup> said: 'Sleep upon conviction is better than Salat in doubt; when the intellects are complete reduces the talk; worth of the man is worth of his endeavours; value of every person is what he improves; the wealth is a substance of the lustful desires; the people are enemies of what they are ignorant of; the breaths of the person are his steps to his death".<sup>24</sup>

73- وَقَالَ عَ أُحَدِّثُكُمْ الدُّنْيَا فَإِنَّمَا خَضِرَةٌ خُلُوةٌ حُمَّتْ بِالشَّهَوَاتِ وَ تَحَبَّبَتْ بِالْعَاجِلَةِ وَ عَمِرَتْ بِالْأَمَالِ وَ تَزَيَّنَتْ بِالْغُرُورِ وَ لَا يُؤْمَرُ فِجَعَتُهَا وَ لَا يَدُومُ حَبْرَتُهَا

And he<sup>asws</sup> said: 'I<sup>asws</sup> caution you all of the world, for it is green, sweet, surrounded with the lustful desires, and causing the current (life) to be bellowed, and filled with the hopes, and adorned with the deceptions, and there is no safety of its calamities nor is it's joy constant.

ضَرَارَةٌ عَدَارَةٌ عَرَارَةٌ زَائِلَةٌ بَائِدَةٌ أَكَّالَةٌ عَوَالَةٌ- لَا تَعْدُو إِذَا تَنَاهَتْ إِلَى أُمْنِيَّةِ أَهْلِ الرِّضَا بِهَا وَ الرَّغْبَةِ فِيهَا أَنْ يَكُونَ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ- كَمَا أَنْزَلْنَا مِنَ السَّمَاءِ فَأَخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ

(It is) harmful, treacherous, deceptive, declining, vanishing, devouring, intrusive. Do not transgress when you go to the wishes of the people satisfied with it and the desire regarding it, from becoming like what Allah<sup>azwj</sup> Mighty and Majestic Said: **as being like water We Send it from the sky, so it mingles with the vegetation of the earth, then it becomes shattered which the winds scatter [18:45].**

عَلَى أَنْ أَمْرًا لَمْ يَكُنْ فِيهَا فِي حَبْرَةٍ إِلَّا أَعْقَبَتْهُ بَعْدَهَا عَرَبَةٌ وَ لَمْ يَلْقَ مِنْ سَرَائِهَا بَطْنًا إِلَّا مَنَحَتْهُ مِنْ ضَرَائِهَا ظَهْرًا وَ لَمْ تَطْلُ فِيهَا دِيمَةٌ رَحَاءً إِلَّا هَتَنْتَ عَلَيْهِ مَزْنَةً بَلَاءً وَ حَرِيٌّ إِذَا أَصْبَحَتْ لَهُ مَنَصْرَةٌ [مُنْتَصِرَةٌ] أَنْ تُمْسِيَ لَهُ مُنْتَكِرَةٌ

Based upon that a person cannot be in joy in it except tears follow it after it, and he will not meet any of its hidden happiness except it will give him adversities in the apparent, and he will have a long period of prosperity except the calamities will weigh him down, and it is

<sup>23</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 71

<sup>24</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 72

worthy if it were to be a helper for him in the morning, it will be a denier for him in the evening.

فَإِنْ جَانِبٌ مِنْهَا اغْدُودَ لَامِرِيٍّ وَ اِخْلَوْلَى أَمْرٌ عَلَيْهِ جَانِبٌ فَأَوْقَى وَ إِنْ لَقِيَ امْرُؤٌ مِنْ غَضَارَتِهَا رَغْبًا زَوَّدَتْهُ مِنْ نَوَائِبِهَا تَعْبًا وَ لَا يُمَسِّي امْرُؤٌ مِنْهَا فِي جَنَاحِ  
أَمْنٍ إِلَّا أَصْبَحَ فِي حَوَائِي حَوْفٍ

If it is pleasant and sweet for a person from a side, it would be bitter upon him from a (another) side, so it refuses; and if a person receives desires from its goodness, it feeds him with fatigue from its calamities; and a person does not come to an evening from it in a wing of safety except in the morning he is in flapping (feathers) of fear.

عَرَّازَةٌ عُرُورٌ مَا فِيهَا فَانِيَةٌ فَإِنْ مِنْ عَلَيْهَا مَنْ أَقَلَّ مِنْهَا اسْتَكْتَرَ مِمَّا يُؤْمِنُهُ وَ مَنْ اسْتَكْتَرَ مِنْهَا لَمْ يَدُمْ لَهُ وَ زَالَ عَمَّا قَلِيلٍ عَنْهُ كَمْ مِنْ وَائِقِي بِمَا قَدْ فَجَعَتْهُ وَ ذِي  
طُمَأْنِينَةٍ إِلَيْهَا قَدْ صَرَغَتْهُ وَ ذِي حُدُوعٍ قَدْ حَدَعَتْهُ وَ ذِي أُهْمَةٍ قَدْ صَبَّرَتْهُ حَقِيرًا وَ ذِي نُحُوءٍ قَدْ صَبَّرَتْهُ خَائِفًا قَتِيرًا وَ ذِي نَاجٍ قَدْ أَكْتَبَتْهُ لِلْيَدِينِ

Deceptive delusions whatever is in it, perishable annihilated are the ones upon it; one who takes a little from it will have a lot from what he is secured of, while the one who takes a lot from it, it will not last for him and it will decline away from him after a little while; how many of the ones trusting with it have been distressed by it, and the ones with reassurance to it have been knocked down by it, and the ones who were deceivers, it has deceived him, and the ones with pomp, it has rendered his despicable, and the ones with a crown, it is has tied up his hands.

وَ الْقَمِ سُلْطَانُهَا ذَوْلٌ وَ عَيْشُهَا رَيْقٌ وَ عَذْبُهَا أُجَاجٌ وَ حُلُوبُهَا صَبْرٌ وَ غِدَاؤُهَا بِنَامٌ وَ أَسْبَابُهَا رِمَامٌ حَيْثُهَا بَعْضٌ مَوْتٌ وَ صَحِيحُهَا بَعْضٌ سُقْمٌ وَ مَنِيغُهَا  
بَعْضٌ اهْتِصَامٌ عَرِيضُهَا مَغْلُوبٌ وَ مُلْكُهَا مَسْلُوبٌ وَ صَيْفُهَا مَثْلُوبٌ وَ جَارُهَا مَحْرُوبٌ

And the mouth of its authority keeps changing, and its life is turbid, and its fresh water is salty, and its sweet is aloe, and its feed is toxic, and its causes are ruination of its living ones with exposure to death, and its healthy ones with exposure to sickness, and its invincible ones with exposure to indigestion. It's mighty ones are overcome, and its kings are stripped, and its guests are slandered, and its neighbours are plundered.

تُمْ مِنْ وَرَاءِ ذَلِكَ هَوْلُ الْمُطَّلَعِ وَ سَكَرَاتُ الْمَوْتِ وَ الْوُقُوفُ بَيْنَ يَدَيْ الْحَكَمِ الْعَدْلِ - لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَ يَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى

Then from behind that is the emerging horror, and pangs of death, and the pausing in front of the Wise, the Just One<sup>-azwj</sup>, **for Him to Recompense those committers of evil for what they had done, and (for) Him to Recompense those did good, with the Goodness [53:31].**

أَلَسْتُمْ فِي مَنَازِلٍ مَنْ كَانَ أَطْوَلَ مِنْكُمْ أَعْمَارًا وَ آثَارًا وَ أَعَدَّ مِنْكُمْ عَدِيدًا وَ أَكْتَفَى جُنُودًا وَ أَشَدَّ مِنْكُمْ عُنُودًا تَعَبَّدُوا الدُّنْيَا أَيَّ تَعَبُّدٍ وَ آثَرُوهَا أَيَّ إِثَارٍ  
تُمْ طَعْنُوا عَنْهَا بِالصَّغَارِ فَهَلْ بَلَعْتُمْ

Aren't you in houses of the one who were of longer lifespans, and impacts than you are, and more numerous than you in number, and of larger armies, and more intensely powerful than you? They served the world with every service, and they preferred it with every preference, then they were belittled by it with a belittling.



أَنَّ الدُّنْيَا سَخَتْ لَهُمْ بِفِدْيَةٍ أَوْ أَعْنَتْ عَنْهُمْ فِيمَا قَدْ أَهْلَكَهُمْ مِنْ حَطْبٍ بَلْ قَدْ أَوْهَنْتَهُمْ بِالْقَوَارِعِ وَ صَعَّصَعَتْهُمْ بِالتَّوَابِ وَ عَفَّرْتَهُمْ لِلْمَنَاجِرِ وَ أَعَانَتْ عَلَيْهِمْ رَبِّبَ الْمُنُونِ

The world was generous to them with a ransom, or needless from them regarding what matters had destroyed them, but it weakened them with the distress, and enfeebled them with the calamities, and it knocked their nostrils to the dust, and changes of the times will overcome them.

فَقَدْ رَأَيْتُمْ تَنْكُرُهَا لِمَنْ دَانَ لَهَا وَ أَحْلَدَ إِلَيْهَا حَتَّى طَعَنُوا عَنْهَا لِفِرَاقِ أَمَدٍ إِلَى آخِرِ الْمُسْتَنَدِ هَلْ أَحَلَّتْهُمْ إِلَّا الصَّنْكَ أَوْ زَوَّدْتُمْ إِلَّا التَّعَبَ أَوْ نَوَّرْتُمْ لَهُمْ إِلَّا الظُّلْمَ أَوْ أَعْقَبْتُمْ إِلَّا النَّارَ

You have seen it disguising for the one who goes near it and resorts to it, until they moved away from it for separating, it extends to the end of the trust. Did it allow them except the constricted life, or provided them except with fatigue, or irradiate for them except the darkness, or gave them the end result except the Fire?

فَهَذِهِ نُؤْتِرُونَ أَمْ عَلَى هَذِهِ تَحْرُصُونَ إِلَى هَذِهِ تَطْمَئِنُّونَ يَقُولُ اللَّهُ جَلَّ مِنْ قَائِلٍ مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا نُوفٍ إِلَيْهِمْ أَعْمَالُهُمْ فِيهَا وَ هُمْ فِيهَا لَا يُبْخَسُونَ- أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَ حِطَّ مَا صَنَعُوا فِيهَا وَ بَاطِلٌ مَا كَانُوا يَعْمَلُونَ

So, this is what you are preferring, or are being greedy upon this (and) are reassured to this? Allah<sup>-azwj</sup> the Majestic is Saying from a speaker: **One who wanted the life of the world and its adornments, We shall Fulfil their deeds therein and they would not be devalued [11:15] They are those, there wouldn't be for them in the Hereafter except the Fire, and it would be Confiscated whatever they had been doing in it, and it would be invalidated whatever they had been working [11:16].**

فَبَيْتِ الدَّارِ لِمَنْ لَا يَنْتَهَمُهَا وَ إِنْ لَمْ يَكُنْ فِيهَا عَلَى وَجَلٍ مِنْهَا اغْلَمُوا وَ أَنْتُمْ لَا تَعْلَمُونَ أَنْتُمْ تَارِكُوهَا لَا بُدَّ فَإِنَّمَا هِيَ كَمَا نَعَتَهَا اللَّهُ تَعَالَى- هُوَ وَ لَعِبٌ وَ اتَّعَطُوا بِالَّذِينَ كَانُوا يَنْبُونُ بِكُلِّ رَيْعٍ آيَةٌ يَعْبَثُونَ وَ يَتَّخِذُونَ مَصَانِعَ لَعَلَّهُمْ يَخْلُدُونَ

It is the evil house for the one who does not accuse it, and if he does not happen to be upon carefulness from it. Know, and you are not knowing! You will be leaving it inevitably, for it is like what Allah<sup>-azwj</sup> the Exalted has Attributed it as: **amusement and play, [7:51]**, and take a preaching with the ones who were building a landmark at every elevation in vain, and they were taking manufacturing perhaps they would be living forever.

وَ اتَّعَطُوا بِالَّذِينَ قَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً وَ اتَّعَطُوا بِإِخْوَانِكُمُ الَّذِينَ نَقُلُوا إِلَى قُبُورِهِمْ- لَا يُدْعَوْنَ رُكْبَانًا قَدْ جَعَلَ لَهُمْ مِنَ الضَّرِيحِ أَكْنَانًا وَ مِنَ التُّرَابِ أَكْفَانًا وَ مِنَ الرُّفَاتِ حِيرَانًا

And take preaching with the ones who said: **'Who is stronger than us in prowess?' [41:15];** and take preaching with your brothers, the ones who have been transferred to their graves. They are neither being called as riders, and shelters have been made for them from the tombs, and shrouds from the soil, and neighbours from remains (of bodies).

فَهُمْ حَيْرَةٌ لَا يُجِيبُونَ دَاعِيًا وَ لَا يَمْنَعُونَ صَيْمًا قَدْ بَادَتْ أَضْعَاغُهُمْ فَهُمْ كَمَنْ لَمْ يَكُنْ وَ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ- فَبَلِّغْ مَسَاكِينَهُمْ لَمْ تُشْكِرْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَ كُنَّا نَحْنُ الْوَارِثِينَ



They are neighbours not responding to any caller, nor are they defending any injustice. Their grudges have perished, so they are like the one who does not exist, and like what Allah<sup>-azwj</sup> Mighty and Majestic Said: **So, these are their dwellings. There have not been lived in from after them except a little (while); and We were the Inheritors [28:58].**

اسْتَبَدَلُوا بِظَهْرِ الْأَرْضِ بَطْنًا وَبِالسَّعَةِ ضَيْقًا وَبِالْأَهْلِ غُرْبَةً جَاءُوهَا كَمَا فَارَقُوهَا بِأَعْمَالِهِمْ إِلَىٰ خُلُودِ الْأَبَدِ كَمَا قَالَ عَزَّ مِنْ قَائِلٍ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًّا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ.

They have been replaced with surface of the earth for its interior, and narrowness with the vastness, and estrangement with the people. They came to it just as they had separated it with the deeds to eternity, the forever, just as the Mighty Said from a speaker: **Just as We Began the first creation, We will Repeat it, being a Promise upon Us. We will certainly be Doing it! [21:104]**.<sup>25</sup>

74- وَقَالَ أَيُّهَا الدَّامُ لِلدُّنْيَا أَنْتَ الْمُتَجَرِّمُ عَلَيْهَا أَمْ هِيَ الْمُتَجَرِّمَةُ عَلَيْكَ

And he<sup>-asws</sup> said: 'O you condemner of the world! Are you criminalising upon it or is it criminalising upon you?'

فَقَالَ قَائِلٌ مِنَ الْحَاضِرِينَ بَلْ أَنَا الْمُجْتَرِمُ [الْمُتَجَرِّمُ] عَلَيْهَا يَا أَمِيرَ الْمُؤْمِنِينَ

A speaker from the attendees said, 'But I am criminalising upon it, O Amir Al-Momineen<sup>-asws</sup>!'

فَقَالَ لَهُ فَلِمَ دَمَمْتَهَا أَلَيْسَتْ دَارَ صِدْقٍ لِمَنْ صَدَقَهَا وَ دَارَ غَيٍّْ لِمَنْ تَزَوَّدَ مِنْهَا وَ دَارَ عَافِيَةٍ لِمَنْ فَهِمَ عَنْهَا مَسْجِدَ أَحِبَّائِهِ وَ مُصَلَّىٰ أُنْبِيَائِهِ وَ مَهْبِطُ الْمَلَائِكَةِ وَ مَسْجَرُ أَوْلِيَائِهِ أَكْتَسَبُوا فِيهَا الطَّاعَةَ وَ رَبُّوْا فِيهَا الْجَنَّةَ

He<sup>-asws</sup> said to him: 'Then why did you condemn it? Isn't it a house of truthfulness for the one who ratifies it, and a house of riches for the one who provides from it, and a house of well being for the one understands about it? (It is) a Masjid of its loved ones, and a praying place of its Prophets<sup>-as</sup>, and a descent place of the Angels, and a trade of its friends and they are earning the (acts of) obedience from it and are profiting the Paradise in it.

فَمَنْ ذَا يَدُمُّهَا وَقَدْ آذَنْتَ بِأَنْبِيَائِهَا وَ نَادَتْ بِأَنْصَابِهَا وَ أَنْذَرْتَ بِبَلَائِهَا فَإِنْ رَاحَتْ بِفَجْيعَةٍ فَقَدْ عَدَّتْ بِمُبْتَغَىٰ وَ إِنْ أَعَصَرَتْ بِمَكْرُوهٍ فَقَدْ أَسْفَرَتْ بِمُشْتَهَىٰ دَمَّهَا رِجَالُ يَوْمِ النَّدَامَةِ وَ مَدَّحَهَا آخِرُونَ حَدَّثْتَهُمْ فَصَدَّقُوا وَ ذَكَرْتَهُمْ فَتَدَكَّرُوا

So, who is that who would condemn it, and it has proclaimed with its ending, and called out with its termination, and warned of its afflictions? If it befalls with a calamity, it ends a desire, and if it strikes with an abhorrence, it results in a (new) desire. (Some) men condemn it on a day of regret while others are praising it. It narrates to them so they are ratifying, and it reminds them so they are mindful.

فَيَا أَيُّهَا الدَّامُ لَهَا الْمُعْتَرُ بِغُرُوبِهَا مَتَىٰ عَزَّتْكَ أَمْ مَتَىٰ اسْتَدَمَّتْ إِلَيْكَ أَمْ بِمَصَارِعِ آتَانِكَ مِنَ الْبَلَىٰ أَمْ بِمَصَاحِعِ أَمَّهَاتِكَ تَحْتَ النَّبِيِّ

<sup>25</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 73

O you condemner of it, the one deceived by its deceptions! When has it deceived you, or when did it become condemnable to you? Is it due to the lying places of your forefathers from the decay, or with the graves of your foremothers beneath the soil?

كَمْ عَلَّلَتْ بِيَدَيْكَ وَ مَرَضَتْ وَ أَذَاقَتْكَ شَهْدَاءً وَ صَبْرًا فَإِنَّ دَمَّتْهَا لِصَبْرِهَا فَأَمَدَحَهَا لِشَهْدِهَا وَ إِلَّا فَاطَرُهَا لَا مَدْحَ وَ لَا دَمَّ فَقَدْ مُلِّتْ لَكَ نَفْسَكَ حِينَ مَا يُعْنِي عَنْكَ بُكَاءُكَ وَ لَا يَرْحَمُكَ أَحِبَّاءُكَ.

How many fell ill by your hands and fell sick, and it made you taste the martyrdom and patience? If you were to condemn it due to its patience so you should praise it for its martyrdom, or else drop it. Neither praise nor condemnation. It has resembled yourself for you when neither will your crying avail you nor your loved ones will have mercy on you".<sup>26</sup>

75- وَ قَالَ ع إِنَّ الدُّنْيَا قَدْ أَذْبَرَتْ وَ أَذْنَتْ بِوَدَاعٍ وَ إِنَّ الآخِرَةَ قَدْ أَقْبَلَتْ وَ أَذْنَتْ بِإِطْلَاعٍ أَلَا وَ إِنَّ المِضْمَارَ اليَوْمَ وَ السِّبَاقَ عَدَاً

And he<sup>-asws</sup> said: 'The world is turning around and has proclaimed with the farewell, and the Hereafter is coming over and it has proclaimed with the emergence. Indeed, the race track is today and the racing is (for) tomorrow.

أَلَا وَ إِنَّ السُّبْقَةَ الجَنَّةَ وَ العَايَةَ النَّارَ أَلَا وَ إِنَّكُمْ فِي أَيَّامٍ مَهَلٍ مِنْ وَرَائِهِ أَجَلٌ يَحْتُمُّهُ عَجَلٌ فَمَنْ عَمِلَ فِي أَيَّامٍ مَهَلِهِ قَبْلَ خُلُولِ أَجَلِهِ نَفَعَهُ عَمَلُهُ وَ لَمْ يَضُرَّهُ أَمَلُهُ وَ مَنْ لَمْ يَعْمَلْ أَيَّامَ مَهَلِهِ قَبْلَ حُضُورِ أَجَلِهِ ضَرَّهُ أَمَلُهُ وَ لَمْ يَنْفَعَهُ عَمَلُهُ

Indeed, and the race is (to) the Paradise, and the peak (of failure) is the Fire! Indeed, and you are in the days of respite (opportunity), from behind it is term being ushered hastily. The one who works during days of his opportunity before permeation of his death, his work will benefit him and his hopes will not harm him, while the one who does not work in the days of his opportunity before his death presents, his hopes will harm him and his work will not benefit him.

وَ لَوْ عَاشَ أَحَدُكُمْ أَلْفَ عَامٍ كَانَ المَوْتُ بِالعِغَةِ وَ نَحْبُهُ لِاحِمَّةٍ فَلَا تُعْرَنُكُمْ الأَمَانِيَّةُ وَ لَا يُعْرَنُكُمْ بِاللهِ العُرُورُ وَ قَدْ كَانَ قَبْلَكُمْ لِهَذِهِ الدُّنْيَا سَكَّانٌ شَيَّدُوا فِيهَا البُنْيَانَ وَ وَطَّنُوا الأَوْطَانَ

And even if one of you were to live for a thousand years, the death will reach him and catch up with him. So do not let your wishes deceive you nor let the arch-deceive you of Allah<sup>-azwj</sup>; and there have been dwellers for this world before you. They had built buildings in it, and they made homelands.

أَصَحَّتْ أَبْدَانُهُمْ فِي قُبُورِهِمْ هَامِدَةً وَ أَنْفُسُهُمْ حَامِدَةً فَتَلَهَّفَ المُمْرِطُ مِنْهُمْ عَلَى مَا فَرَطَ يَقُولُ يَا لَيْتَنِي نَظَرْتُ لِنَفْسِي يَا لَيْتَنِي كُنْتُ أَطَعْتُ رَبِّي.

Their bodies have come to be lifeless in their graves, and their souls are dormant. The loser from them sighs upon what he has lost, saying, 'O alas, if only I had looked out for myself! O alas, if only I had obeyed my Lord<sup>-azwj</sup>!'<sup>27</sup>

<sup>26</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 74

<sup>27</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 75

76- وَقَالَ ع إِنَّ الدُّنْيَا لَيْسَتْ بِدَارِ قَرَارٍ وَلَا بِحَلٍّ إِقَامَةٍ إِنَّمَا أَنْتُمْ فِيهَا كَرَكِبٍ عَرَسُوا وَارْتَاخُوا ثُمَّ اسْتَقَلُّوا فَعَدَّوْا وَرَاخُوا دَخَلُوهَا خِفَافًا وَارْتَحَلُّوا عَنْهَا نِقَالًا فَلَمْ يَجِدُوا عَنْهَا نُزُوعًا وَلَا إِلَى مَا تَرَكُوا بِهَا رُجُوعًا

And he<sup>-asws</sup> said: 'The world isn't a house of settlement nor is it a place of staying. But rather, you are in it like riders who have descended and are resting, then they will be departing. So, they come and go. They enter it light and they depart from it heavy. They do not find any removal from it nor any return to what they left with it.

جَدَّ بِهِمْ فَجَدُّوْا وَرَكَنُوا إِلَى الدُّنْيَا فَمَا اسْتَعَدُّوْا حَتَّىٰ أَحَدٌ يَكْظِمُهُمْ وَرَحَلُوا إِلَى دَارِ قَوْمٍ لَمْ يَبْقَ مِنْ أَكْثَرِهِمْ حَبْرٌ وَلَا أَنْثَرُ قَلَّ فِي الدُّنْيَا لَبْنُهُمْ وَأَعْجَلُ بِهِمْ إِلَى الْأَخِرَةِ بَعْنُهُمْ وَأَصْبَحْتُمْ حُلُولًا فِي دِيَارِهِمْ وَظَاعِنِينَ عَلَىٰ آثَارِهِمْ

It was serious with them, so they were serious, and they inclined to the world, so they did not prepare (for the Hereafter) until they were seized by their throats and they departed to a straight house. There does not remain any news for most of them nor any impacts. Little was their remaining in the world and they were hastened with to the Hereafter (for) their Resurrection, and you have become dwellers in their houses and are treading upon their footsteps.

وَالْمَنَائِبَا بِكُمْ تَسِيرٌ سَيْرًا مَا فِيهِ أَيْنٌ وَلَا بُطُوَةٌ تَهَارِكُمْ بِأَنْفُسِكُمْ دَهْوَبٌ وَ لَيْلُكُمْ بِأَرْوَاحِكُمْ دَهْوَبٌ وَأَنْتُمْ تَعْتَفُونَ مِنْ أَحْوَالِهِمْ حَالًا وَتَحْتَدُونَ مِنْ أَعْمَالِهِمْ مِثَالًا-

And the deaths are conducting with you a conduct, there is no fatigue in it, nor are your days slowing down from yourselves the exhaustion, and your nights are going with your souls while you are tracking a situation from their situations, and you are emulating from their actions as an example.

فَلَا تُغْرِبَنَّكُمُ الْحَيَاةُ الدُّنْيَا فِيمَا أَنْتُمْ فِيهَا سَفَرٌ حُلُولٌ وَالْمَوْتُ بِكُمْ نُزُولٌ فَتَنْتَضِلْ فِيكُمْ مَنَائِبَا وَ تَمْضِي بِكُمْ مَطَائِبَا إِلَى دَارِ الثَّوَابِ وَالْعِقَابِ وَالْجَزَاءِ وَالْحِسَابِ

Do not be deceived by life of the world, for rather you are in a journey of temporary stay and the death will be descending with you. So, its fate will befall among you and its rides will continue with you to the house of Rewards and the Punishments, and the Recompense and the Reckoning.

فَرِحِمَ اللَّهُ مَنْ رَاقَبَ رَبَّهُ وَ خَافَ ذَنْبَهُ وَ جَانَبَ هَوَاهُ وَ عَمِلَ لِآخِرَتِهِ وَ أَعْرَضَ عَنِ زَهْرَةِ الْحَيَاةِ الدُّنْيَا.

May Allah<sup>-azwj</sup> have Mercy on you the one who is watchful of his Lord<sup>-azwj</sup>, and fears his sins, and shuns his personal desires, and works for the Hereafter, and turns away from blossoms of life of the world".<sup>28</sup>

77- وَقَالَ ع كَانَ قَدْ زَالَتْ عَنْكُمْ الدُّنْيَا كَمَا زَالَتْ عَمَّنْ كَانَ قَبْلَكُمْ فَأَكْبِرُوا عِبَادَ اللَّهِ اجْتَهَادَكُمْ فِيهَا بِالتَّوَدُّدِ مِنْ يَوْمِهَا الْقَصِيرِ لِيَوْمِ الْأَخِرَةِ الطَّوِيلِ فَإِنَّمَا دَارُ الْعَمَلِ وَالِدَّارُ الْأَخِرَةُ دَارُ الْقَرَارِ وَالْجَزَاءِ

<sup>28</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 76

And he<sup>-asws</sup> said: ‘The world will be declining from you just as it had declined from the ones who were before you. Servants of Allah<sup>-azwj</sup>! Increase your struggles in it with the provide (resources) from its short days for a long Day of the Hereafter, for it is a house of working while house of the Hereafter is the house of settlement and the Recompense.

فَتَجَافِرُوا عَنْهَا فَإِنَّ الْمُعْتَرَّ مِنْ أَعْتَرَّ بِهَا لَنْ تَعُدَّ [تَعْدُوا] الدُّنْيَا إِذَا تَنَاهَتْ إِلَيْهَا أُمْنِيَّتُهُ أَهْلَ الرِّغْبَةِ فِيهَا الْمُطْمَئِنِّينَ إِلَيْهَا الْمُعْتَرَّ بِهَا أَنْ تَكُونَ كَمَا قَالَ اللَّهُ تَعَالَى - كَمَا أَنْزَلْنَا مِنَ السَّمَاءِ فَأَخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ بِمَا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ

Turn away from it, for the deceived is the one deceived by it. You will never violate the world when the wishes of the people desirous regarding it, the ones reassured to it, the ones deceived by it are coming to it. You will become like what Allah<sup>-azwj</sup> the Exalted Says: **But rather, an example of the life of the world is like water We Send down from the sky. So it mingles with the vegetation of the earth from what the people and the animals eat, [10:24].**

أَلَا إِنَّهُ لَمْ يَصِبِ امْرُؤٌ مِنْكُمْ مِنْ هَذِهِ الدُّنْيَا خَيْرَةً إِلَّا أَعْقَبَتْهَا عَذْرَةٌ وَ لَا يُصْبِحُ امْرُؤٌ فِي حَيَاةٍ إِلَّا وَ هُوَ خَائِفٌ مِنْهَا أَنْ تَتَوَلَّ جَانِحَةً أَوْ تَعْبُرَ نَعِيمَهُ أَوْ زَوَالَ عَافِيَتِهِ

Indeed! A person from you will not be achieving any joy from this world except it will be followed by tears, nor will a person come to a morning in life except and he will be fearful from it – (his condition) will be succeeded by a disaster or his bounties would change, or his health would decline.

وَ الْمَوْتُ مِنْ وَرَاءِ ذَلِكَ وَ هُوَ الْمَطْلَعِ وَ الْوُقُوفِ بَيْنَ يَدَيْ الْحَكَمِ الْعَدْلِ - لِتُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَ يُجْزَى الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَ يُجْزَى الَّذِينَ أَحْسَنُوا بِالْحُسْنَى.

And the death is from behind that, and the emerging horrors, and the pausing in front of the Wise, the Just **for Recompensing every soul with what it had earned, [45:22]** – and He<sup>-azwj</sup> will **Recompense those committers of evil for what they had done, and (for) Him to Recompense those did good, with the Goodness [53:31]**’.<sup>29</sup>

78- وَقَالَ ع مَا لَكُمْ وَ الدُّنْيَا فَمَتَاعُهَا إِلَى انْقِطَاعٍ وَ فَحْرُهَا إِلَى وَبَالٍ وَ زِينَتُهَا إِلَى زَوَالٍ وَ نَعِيمُهَا إِلَى بُؤْسٍ وَ صِحَّتُهَا إِلَى سَقَمٍ أَوْ هَرَمٍ وَ مَالٌ مَا فِيهَا إِلَى نَفَادٍ وَ شَيْكٍ وَ فَنَاءٍ قَرِيبٍ كُلُّ مَدَّةٍ فِيهَا إِلَى مُنْتَهَى وَ كُلُّ حَيٍّ فِيهَا إِلَى مُقَارَنَةِ الْبَلَى

And he<sup>-asws</sup> said: ‘What is for you and the world? Its belongings are to the termination, and its pride is to a scourge, and its adornments are to decline, and its bounties are to ruination, and its health is to sickness or old age, and whatever is in it is inclining to quick depletion and a near annihilation, and every living being in it is linked to wear and tear.

أَلَيْسَ لَكُمْ فِي آثَارِ الْأَوَّلِينَ وَ آبَائِكُمُ الْمَاضِينَ عِبْرَةٌ وَ تَبَصُّرَةٌ إِنْ كُنْتُمْ تَعْقِلُونَ أَمْ لَمْ تَرَوْا إِلَى الْمَاضِينَ مِنْكُمْ لَا يَرْجِعُونَ وَ إِلَى الْخَلْفِ الْبَاقِينَ مِنْكُمْ لَا يَبْقُونَ

Isn't there for you in traces of the former ones and your forefathers of the past, a lesson and an insight? If only you were using your intellects. Are you not looking at the ones from you

<sup>29</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 77

who have passed away, they are not returning, and to the ones from you remaining behind they will not be remaining?

أَوْ لَسْتُمْ تَرَوْنَ أَهْلَ الدُّنْيَا يُمْتَوْنَ وَيُصْبِحُونَ عَلَىٰ أَحْوَالِ شَيْءٍ مِّمَّتْ يُبْغَىٰ وَ آخِرُ يُعْرَىٰ وَ صَرِيحٌ مُّبْتَلَىٰ وَ عَائِدٌ يَّعُودُ وَ دَنِفٌ بِنَفْسِهِ يَجُودُ وَ طَالِبٌ  
لِلدُّنْيَا وَ الْمَوْتُ يَطْلُبُهُ وَ غَافِلٌ وَ لَيْسَ بِمَعْمُولٍ عَنْهُ عَلَىٰ أَثَرِ الْمَاضِي يَمْضِي الْبَاقِي وَ إِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ.

Are you not looking at people of the world coming to evening and morning upon various situations? There is a dying one crying and another one consoling, and one knocked down is afflicted, and a returning one returning, and a dying one defending his breathing, and a seeker of the world while the death is seeking him, and a heedless one who isn't being heedless from, being upon the tracks of the past ones, the remaining ones are continuing, and to Allah<sup>-azwj</sup> is end-result of the matters".<sup>30</sup>

79- وَ قَالَ ع انظُرُوا إِلَى الدُّنْيَا نَظَرَ الرَّاهِدِينَ فِيهَا فَإِنَّهَا عَنْ قَلِيلٍ تُرْبِلُ السَّاكِنَ وَ تَفْجَعُ الْمُتْرَفَ فَلَا تُعْرِيكُمْ كَثْرَةَ مَا يُعْجِبُكُمْ فِيهَا لِقَلَّةِ مَا يَصْحَبُكُمْ مِنْهَا

And he<sup>-asws</sup> said: 'Look at the world with the looking of the ascetic ones in it, for after a little while it will remove the inhabitants and distress the affluent. Therefore, do not be deceived by most of what fascinates you in it due to the scarcity of what accompanies you from it.

فَرِحِمَ اللَّهُ امْرَأً تَفَكَّرَ وَ اعْتَبَرَ وَ أَنْصَرَ إِذْ بَارَ مَا قَدْ أَذْبَرَ وَ حَضُورَ مَا قَدْ حَضَرَ فَكَأَنَّ مَا هُوَ كَائِنٌ مِنَ الدُّنْيَا عَنْ قَلِيلٍ لَمْ يَكُنْ وَ كَأَنَّ مَا هُوَ كَائِنٌ مِنَ  
الْآخِرَةِ لَمْ يَزَلْ

May Allah<sup>-azwj</sup> have Mercy on a person who contemplates, and takes a lesson, and sees the turning around what does turn around, and presence of what is present. It is as if he has not existed from the world, after a little he will not be existing, and it is as if he has not ceased to exist from the Hereafter.

وَ كُلُّ مَا هُوَ آتٍ قَرِيبٌ فَكَمْ مِنْ مُؤَمِّلٍ مَا لَا يُدْرِكُهُ وَ جَامِعٍ مَا لَا يَأْكُلُهُ وَ مَانِعٍ مَا لَا يَبْرُكُهُ وَ لَعَلَّهُ مِنْ بَاطِلٍ جَمَعَهُ أَوْ حَقٍّ مَنَعَهُ أَصَابَهُ حَرَاماً وَ وَرَثَةً  
عُدْوَاناً فَاحْتَمَلَ مَا صَرَّهَ وَ بَاءَ بَوْرَهُ وَ قَدِمَ عَلَى رَبِّهِ آسِفاً لَاهِفاً- حَسِرَ الدُّنْيَا وَ الْآخِرَةَ وَ ذَلِكَ هُوَ الْحُسْرَانُ الْمُبِينُ.

And all what is to come is nearby, so how many are hoping for what is not realised (achieved), and collects for what he cannot eat, and deters what he cannot leave, and perhaps he has amassed from false (means), or by preventing a right he attained a Prohibited (thing) and inherited it by aggression, so he carried what harms him and sold it for his sins, and he proceeded to his Lord<sup>-azwj</sup> regretting, languishing, **losing the world and the Hereafter. That is the clear loss [22:11]**".<sup>31</sup>

80- وَ قَالَ ع الدُّنْيَا مِثْلُ الْحَيَّةِ لَيْتَ مَسَّهَا قَاتِلٌ سَمَّهَا فَأَعْرَضَ عَمَّا يُعْجِبُكَ فِيهَا لِقَلَّةِ مَا يَصْحَبُكَ مِنْهَا وَ كُنْ أَنْسَ مَا يَكُونُ إِلَيْهَا أَوْحَشَ مَا تَكُونُ مِنْهَا

<sup>30</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 78

<sup>31</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 79

And he<sup>-asws</sup> said: ‘The world is like the snake, soft is its touching, killer is its poison, therefore turn away from whatever fascinates you in it due to the scarcity of what accompanies you in it, and be comforted as you can be to it, loneliest as you can be from it.

فَإِنَّ صَاحِبَهَا كُلَّمَا أَطْمَأَنَّ مِنْهَا إِلَى سُورٍ أَشْحَصَّنُهُ إِلَى مَكْرُوهِ فَقَدْ بَسُرَ الْمَرْءُ بِمَا لَمْ يَكُنْ لِيَقُوتَهُ وَ لِيَحْزَنَ لِقَوَاتِ مَا لَمْ يَكُنْ لِيُصِيبَهُ أَبَدًا وَ إِنَّ جَهْدَ

Every time its companion is reassured to happiness, it takes him to its abhorrence. The person becomes happy with what he was not going to lose, and he grieves at the loss of what he was not going to get, ever, and even if had struggled.

فَلْيَكُنْ سُورُوكَ بِمَا قَدَّمْتَ مِنْ عَمَلٍ أَوْ قَوْلٍ وَ لَتَكُنْ أَسْفُكَ عَلَى مَا فَزَّرْتَ فِيهِ مِنْ ذَلِكَ وَ لَا تَكُنْ عَلَى مَا فَاتَكَ مِنَ الدُّنْيَا حَزِينًا وَ مَا أَصَابَكَ مِنْهَا فَلَا تَتَّعَمَّ بِهِ سُورًا وَ اجْعَلْ هَمَّكَ لِمَا بَعْدَ الْمَوْتِ فَ إِنَّ مَا تُوعَدُونَ لَآتٍ.

Let your happiness be with what you have sent ahead, either a deed or a word, and let your regret be upon what you have been excessive in from that; and do not be grieving upon what you lose from the world and whatever afflicts you from it, for you will not enjoy with it happily, and make your worries be for what is after the death, for **Surely what you are Threatened with would come, [6:134]**<sup>32</sup>.

81- وَ قَالَ ع انظُرُوا إِلَى الدُّنْيَا نَظَرَ الرَّاهِدِينَ فِيهَا فَإِنَّهَا وَ اللَّهُ عَنْ قَلِيلٍ تُشَقِي الْمُتَرَفِّعَ وَ تُحَرِّكُ السَّاكِنَ وَ تُزِيلُ النَّائِبَ

And he<sup>-asws</sup> said: ‘Look at the world with the looking of the ascetics in it, for by Allah<sup>-azwj</sup>, after a little while it will make the affluent miserable, and move the stationary ones, and remove the ones abiding (in it).

صَفْوَهَا مَشُوبٌ بِالْكَدِيرِ وَ سُورُهَا مَشُوجٌ بِالْحَزَنِ وَ آخِرُ حَيَاتِهَا مُفْتَرَنٌ بِالضَّعْفِ فَلَا يُعْجِبَنَّكُمْ مَا يُعْجِبُكُمْ مِنْهَا فَعَنْ كَتَبٍ تُنْقَلُونَ عَنْهَا

It’s clearness is mixed with dirt, and its happiness is woven with the grief, and end of its life is paired with weakness, so do not be fascinated with what deceived you from it, for very shortly you will be transferred away from it.

وَ كُلَّمَا هُوَ آتٍ قَرِيبٌ وَ هُنَالِكَ تَبْلُغُوا كُلُّ نَفْسٍ مَا أَسْلَفَتْ وَ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ وَ ضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ.

And all what is coming is nearby, and **That is where every soul shall become acquainted with what it sent before, and they would be returned to Allah, their true Master, and it be lost from them what they had been fabricating [10:30]**<sup>33</sup>.

82- وَ قَالَ ع أَحَدَرِكُمُ الدُّنْيَا فَإِنَّهَا لَيْسَتْ بِدَارٍ غِبْطَةٍ قَدْ تَزَيَّنَتْ بِعُورِهَا وَ عَزَّتْ بِرَبِيبَتِهَا لِمَنْ كَانَ يَنْظُرُ إِلَيْهَا فَاعْرِفُوهَا كُنْهَ مَعْرِفَتِهَا فَإِنَّهَا دَارٌ هَانَتْ عَلَى رَجْمًا قَدْ اخْتَلَطَ خَلَالُهَا بِحَرَامِهَا وَ خَلُوهَا بِمَرْهَا وَ حَيَّزَهَا بِشَرِّهَا

And he<sup>-asws</sup> said: ‘I<sup>-asws</sup> am cautioning you about the world, for it isn’t a house of joy. It has adorned itself with its vanities and has deceived the ones who were looking at it. Therefore, recognise essence of its recognition, for it is a house insignificant to its Lord<sup>-azwj</sup>. It is mingling

<sup>32</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 15 H 80

<sup>33</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 15 H 81

its Permissibles with its Prohibition, and its sweetness with its bitterness, and its goodness with its evils.

وَلَمْ يَذْكُرِ اللَّهُ شَيْئاً اِخْتَصَّهُ مِنْهَا لِأَحَدٍ مِنْ أَوْلِيَائِهِ وَلَا أَنْبِيَائِهِ وَلَا يَصْرِفُهَا مِنْ أَعْدَائِهِ فَخَيْرُهَا زَهِيدٌ وَشَرُّهَا عَنِيدٌ وَجَمْعُهَا يَنْفَدُ وَمُلْكُهَا يُسَلَبُ وَعَرْشُهَا يَبِيدُ

And Allah<sup>-azwj</sup> has not Mentioned anything He<sup>-azwj</sup> has Specialised from it for anyone of His<sup>-azwj</sup> Guardians<sup>-asws</sup> nor His<sup>-azwj</sup> Prophets<sup>-as</sup>, and He<sup>-azwj</sup> did not Turn it away from His<sup>-azwj</sup> enemies. Its good is small and its evils are excessive, and its collection depletes, and its kingdom gets stripped, and its honour perishes.

فَالْمُتَمَتِّعُونَ مِنَ الدُّنْيَا تَبْكِي قُلُوبُهُمْ وَإِنْ فَرِحُوا وَ يَسْتَنَدُّ مَعْتُهُمْ لِأَنْفُسِهِمْ وَإِنْ اعْتَبَطُوا يَبْعُضُ مَا زُرُّوا الدُّنْيَا فَانِيَةً لَا بَقَاءَ لَهَا وَالْآخِرَةُ بَاقِيَةٌ لَا فَنَاءَ لَهَا الدُّنْيَا مُقْبِلَةٌ وَالْآخِرَةُ مُلْحَأُ الدُّنْيَا وَ لَيْسَ لِلْآخِرَةِ مُنْتَقَلٌ وَلَا مُنْتَهَى

The ones enjoying from the world, their hearts are crying and even if they are happy, and their hatred for themselves intensifies and even if they are joyful with part of what they have been Graced. The world is perishable, there is no remaining for it, while the Hereafter is remaining, there is no perishing for it. The world is coming forward, and the Hereafter is a refuge of the world, and there is no transfer for (from) the Hereafter nor any end point.

مَنْ كَانَتِ الدُّنْيَا هَمَّهُ اشْتَدَّ لِدَلِكِ غَمُّهُ وَ مَنْ آثَرَ الدُّنْيَا عَلَى الْآخِرَةِ حَلَّتْ بِهِ الْفَاقِرَةُ.

One whose main concern were the Hereafter, his sadness will intensify to that, and the one who prefers the world over the Hereafter, the poverty will be released with him".<sup>34</sup>

83- وَقَالَ عَ إِذَا الدُّنْيَا دَارٌ فَنَاءٌ وَ عَنَاءٌ وَ غَيْرٌ وَ غَيْرٌ فَمِنْ فَنَائِهَا أَنْتَ تَرَى الدَّهْرَ مُوتِرٌ قَوْسَهُ مُمَوِّقٌ نَبْلُهُ يَرْمِي الصَّحِيحَ بِالسَّقِيمِ وَ الْحَيَّ بِالْمَيِّتِ وَ الْبَرِيءَ بِالْمُنْتَهَمِ

And he<sup>-asws</sup> said: 'But rather the world is a house of annihilation, and tiredness, and changes, and a lesson. From its annihilation is your seeking the times having pulled the string of its bow, aiming its arrow, shooting at the healthy with the sickness, and the living with the death, and the innocent with the accusation.

وَ مِنْ عَنَائِهَا أَنْتَ تَرَى الْمَرْءَ يَجْمَعُ مَا لَا يَأْكُلُ وَ يَبْنِي مَا لَا يَسْكُنُ وَ يَأْمُلُ مَا لَا يُدْرِكُ

And from its tiredness is your seeing the person amassing what he cannot eat, and building what he will not dwell in, and hoping for what he cannot realise (achieve).

وَ مِنْ غَيْرِهَا أَنْتَ تَرَى الْمَرْحُومَ مَعْبُوطاً وَ الْمَعْبُوطَ مَرْحُوماً لَيْسَ بَيْنَهُمْ إِلَّا نَعِيمٌ زَالٌ أَوْ مُثَلَّةٌ حَلَّتْ أَوْ مَوْتُ نَزَلَ

And from its changes is that you are seeing the Mercied being envied, and the envied being Mercied. There isn't anything between them except declining bounties, or mutilation released, or death befalling.

<sup>34</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 82

وَمِنْ عِبْرَتِهَا أَنَّ الْمَرْءَ يُشْرِفُ عَلَيْهِ أَمَلُهُ حَتَّى يَخْتَطِفَهُ دُونَهُ أَجَلُهُ.

And from its lessons is that the person, his hopes are about to be realised, until his death snatches it from under him".<sup>35</sup>

84- قَالَ ع أَجْعَلِ الدُّنْيَا شَوْكاً وَ انْظُرْ أَيْنَ تَضَعُ قَدَمَكَ مِنْهَا فَإِنَّ مَنْ رَكَنَ إِلَيْهَا خَذَلَتْهُ وَ مَنْ أُنِسَ فِيهَا أَوْحَشَتْهُ وَ مَنْ يَرَعِبُ فِيهَا أَوْهَنْتُهُ وَ مَنْ انْقَطَعَ إِلَيْهَا قَتَلَتْهُ

He<sup>-asws</sup> said: 'Make the world as being a spike and look where you are placing your foot from it, for the one who inclines towards it, it will abandon him, and one who is comforted in it, it will make him lonely, and one who is desirous regarding it, it will weaken him, and one who cuts off (from others) to it, it will kill him.

وَ مَنْ طَلَبَهَا أَرْهَمَتْهُ وَ مَنْ فَرَحَ بِهَا أَتْرَحَنَهُ وَ مَنْ طَمِعَ فِيهَا صَرَعَتْهُ وَ مَنْ قَدَّمَهَا أَخْرَجَتْهُ وَ مَنْ أَلْزَمَهَا أَهَانَتْهُ وَ مَنْ آتَرَهَا بَاعَدَتْهُ مِنَ الْآخِرَةِ وَ مَنْ بَعُدَ مِنَ الْآخِرَةِ قَرُبَ إِلَى النَّارِ

And one who seeks it, it burns him, and one who is happy with it, it grieves him, and one who is covetous regarding it, it knocks him down, and one who advances it, it delays him, and one who necessitates it, it degrades him, and the one who prefers it, it distances him from the Hereafter, and the one who is remote from the Hereafter, he is near to the Fire.

فَهِيَ دَارٌ عُقُوبَةٍ وَ زَوَالٍ وَ فَنَاءٍ وَ بَلَاءٍ نُورُهَا ظُلْمَةٌ وَ عَيْشُهَا كَيْدٌ وَ غَيْبُهَا فَقِيرٌ وَ صَحِيحُهَا سَقِيمٌ وَ عَزِيْزُهَا ذَلِيلٌ

It is a house of punishment, and decline, and annihilation, and calamities. Its light is darkness, and its life is troublesome, and its rich one is poor, and its healthy one is sick, and its mighty one is disgraced.

فَكُلُّ مَنْعَمٍ بِرَغْدِهَا شَقِيٌّ وَ كُلُّ مَعْرُورٍ بِرِيْبَتِهَا مَفْتُونٌ وَ عِنْدَ كَشْفِ الْعِطَاءِ يَعْظُمُ النَّدَمُ وَ يُحْمَدُ الصُّدْرُ أَوْ يُدَمُّ.

Every one granted its desires is wretched, and every one deceived by its adornments is tempted, and when the veil is uncovered is the mighty regret and the chest is praised or disparaged (condemned)".<sup>36</sup>

85- وَ قَالَ ع يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يُعْرَفُ فِيهِ إِلَّا الْمَاجِلُ وَ لَا يُظَرَفُ فِيهِ إِلَّا الْفَاجِرُ وَ لَا يُؤْتَمَّنُ فِيهِ إِلَّا الْخَائِنُ وَ لَا يُخُونُ إِلَّا الْمُؤْتَمَّنُ

And he<sup>-asws</sup> said: 'There shall come a time upon the people, no one will be known (famous) in it except the striver to the rule, nor attributed to being entertainer except the immoral, nor entrusted in it except the treacherous, and the trustworthy one only betrays.

يَتَّخِذُونَ الْفِيءَ مَعْنَمًا وَ الصَّدَقَةَ مَعْرَمًا وَ صِلَةَ الرَّحِمِ مَنًّا وَ الْعِبَادَةَ اسْتِطَالَةً عَلَى النَّاسِ وَ تَعَدِّيًّا وَ ذَلِكَ يَكُونُ عِنْدَ سُلْطَانِ النَّسَاءِ وَ مِشَاوَرَةِ الْإِمَاءِ وَ إِمَارَةِ الصَّبِيَّانِ.

<sup>35</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 83

<sup>36</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 84



They will be taking (regarding) the war booty as a personal gain, and the charity as a tax, and connecting the kinship as a conferment, and the worship as a prolongation upon the people and an infringement, and that will happen during the rule of women, and consultation of the maids, and governorate of the young boys".<sup>37</sup>

86- وَقَالَ ع اخذوا الدنيا إذا آتات الناس الصلاة و أضاعوا الأمانات و اتبعوا الشهوات و استحلوا الكذب و أكلوا الربا و أخذوا الرشى و شيئوا  
البناء و اتبعوا الهوى و باعوا الدين بالدنيا و استخفوا بالدماء و ركعوا إلى الرياء و تقاطعت الأرحام

And he<sup>-asws</sup> said: 'Be cautious of the world when the people kill off the Salat, and they waste the entrustment, and they follow the lustful desires, and they legalise the lies, and they consume the interest, and they take the bribes, and they build the buildings, and they follow the personal desires, and they sell the religion for the world, and they will take lightly with (shedding) the blood, and they will incline to the showing off, and they will cut off the kinship.

وَ كَانَ الْحِلْمُ ضَعْفًا وَ الظُّلْمُ فُحْرًا وَ الْأَمْرَاءُ فَجْرَةً وَ الْوُزَرَاءُ كَذِبَةً وَ الْأَمْنَاءُ حَوْنَةً وَ الْأَعْوَانُ ظَلَمَةً وَ الْفُرَّاءُ فَسَقَةً وَ ظَهَرَ الْجَوْرُ وَ كَثُرَ الطَّلَاقُ وَ مَوَتْ  
الْفَجَاءَةُ وَ حُلِيَّتِ الْمَصَاحِفُ وَ زُحِرَتِ الْمَسَاجِدُ وَ طُوَلَّتِ الْمَنَابِرُ وَ نُقِضَتِ الْعُهُودُ

And the forbearing will be (deemed as) weakness, and the injustice a pride, and the governors will be immoral, and the minister will be liars, and the trustees treacherous, and the assistants unjust, and the poor will be mischief-makers, and the tyranny will appear, and the divorce will be a lot and (so will) sudden death, and the Qurans will be ornamented and the Masjids will be decorated, and the minarets will be made taller, and the agreements will be broken.

وَ خَرِبَتِ الْقُلُوبُ وَ اسْتَحْلَوْا الْمَعَارِفَ وَ شَرِبَتِ الْخُمُورُ وَ رَكِبَتِ الدُّكُورُ وَ اشْتَعَلَ الْبِسَاءُ وَ شَارَكَنَ أَرْوَاحَهُنَّ فِي التِّجَارَةِ جِرْصًا عَلَى الدُّنْيَا وَ عَلَتِ الْقُرُوجُ  
السُّرُوجُ وَ يُشْبِهْنَ بِالرِّجَالِ

And the hearts will be ruined, and they will legalise the musical instrument, and the wines will be drunk, and the males will be ridden (sodomy), and the women will work and participate their husbands in the business in greed upon the world, and the women will be on top of the saddles, and they will resemble with the men.

فَحَيِّئِدِ عَدُوًّا أَنْفُسِكُمْ فِي الْمَوْتِ وَ لَا تَعْرَنَكُمُ الْحَيَاةُ الدُّنْيَا فَإِنَّ النَّاسَ اثْنَانِ بَرٌّ تَقِيٌّ وَ آخَرُ شَقِيٌّ وَ الدَّارُ دَارَانِ لَا تَالِثَ لهُمَا وَ الْكِتَابُ وَاحِدٌ لَا يُعَادِرُ  
صَغِيرَةً وَ لَا كَبِيرَةً إِلَّا أَحْصَاهَا

In those days, count yourselves among the dead and do not be deceived by life of the world, for the people are two (types) – a pious righteous one, and another a wretched, and the house will be two houses, there not being a third for them, and the Book is one. **neither leaving (anything) small or large except it numbers it?** [18:49].

أَلَا وَ إِنَّ حُبَّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ وَ بَابُ كُلِّ بَلِيَّةٍ وَ جَمْعُ كُلِّ فِتْنَةٍ وَ دَاعِيَةُ كُلِّ رِيْبَةٍ الْوَيْلُ لِمَنْ جَمَعَ الدُّنْيَا وَ أَوْرَثَهَا مَنْ لَا يَحْمَدُهُ وَ قَدِمَ عَلَى مَنْ لَا  
يَعْدِرُهُ

Indeed, and love of the world is chief of every mistake (sin), and door of every affliction, and a collection of every Fitna, and a caller to every suspicion. The woe be for the one who

<sup>37</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 85

amasses the world and inherits it to the one who will not praise him, and advances one who will not excuse him.

الدُّنْيَا دَارُ الْمُنَافِقِينَ وَ لَيْسَتْ بِدَارِ الْمُتَّقِينَ فَلْتَكُنْ حَظُّكَ مِنَ الدُّنْيَا قِوَامَ صُلْبِكَ وَ إِسْمَاكَ نَفْسِكَ وَ تَرُودَ لِمَعَادِكَ.

The world is a house for the hypocrites and isn't a house for the pious, so let your portion from the world be, strengthening your lineage, and withholding yourself, and provision for your Hereafter".<sup>38</sup>

87- وَ قَالَ ع يَا دُنْيَا يَا دُنْيَا أَيْ تَعَرَّضْتَ أَمْ إِلَيَّ تَشَوَّقْتَ هَيْهَاتَ هَيْهَاتَ غُرْبِي غَيْرِي قَدْ بَتَّكَ ثَلَاثَةً - لَا رَجْعَةَ لِي فِيكَ فَعُمْرُكَ قَصِيرٌ وَ عَيْشُكَ حَقِيرٌ وَ حَظُّكَ كَبِيرٌ آه مِنْ قَلَّةِ الرِّادِ وَ وَحْشَةِ الطَّرِيقِ.

And he<sup>-asws</sup> said: 'O world! O world! Are you displaying to me<sup>-asws</sup> or a yearning to me<sup>-asws</sup>? Far be it! Far be it! Deceive others, for I<sup>-asws</sup> have divorced you thrice, there is no return for me<sup>-asws</sup> regarding you. Your lifespan is short, and your life is insignificant, and your dangers are great. Aah from lack of provisions and loneliness of the road!"<sup>39</sup>

88- وَ قَالَ ع اِحْذَرُوا الدُّنْيَا فَإِنَّ فِي حَالِهَا حِسَابٌ وَ فِي حَزَامِهَا عِقَابٌ وَ أَوْلَاهَا عَنَاءٌ وَ آخِرُهَا فَنَاءٌ

And he<sup>-asws</sup> said: 'Be cautious of the world, for regarding its Permissibles there is Reckoning, and regarding its Prohibitions there is Punishment, and it's beginning its fatigue and its ends is annihilation.

مَنْ صَحَّ فِيهَا هَرِمَ وَ مَنْ مَرَضَ فِيهَا نَدِمَ وَ مَنْ اسْتَعْنَى فِيهَا فُتِنَ وَ مَنْ افْتَقَرَ فِيهَا حَزِنَ وَ مَنْ أَنَاهَا فَاتَتْهُ وَ مَنْ بَعُدَ عَنْهَا أَتَتْهُ وَ مَنْ نَظَرَ إِلَيْهَا أَعْمَتْهُ وَ مَنْ بَصُرَ بِهَا بَصَّرَتْهُ إِنْ أَقْبَلَتْ غَرَّتْ وَ إِنْ أَدْبَرَتْ صَرَّتْ.

One who is healthy in it gets older, and one sick in it regrets, and one who is enriched in it is tempted, and one impoverished in it grieves, and one who goes to it loses it, and one distances from it, it comes to him, and one who looks at it, it blinds him, and one who is insightful with it, sees it. It comes forward, it deceives, and if it turns around, it harms".<sup>40</sup>

89- فِي وَصْفِهِ الْمُؤْمِنِينَ قَالَ ع الْمُؤْمِنُونَ هُمْ أَهْلُ الْفَضَائِلِ هَذَاهُمْ السُّكُوتُ وَ هَيْئَتُهُمُ الْحُشُوعُ وَ سَمْتُهُمُ التَّوَاضُعُ حَاشِعِينَ غَاضِبِينَ أَبْصَارُهُمْ عَمَّا حَرَّمَ اللَّهُ عَلَيْهِمْ رَافِعِينَ أَسْمَاعَهُمْ إِلَى الْعِلْمِ

In his<sup>-asws</sup> describing the Momineen, he<sup>-asws</sup> said: 'The Momineen, then people of merits (virtues). The silence is their conduct, the humbleness is their appearance, and the humbleness is their character. (They are) fearful, closing their eyes from what Allah<sup>-azwj</sup> has Prohibited unto them, raising their ears to the knowledge.

نَزَلَتْ أَنْفُسُهُمْ مِنْهُمْ فِي الْبَلَاءِ كَمَا نَزَلَتْ فِي الرَّجَاءِ لَوْ لَا الْأَجَالُ الَّتِي كُنِبَتْ عَلَيْهِمْ لَمْ تَسْتَقِرَّ أَرْوَاحُهُمْ فِي أَبْدَانِهِمْ طَرْفَةَ عَيْنٍ شَوْقًا إِلَى الثَّوَابِ وَ خَوْفًا مِنَ الْعِقَابِ عَظَمَ الْخَالِقِ فِي أَنْفُسِهِمْ وَ صَغُرَ مَا دُونَهُ فِي أَعْيُنِهِمْ

<sup>38</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 86

<sup>39</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 87

<sup>40</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 88

Their souls descended from them into affliction just as they descended into the prosperity. Had it not been for the term having been Prescribed upon them, their souls would not have settled in their bodies for the blink of an eye yearning for the Rewards and fear from the Punishment. The Creator is Mighty in their eyes and whatever is besides Him<sup>-azwj</sup> is small in their eyes.

فَهُمْ كَأَنَّهُمْ قَدْ رَأَوْا الْجَنَّةَ وَ نَعِيمَهَا وَ النَّارَ وَ عَذَابَهَا ففُلُوهُمْ مَحْزُونَةٌ وَ سُورُهُمْ مَأْمُونَةٌ وَ حَوَائِجُهُمْ حَفِيظَةٌ وَ أَنْفُسُهُمْ ضَعِيفَةٌ وَ مَعُونَتُهُمْ لِإِحْوَائِهِمْ عَظِيمَةٌ  
أَتَّخَذُوا الْأَرْضَ بِسَاطًا وَ مَاءَهَا طِيبًا وَ رَفَضُوا الدُّنْيَا رَفْضًا وَ صَبَرُوا أَيَّامًا قَلِيلَةً

So, they are as if they have seen the Paradise and its bounties, and the Fire and its Punishments. Their hearts are grieving, and others are safe from their slip-ups, and their needs are light, and their selves are weak, and their assistance to their brethren is mighty. They are taking the earth as a carpet, and its water as perfume, and they reject the world with a rejection, and they are being patient for a few days.

فَصَارَتْ عَاقِبَتُهُمْ رَاحَةً طَوِيلَةً بِجَارَتِهِمْ مُرِيحَةً يُبَشِّرُهُمْ بِهَا رَبٌّ كَرِيمٌ أَرَادَهُمُ الدُّنْيَا فَلَمْ يُرِيدُهَا وَ طَلَبَتْهُمْ فَهَرَبُوا مِنْهَا

Thus, their end result has become a prolonged rest, their trade being profitable. The benevolent Lord<sup>-azwj</sup> Gives them glad tidings with it. The world wants them but they don't want it, and it seeks them while they are running from it.

أَمَّا اللَّيْلُ فَأَقْدَامُهُمْ مُصْطَفَةٌ يَتْلُونَ الْقُرْآنَ يُرْتَلُونَهُ تَرْتِيلًا فَإِذَا مَرُّوا بِآيَةٍ فِيهَا تَشْوِيقٌ رَكَنُوا إِلَيْهَا طَمَعًا وَ تَطَلَّعَتْ أَنْفُسُهُمْ تَشْوِيقًا فَيُصَيِّرُوهَا نُصَبَ أَعْيُنِهِمْ

As for the night, their feet are in a row (for Salat). They recite the Quran reciting it distinctively. Whenever they pass by a Verse wherein is incitement (for Paradise) they incline towards it covetously, and their souls yearn in anticipation, so it become installed in their eyes.

وَ إِذَا مَرُّوا بِآيَةٍ فِيهَا تَخْوِيفٌ أَصْعَمُوا إِلَيْهَا بِفُلُوهِمْ وَ أَبْصَارِهِمْ فَافْشَعَرَتْ مِنْهَا جُلُودُهُمْ وَ وَجَلَتْ فُلُوبُهُمْ خَوْفًا وَ فَرَقًا فَحَلَّتْ لَهَا أَبْدَانُهُمْ وَ ظَنُّوا أَنَّ زَفِيرَ جَهَنَّمَ وَ شَهِيْقَهَا وَ صَلْصَلَةَ حَدِيدِهَا فِي آذَانِهِمْ مُكَبِّبِينَ عَلَى وُجُوهِهِمْ وَ أَكْفَهُمْ بَحْرِي دُمُوعُهُمْ عَلَى حُدُودِهِمْ يَجْأَرُونَ إِلَى اللَّهِ تَعَالَى فِي فَكَاكِ رِقَابِهِمْ

And whenever they pass by a Verse wherein is a scare (of Hell), they listen to it with their hearts and their eyes, so their skins shiver from it and their hearts palpitate out of fear and soften, and their bodies weaken, and exhalations of Hell and its inhalations, and clinking of its iron chains are in their ears. They fall down on their faces and their hands, their tears flow upon their cheeks. They seek shelter to Allah<sup>-azwj</sup> the Exalted in liberating their necks.

وَ أَمَّا النَّهَارُ فَعَلَمَاءُ أَبْرَارٍ أَنْفِيَاءُ قَدْ بَرَّاهُمْ الْخَوْفُ فَهُمْ أَمْثَالُ الْقِدَاحِ إِذَا نَظَرَ إِلَيْهِمُ النَّاطِرُ يَقُولُ بِهِمْ مَرَضٌ وَ مَا بِهِمْ مَرَضٌ وَ يَقُولُ قَدْ حُولَطُوا وَ مَا حُولَطُوا

And as for the day, they are righteous scholars, pious, the fearing having made them righteous. They are like the arrows (thin). When the beholder looks at them, he says there is illness with them, but there is no illness with them, and he says they are insane, but they are not insane.

إِذَا ذَكَرُوا عَظَمَةَ اللَّهِ وَ شِدَّةَ سُلْطَانِهِ وَ ذَكَرُوا الْمَوْتَ وَ أَهْوَالَ الْقِيَامَةِ وَ حَقَّتْ فُلُوبُهُمْ وَ طَاسَتْ حُلُومُهُمْ وَ دَهَلَتْ عُقُولُهُمْ فَإِذَا اسْتَقَافُوا مِنْ ذَلِكَ بَادَرُوا إِلَى اللَّهِ بِالْأَعْمَالِ الرَّكَيبَةِ- لَا يَرْضَوْنَ بِالْقَلِيلِ وَ لَا يَسْتَكْبِرُونَ الْكَثِيرَ فَهُمْ لِأَنْفُسِهِمْ مُتَّهَمُونَ وَ مِنْ أَعْمَالِهِمْ مُشْفِقُونَ

When they mention the Magnificence of Allah<sup>-azwj</sup>, and Intensity of His<sup>-azwj</sup> Authority, and they remember the death and situations of Qiyamah, their hearts dry up, and their dreams are broken, and their minds are stunned. When they awaken from that, they rush to Allah<sup>-azwj</sup> with the pure deeds. They are not satisfied with the little nor are they deeming the more to be a lot. They accuse their own selves and are fearful from their deeds.

إِنْ رَجَّيْ أَحَدُهُمْ خَافَ اللَّهَ وَ غَائِلَةَ التَّزَكِّيَةِ قَالَ وَ أَنَا أَعْلَمُ بِنَفْسِي مِنْ غَيْرِي وَ رَبِّي أَعْلَمُ بِي مِنْي اللَّهُمَّ لَا تُؤَاخِذْنِي بِمَا يَقُولُونَ وَ اجْعَلْنِي كَمَا يُظُنُّونَ وَ اغْفِرْ لِي مَا لَا يَعْلَمُونَ

If one of them is commended, he fears Allah<sup>-azwj</sup> and is distressed at the commendation. He says, 'And I am more knowing with myself than others are, and my Lord<sup>-azwj</sup> is more Knowing than I am. O Allah<sup>-azwj</sup>! Do not Seize me with what they are saying and Make me just as they are thinking, and Forgive for me what they are not knowing'.

وَ مِنْ عَلَامَاتِ أَحَدِهِمْ أَنْ يَكُونَ لَهُ حَزْمٌ فِي لِينٍ وَ إِيمَانٌ فِي يَقِينٍ وَ حِرْصٌ فِي تَقْوَى وَ فَهْمٌ فِي فِعْهِ وَ حِلْمٌ فِي عِلْمٍ وَ كَيْسٌ فِي رِفْقٍ وَ قَصْدٌ فِي غَيْثٍ وَ حُشُوعٌ فِي عِبَادَةٍ وَ تَحُمُّلٌ فِي فَاقَةٍ وَ صَبْرٌ فِي شِدَّةٍ وَ إِعْطَاءٌ فِي حَقِّ وَ طَلَبٌ لِجَلَالٍ وَ نَشَاطٌ فِي هُدًى وَ تَحْرِيجٌ عَنْ طَمَعٍ وَ تَنْزَهُ عَنْ طَيْعٍ وَ بَرٌّ فِي اسْتِثْقَامَةٍ

And from the signs of one of them is, there would be resoluteness for him in gentleness, and Eman in conviction, and hunger in piety, and understanding in his jurisprudence, and forbearing in knowledge, and cleverness in kindness, and moderation in riches, and humility in worship, and tolerance in destitution, and patience in adversity, and the giving regarding a right, and seeking the Permissible, and activity in guidance, and shy away from greed, and disdain from habits, and righteousness in integrity.

وَ اغْتِصَامٌ بِاللَّهِ مِنْ مُتَابَعَةِ الشَّهَوَاتِ وَ اسْتِعَادَةٌ بِهِ مِنَ الشَّيْطَانِ الرَّجِيمِ يُمْسِي وَ هُمُ الشُّكْرُ وَ يُصْبِحُ وَ شَعْلُهُ الْفِكْرُ

And he seeks Protection with Allah<sup>-azwj</sup> from pursuing the lustful desires, and seeks Refuge with him from the Pelted Satan<sup>-la</sup>. He comes to an evening and his concern is the thanking (Allah<sup>-azwj</sup>), and comes to a morning and his pre-occupation is the thinking (Zikr).

أُولَئِكَ الْأُمُونُ الْمُطْمَئِنُّونَ الَّذِينَ يُسْتَقْوَنَ مِنْ كَأْسٍ لَا لَعْوَرَ فِيهَا وَ لَا تَأْتِيهِمْ.

They are the safe and the reassured, those who will be quenched from goblets, **there neither being any ill speech during it nor any sinful talk [52:23]**.<sup>41</sup>

90- وَ قَالَ عَ الْمُؤْمِنُونَ هُمْ الَّذِينَ عَرَفُوا مَا أَمَامَهُمْ فَذَبَلَتْ شَفَاهُهُمْ وَ غَشِيَتْ عَيْبُهُمْ وَ شَحِبَتْ أَلْوَاهُهُمْ حَتَّى عُرِفَتْ فِي وُجُوهِهِمْ عِبْرَةُ الْخَاشِعِينَ

And he<sup>-asws</sup> said: 'The Momineen, they are those who recognise what is in front of them, so their lips wither, and their eyes darken, and their colours fade until it is recognised in their faces the dustiness of the humble ones.

فَهُمْ عِبَادُ اللَّهِ الَّذِينَ مَشَوْا عَلَى الْأَرْضِ هَوْنًا وَ اتَّخَذُوا بِسَاطًا وَ تَرَاهَا فِرَاشًا فَرَقَصُوا الدُّنْيَا وَ أَقْبَلُوا عَلَى الْآخِرَةِ عَلَى مِنْهَاجِ الْمَسِيحِ ابْنِ مَرْيَمَ

<sup>41</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 89

So, they are servants of Allah<sup>-azwj</sup>, those who are walking upon the earth humbly, and are taking it as a carpet, and its soil as a bed. They reject the world and are attentive to the Hereafter, being upon the manifesto of the Messiah, son<sup>-as</sup> of Maryam<sup>-as</sup>.

إِنْ شَهِدُوا لَمْ يُعْرَفُوا وَإِنْ غَابُوا لَمْ يُفْتَقَدُوا وَإِنْ مَرَضُوا لَمْ يُعَادُوا صَوْمًا أَلْوَجْرِ قَوْمِ الدَّيَّاجِرِ يَضْمَحِلُّ عِنْدَهُمْ كُلُّ فِتْنَةٍ وَ يَنْجَلِي عَنْهُمْ كُلُّ شُبْهَةٍ

If they are present, they are not recognised, and if they are absent, they are not missed, and if they are sick, they are not consoled. They fast in the heat (of the day), standing in the darkness (of the night for Salat). Every Fitna fades away in their presence, and every suspicion clears away from them.

أُولَئِكَ أَصْحَابِي فَاطْلُبُوهُمْ فِي أَطْرَافِ الْأَرْضِينَ فَإِنْ لَقَيْتُمْ مِنْهُمْ أَحَدًا فَاسْأَلُوهُ أَنْ يَسْتَغْفِرَ لَكُمْ.

They are my<sup>-asws</sup> companions, therefore seek them in the outskirts of the lands. If you were to meet one of them, ask him to seek Forgiveness (of Allah<sup>-azwj</sup>) for you all<sup>42</sup>.

91- وَقَالَ ع شَيْعَتُنَا الْمُتَبَادِلُونَ فِي وَلَايَتِنَا الْمُتَحَابُّونَ فِي مَوَدَّتِنَا الْمُتَوَازِرُونَ فِي أَمْرِنَا الَّذِينَ إِنْ غَضِبُوا لَمْ يَظْلَمُوا

And he<sup>-asws</sup> said: 'Our<sup>-asws</sup> Shias are the spenders on each other in our<sup>-asws</sup> Wilayah, the ones gifting to each other in our<sup>-asws</sup> cordiality, the ones visiting each other regarding our<sup>-asws</sup> matter (Ahadeeth).

وَ إِنْ رَضُوا لَمْ يُسْرِفُوا بَرَكَتَهُ عَلَى مَنْ جَاوَرَهُ سَلَّمَ لِمَنْ خَالَطَهُ أُولَئِكَ هُمُ السَّائِحُونَ النَّاجِلُونَ الرَّابِلُونَ ذَابِلَةٌ شَقَاهُهُمْ حَمِيصَةٌ بَطُونُهُمْ

If they are angry, they are not unjust, and if they are pleased, they are not extravagant. He (Shia) is a blessing upon the one in his neighbourhood, and safety for the one who mingles with him. These ones, they are the wanderers (seeking knowledge), the weakened (from tiredness), the withered. Their lips are parched, their bellies are flat.

مُتَعَبِرَةٌ أَلْوَانُهُمْ مُصْفَرَّةٌ وَجُوهُهُمْ كَثِيرٌ بُكَاءُهُمْ جَارِيَةٌ دُمُوعُهُمْ يَفْرَحُ النَّاسُ وَ يَحْزَنُونَ وَ يَنَامُ النَّاسُ وَ يَسْهَرُونَ

Parched are their lips, flat are their bellies, changed are their colours, pale are their faces, a lot is their crying flowing their tears. The people are happy while they are grieving, and the people are sleeping while they are holding vigil.

إِذَا شَهِدُوا لَمْ يُعْرَفُوا وَإِذَا غَابُوا لَمْ يُفْتَقَدُوا وَإِذَا خَطَبُوا الْأَبْكَارَ لَمْ يُزَوِّجُوا قُلُوبَهُمْ حَزُونَةٌ وَ سُرُورُهُمْ مَأْمُونَةٌ وَ أَنْفُسُهُمْ عَفِيفَةٌ وَ حَوَائِجُهُمْ خَفِيفَةٌ ذُبُلُ النَّيْفَةِ مِنَ الْعَطَشِ مُخْصُ الْبَطُونِ مِنَ الْجُوعِ عُمُشُ الْعُيُونِ مِنَ السَّهْرِ الرَّهْبَانِيَّةِ عَلَيْهِمْ لَأَيْحَةٌ وَ الْحَشِيئَةُ هُمْ لَأَرِمَةٌ

When they are present, they are not nor recognised, and when they are absent, they are not missed, and when they propose to the virgins they are not married. Their hearts are grieving, and (people are) safe from their aggression, and their selves are chaste, and their needs are light. Their lips are parched from the thirst, the bellies are flat from the hunger, the eyes are

<sup>42</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 90

bleary from vigils. The religiousness is attached upon them, and the humility is necessitated upon them.

كُلَّمَا دَهَبَ مِنْهُمْ سَلَفٌ خَلَفَ فِي مَوْضِعِهِ خَلْفٌ أَوْلَيْكَ الَّذِينَ يَرُدُّونَ الْقِيَامَةَ وَجُوهَهُمْ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ تَغِيظُهُمُ الْأَوَّلُونَ وَالْآخِرُونَ وَ لَا خَوْفٌ عَلَيْهِمْ  
وَ لَا يَحْزَنُونَ.

Every time a predecessor goes from them, he is replaced in his place by a replacement. They are those who are wanting the Qiyamah. Their faces are like the moon on the night of the full moon. The former ones and the latter ones will envy them, and their will neither be any fear upon them nor will they be grieving".<sup>43</sup>

92- وَقَالَ ع الْمُؤْمِنُ يَرْغَبُ فِي مَا يَبْقَى وَ يَرْهَدُ فِي مَا يَنْقُضُ يَمْزُجُ الْحِلْمَ بِالْعِلْمِ وَ الْعِلْمَ بِالْعَمَلِ بَعِيدٌ كَسَلُهُ دَائِمٌ نَشَاطُهُ قَرِيبٌ أَمَلُهُ حَيٌّ قَلْبُهُ ذَاكِرٌ لِسَانُهُ-

And he<sup>asws</sup> said: 'The Momin is desirous regarding what is to remain, and is abstemious regarding what is to perish. He mixes the forbearance with the knowledge, and the knowledge with the action. His laziness is remote and his activity is constant, near are his hopes, his heart is alive, his tongue is a Zakir (does Zikr).

لَا يُحَدِّثُ بِمَا لَا يُؤْتَمَنُ عَلَيْهِ الْأَصْدِقَاءُ وَ لَا يَكْتُمُ شَهَادَةَ الْأَعْدَاءِ- لَا يَعْمَلُ شَيْئاً مِنَ الْخَيْرِ رِيَاءً وَ لَا يَبْرُكُهُ حَيَاءُ الْخَيْرِ مِنْهُ مَأْمُولٌ وَ الشَّرُّ مِنْهُ مَأْمُونٌ

He does not discuss with what the friends cannot be trusted upon, nor does he conceal testimony of the enemies. He does not do anything from the good to show-off, nor does he leave it out of embarrassment. The good is hoped from him and the evil is safe from him.

إِنْ كَانَ فِي الذَّاكِرِينَ لَمْ يُكْتَبْ فِي الْغَافِلِينَ وَ إِنْ كَانَ فِي الْغَافِلِينَ كُتِبَ فِي الذَّاكِرِينَ وَ يَعْفُو عَمَّنْ ظَلَمَهُ وَ يُعْطِي مَنْ حَرَمَهُ وَ يَصِلُ مَنْ قَطَعَهُ وَ يُحْسِنُ إِلَى مَنْ أَسَاءَ إِلَيْهِ-

If he were to be among the doers of Zikr, he would not be written as being among the heedless ones, and if he were to be among the heedless ones, he would be written as being from the doers of Zikr; and he pardons the one who offends him, and gives to the one who deprives him, and he connects with the one who cuts him off, and he does good to the one bad to him.

لَا يَرْغَبُ حِلْمُهُ وَ لَا يُعْجَلُ فِي مَا يُرِيدُهُ بَعِيدٌ جَهْلُهُ لَيْتَ قَوْلُهُ قَرِيبٌ مَعْرُوفُهُ غَائِبٌ مُنْكَرُهُ صَادِقٌ كَلَامُهُ حَسَنٌ فِعْلُهُ مُقْبِلٌ خَيْرُهُ مُدْبِرٌ شَرُّهُ فِي الرِّكَازِلِ وَ قُورٍ وَ فِي الْمَكَارِهِ صَبُورٌ وَ فِي الرِّجَاءِ شُكُورٌ-

His forbearance is not far, nor does he haste regarding what is suspicious to him; remote is his ignorance, nearby is his goodness, absent is his evil. His speech is truthful, his actions are good, his good comes forwards and his evil turns around (going away). In the disturbances he is dignified, and in the abhorrence, he is patient, and in the prosperity he is thankful.

لَا يَحْفِظُ عَلَى مَنْ يُبْغِضُ وَ لَا يَأْتُمُ فِي مَنْ يُحِبُّ وَ لَا يَدَّعِي مَا لَيْسَ لَهُ وَ لَا يَحْجَدُ حَقّاً عَلَيْهِ يَعْزِفُ بِالْحَقِّ قَبْلَ أَنْ يُشْهَدَ عَلَيْهِ وَ لَا يُضِيعُ مَا اسْتُحْفِظَ وَ لَا يَرْغَبُ فِي مَا لَا تَدْعُوهُ الضَّرُورَةُ إِلَيْهِ-

<sup>43</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 91

He is not unfair upon the one he hates nor does he sin regarding the one he loves, nor does he claim what isn't for him, nor does he reject any right upon him. He acknowledges the truth before it is testified upon him, nor does he waste what he preserves, and he is not desirous regarding what the necessity calls him to.

لَا يَتَنَاوَزُ بِالْأَلْقَابِ وَ لَا يَنْبَغِي عَلَى أَحَدٍ وَ لَا يَهْرَأُ بِمَخْلُوقٍ وَ لَا يُضَارُّ بِالْجَارِ وَ لَا يَشْتَمُ بِالْمَصَائِبِ مُؤَدَّبٌ بِأَدَاءِ الْأَمَانَاتِ مُسَارِعٌ إِلَى الطَّاعَاتِ مُحَافِظٌ عَلَى الصَّلَوَاتِ بَطِيءٌ فِي الْمُنْكَرَاتِ-

He does not entitle (others) with the (bad) titles, nor does he rebel against anyone, nor does he mock the people, nor is he harmful with the neighbours, nor does he gloat at the calamities. He is discipline with paying back the entrustment, quick to the acts of obedience, preserving upon the Salats, slow regarding the evil deeds.

لَا يَدْخُلُ عَلَى الْأُمُورِ بِجَهْلٍ وَ لَا يُخْرِجُ عَنِ الْحَقِّ بِعَجْزٍ إِنْ صَمَتَ فَلَا يَعْثُمُهُ الصَّمْتُ وَ إِنْ نَطَقَ لَا يَقُولُ الْخَطَأَ وَ إِنْ ضَجَّكَ فَلَا تَعْلُو صَوْتُهُ سَمْعَهُ وَ لَا يَجْمَحُ بِهِ الْعَضْبُ وَ لَا تَعْلِبُهُ الْهَوَى وَ لَا يَهْمُهُ الشُّحُّ وَ لَا تَمْلِكُهُ الشَّهْوَةُ

He does not enter upon the matters with ignorance, nor does he exit from the truth due to frustration. If he is silent, the silence does not sadden him, and if he speaks, he does not say the inappropriate, and if he laughs, his voice does not rise above his own ears, nor does the anger overwhelm him, nor do the personal desires overcome him, nor does the greed subdue him, nor do the lustful desires control him.

يُخَالِطُ النَّاسَ لِيَعْلَمَ وَ يَصْمُتُ لِيَسْلَمَ وَ يَسْأَلُ لِيَفْهَمَ يُنْصِتُ إِلَى الْحَيْرِ لِيَعْمَلَ بِهِ وَ لَا يَتَكَلَّمُ بِهِ لِيَفْخَرَ عَلَى مَا سِوَاهُ نَفْسُهُ مِنْهُ فِي عَنَاءٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ يُتَعَبُ نَفْسَهُ لِأَجْرَتِهِ وَ يَعْصِي هَوَاهُ لِطَاعَةِ رَبِّهِ

He mingles with the people in order to learn, and he keeps silent in order to be safe, and he asks in order to understand. He listens to the good in order to work with it and does not speak with it in order to pride upon the ones other than him. His self is fatigued from him while the people are at rest from him. He exhausts himself for his Hereafter and he disobeys his personal desires to obeying his Lord<sup>-azwj</sup>.

بُعْدُهُ عَنِ تَبَاعُدِ مَنْهُ نَزَاهَةٌ وَ دُنُوهُ مِمَّنْ دَنَا مِنْهُ لِينٌ وَ رَحْمَةٌ لَيْسَ بُعْدُهُ بِكِبَرٍ وَ لَا قُرْبُهُ خَدِيعَةٌ مُفْتَدٍ بِمَنْ كَانَ قَبْلَهُ مِنْ أَهْلِ الْإِيمَانِ إِمَامٌ لِمَنْ بَعْدَهُ مِنَ الْبِرَّةِ الْمُتَّقِينَ.

His distancing is from the one who is distant from integrity, and his nearness is from the ones who are near from the gentleness and mercy. His distancing isn't from arrogance nor is his separation a deception. He is led by the ones who were before him, from the people of Eman. He is a leader for the ones (to come) after him, from the righteous ones and the pious".<sup>44</sup>

93- وَ قَالَ ع طُوبَى لِلزَّاهِدِينَ فِي الدُّنْيَا الرَّاعِبِينَ فِي الْآخِرَةِ أُولَئِكَ قَوْمٌ اتَّخَذُوا أَرْضَ اللَّهِ مَهَاداً وَ تُرَابَهَا وَسَاداً وَ مَاءَهَا طَبِيباً وَ جَعَلُوا الْكِتَابَ شِعَاراً وَ الدُّعَاءَ دِتَاراً

And he<sup>-asws</sup> said: 'Beatitude is for the ascetics in the world, the ones desirous regarding the Hereafter. They are a people taking the earth of Allah<sup>-azwj</sup> as a cradle, and its soil as a pillow,

<sup>44</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 92



and its water as perfume, and they are making the Book (Quran) as a slogan, and the supplication as a blanket.

وَ إِنَّ اللَّهَ أَوْحَىٰ إِلَىٰ عَبْدِهِ الْمَسِيحِ عَ أَنْ قُلْ لِبَنِي إِسْرَائِيلَ - لَا تَدْخُلُوا بَيْتًا مِنْ بَيْتِي إِلَّا بِقُلُوبٍ طَاهِرَةٍ وَ أَبْصَارٍ خَاشِعَةٍ وَ أَكْفٍ نَقِيَّةٍ وَ أَعْلَمُهُمْ أَنِّي لَا أُجِيبُ لِأَحَدٍ مِنْهُمْ دَعْوَةً وَ لِأَحَدٍ مِنْ خَلْقِي قَبْلَهُ مَظْلَمَةً.

Allah<sup>-azwj</sup> Revealed to His<sup>-azwj</sup> servant the Messiah<sup>-as</sup>: “Say to the children of Israel not to enter any house from My<sup>-azwj</sup> houses except with clean hearts, and humble eyes, and pure hands, and let them know that I<sup>-azwj</sup> will not Answer any supplication to anyone of them nor to anyone from My<sup>-azwj</sup> creatures having a grievance before him!”<sup>45</sup>

94- وَقَالَ عَ الْمُؤْمِنُ وَ قُوْرٌ عِنْدَ اهْتِرَاجِهِ ثَبُوتٌ عِنْدَ الْمَكَارِهِ صَبُورٌ عِنْدَ الْبَلَاءِ شُكُورٌ عِنْدَ الرَّخَاءِ قَانِعٌ بِمَا رَزَقَهُ اللَّهُ-

And he<sup>-asws</sup> said: ‘The Momin is dignified during the disturbances, firm at the abhorrence, patient during the afflictions, thankful during the prosperity, contented with what Allah<sup>-azwj</sup> has Graced.

لَا يَظْلِمُ الْأَعْدَاءَ وَ لَا يَتَحَامَلُ لِأَصْدِقَاءِ النَّاسِ مِنْهُ رَاحَةٌ وَ نَفْسُهُ مِنْهُ فِي تَعَبِ الْعِلْمِ خَلِيلُهُ وَ الْعَقْلُ قَرِينُهُ وَ الْحِلْمُ وَرِيضُهُ وَ الصَّبْرُ أَمِيرُهُ وَ الرَّفْقُ أَحْوَهُ وَ اللَّيْنُ وَالِدُهُ.

He is neither unjust to the enemies nor does he bear burden (of sins) for the friends. The people are at rest from him while his self is fatigued from him. The knowledge is his friend, and the intellect is his pair, and the forbearance is his minister, and the patience is his commander, and the kindness is his brother, and the gentleness is his father”<sup>46</sup>.

95- وَقَوْلُهُ عَ لِنُوفٍ الْبِكَايِي أُنْذِرِي يَا نُوفُ مِنْ شِيَعَتِي

And his<sup>-asws</sup> words to Nowf Al-Bakaly: ‘O Nowf! Do you know who are my<sup>-asws</sup> Shias?’

قَالَ لَا وَ اللَّهُ

He said, ‘No, by Allah<sup>-azwj</sup>!’

قَالَ شِيَعَتِي الذُّبُلُ الشِّفَاهِ الْحُمْصُ الْبُطُونُ الَّذِينَ تُعْرِفُ الرَّهْبَانِيَّةَ فِي وُجُوهِهِمْ رُهْبَانٌ بِاللَّيْلِ أَسَدٌ بِالنَّهَارِ الَّذِينَ إِذَا جَنَّهُمُ اللَّيْلُ انْتَزَرُوا عَلَىٰ أَوْسَاطِهِمْ وَ ارْتَدُّوا عَلَىٰ أَطْرَافِهِمْ وَ صَفُّوا أَقْدَامَهُمْ وَ افْتَرَشُوا جَنَاهَهُمْ بَحْرِي دُمُوعُهُمْ عَلَىٰ خُدُودِهِمْ يَجْأُرُونَ إِلَى اللَّهِ فِي فَكَاكِ أَعْنَاقِهِمْ

He<sup>-asws</sup> said: ‘My<sup>-asws</sup> Shias are of parched lips, flat bellies, those the religiousness is recognised in their faces. They are monks at night, lions at daytime, the ones when the night shades, they gird their cloth around their waists and wearing their robes on their sides, and they row their feet (stand for prayer), and they spread their foreheads (on the ground). Their tears flow upon their cheeks, seeking shelter to Allah<sup>-azwj</sup> in liberating their necks (from the Fire).

<sup>45</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 15 H 93

<sup>46</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 15 H 94



وَ أَمَّا النَّهَارُ فَخُلَمَاءُ عُلَمَاءُ كِرَامٌ مُجْبَاءُ أَبْرَارٌ أَتَقِيَاءُ

And as for the day, they are forbearing, scholars, honourable, captains, righteous, pious.

يَا نَوْفُ شِيعَتِي مَنْ لَمْ يَهْرَ هَرِيرَ الْكَلْبِ وَ لَمْ يَطْمَعْ طَمَعَ الْعُرَابِ وَ لَمْ يَسْأَلِ النَّاسَ وَ لَوْ مَاتَ جُوعاً إِنْ رَأَى مُؤْمِناً أَكْرَمَهُ وَ إِنْ رَأَى فَاسِقاً هَجَرَهُ هَذَا وَ اللَّهُ شِيعَتِي.

O Nowf! My<sup>-asws</sup> Shia is the one who does not growl like growling of the dog, and he does not covet like coveting of the crow, and he does not beg the people and even if he were to die of hunger. If he sees a Momin he honours him, and if he sees a mischief-maker, he flees from him. By Allah<sup>-azwj</sup>! They are my<sup>-asws</sup> Shias'.<sup>47</sup>

96- قَالَ نَوْفٌ عَرَضَتْ لِي حَاجَةٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَاسْتَشَبْتُ إِلَيْهِ جُنْدَبَ بْنِ زُهَيْرٍ وَ الرَّبِيعَ بْنَ حُنَيْمٍ وَ ابْنَ أَخِيهِ هَمَّامَ بْنَ عُبادَةَ بْنِ حُنَيْمٍ وَ كَانَ مِنْ أَصْحَابِ الْبَرَانِسِ الْمُتَعَبِدِينَ

Nowf said, 'A need presented to me<sup>-asws</sup>, to Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, so I followed Jundab Bin Zuheyr, and Al-Rabie Bin Khuseym, and a son of his brother Hammam Bin Ubadah Bin Khuseym, and he was from the companions of Al-Baranis, the worshippers, to see him<sup>-asws</sup>.

فَأَقْبَلْنَا إِلَيْهِ فَأَلْفَيْنَاهُ حِينَ خَرَجَ يُؤْمُ الْمَسْجِدَ فَأَفْضَى وَ نَحْنُ مَعَهُ إِلَى نَفَرٍ مُتَدَيِّبِينَ قَدْ أَفَاضُوا فِي الْأُحْدُوثَاتِ تَفَكُّهاً وَ هُمْ يُلْهِي بَعْضُهُمْ بَعْضاً فَأَسْرَعُوا إِلَيْهِ قِيَاماً وَ سَلَّمُوا عَلَيْهِ

We came to him<sup>-asws</sup> and caught him<sup>-asws</sup> when he<sup>-asws</sup> was going out to lead (Salat in) the Masjid. He<sup>-asws</sup> led us, and we were with him<sup>-asws</sup>, to a number of religious people who had exceeded in the innovations. They were laughing and were amusing each other. They were quick in standing to him<sup>-asws</sup> and they greeted unto him<sup>-asws</sup>.

فَرَدَّ التَّحِيَّةَ ثُمَّ قَالَ مَنْ الْقَوْمُ

He<sup>-asws</sup> responded the salutation, then said: 'Who are you people?'

فَقَالُوا أَنَّا مِنْ شِيعَتِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

They said, 'Some people from your<sup>-asws</sup> Shias, O Amir Al-Momineen<sup>-asws</sup>!'

فَقَالَ لَهُمْ خَيْرٌ لِي يَا هَؤُلَاءِ مَا لِي لَا أَرَى فِيكُمْ سِمَةً شِيعَتِنَا وَ حَلِيَّةَ أَحِبِّينَا

He<sup>-asws</sup> said good things to them, then said: 'O you all! What is the matter I<sup>-asws</sup> cannot see markings of our<sup>-asws</sup> Shias and appearances of ones who love us<sup>-asws</sup>, being in you?'

فَأَمْسَكَ الْقَوْمُ حَيَاءً فَأَقْبَلَ عَلَيْهِ جُنْدَبٌ وَ الرَّبِيعُ فَقَالَا لَهُ مَا سَمِعْتُمْ شِيعَتِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

<sup>47</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 95

The group withheld (from speaking) out of shame. Jundab and Al Rabie faced towards him<sup>-asws</sup>. They said, 'What are marking of your<sup>-asws</sup> Shias, O Amir Al-Momineen<sup>-asws</sup>?'

فَسَكَتَ فَقَالَ هَمَّامٌ كَانَ عَابِداً مُجْتَهِداً أَسْأَلُكَ بِأَلْيَدِي أَكْرَمَكُمْ أَهْلَ الْبَيْتِ وَ حَصْنَكُمْ وَ حَبَاكُمُ لَمَّا أَنْبَأْتَنَا بِصِفَةِ شِيعَتِكَ

He<sup>-asws</sup> was silent. Hammam who was a worshipper, a striver, said, 'I ask you<sup>-asws</sup>, by the One<sup>-azwj</sup> Who Honoured you<sup>-asws</sup> People<sup>-asws</sup> of the Household, and Specialised you<sup>-asws</sup>, and Loves you<sup>-asws</sup> all, please inform us with a description of your<sup>-asws</sup> Shias!'

فَقَالَ لَا تُقْسِمَ فَسَأَلْتِكُمْ جَمِيعاً وَ وَضَعَ يَدَهُ عَلَى مَنْكِبِ هَمَّامٍ وَ قَالَ شِيعَتُنَا هُمْ الْعَارِفُونَ بِاللَّهِ الْعَامِلُونَ بِأَمْرِ اللَّهِ أَهْلُ الْفَضَائِلِ النَّاطِقُونَ بِالصَّوَابِ

He<sup>-asws</sup> said: 'Do not swear for I<sup>-asws</sup> shall be informing you all', and he<sup>-asws</sup> placed his<sup>-asws</sup> hand upon a shoulder of Hammam and said: 'Our<sup>-asws</sup> Shias, they are the gnostic with Allah<sup>-azwj</sup>, the workers with the Command of Allah<sup>-azwj</sup>, people of the merits, and speakers with the correctness.

مَأْكُوهُمْ الْقَوْتُ وَ مَلْبَسُهُمُ الْإِقْتِصَادُ وَ مَشِيئُهُمُ التَّوَاضُعُ يَتَعَوُّوا لِلَّهِ تَعَالَى بِطَاعَتِهِ وَ خَضَعُوا لَهُ بِعِبَادَتِهِ

Their meal is the daily subsistence, and their clothing is the moderate, and their walking is in humbleness. They are exhausting themselves to Allah<sup>-azwj</sup> the Exalted in His<sup>-azwj</sup> obedience, and they are being humble to Him<sup>-azwj</sup> in worshipping Him<sup>-azwj</sup>.

فَمَضَوْا غَاضِينَ أَبْصَارَهُمْ عَمَّا حَرَّمَ اللَّهُ عَلَيْهِمْ وَاقْفِينَ أَسْمَاعَهُمْ عَلَى الْعِلْمِ بِدِينِهِمْ نَزَلَتْ أَنْفُسُهُمْ مِنْهُمْ فِي الْبَلَاءِ كَالَّذِي نَزَلَتْ مِنْهُمْ فِي الرَّحَاءِ رَضُوا عَنِ اللَّهِ تَعَالَى بِالْقَضَاءِ

They carry on shutting their eyes from what Allah<sup>-azwj</sup> has Prohibited unto them, pausing their ears upon the knowledge of their religion. Their selves are descending from them into the afflictions like the one from them who descends into the prosperity. They are satisfied with Allah<sup>-azwj</sup> the Exalted with the Decree.

فَلَوْ لَا الْأَجَالَ الَّتِي كَتَبَ اللَّهُ تَعَالَى لَهُمْ لَمْ تَسْتَقِرَّ أَرْوَاحُهُمْ فِي أَبْدَانِهِمْ طَرْفَةَ عَيْنٍ شَوْقاً إِلَى لِقَاءِ اللَّهِ وَ النَّوَابِ وَ خَوْفاً مِنْ أَلِيمِ الْعِقَابِ

Had it not been for the terms (lifespans) which Allah<sup>-azwj</sup> the Exalted has Written for them, their souls would not have stayed in their bodies for the blink of an eyes yearning to meet Allah<sup>-azwj</sup>, and the Rewards, and fearing from the painful Punishment.

عَظُمَ الْخَالِقُ فِي أَنْفُسِهِمْ وَ صَغُرَ مَا دُونَهُ فِي أَعْيُنِهِمْ فَهُمْ وَ الْجَنَّةُ كَمَنْ رَأَاهَا فَهُمْ عَلَى أَرَائِكِهَا مُتَكِبُونَ وَ هُمْ وَ النَّارُ كَمَنْ رَأَاهَا فَهُمْ فِيهَا مُعَذَّبُونَ

The Creator is Mighty within themselves and whatever is besides Him<sup>-azwj</sup> is small in their eyes. They and the Paradise are like the one who has seen it. They are leaning upon cushions on couches, while they and the Fire are like the one who has seen it. So they are in it as if they are being Punished.

صَبَرُوا أَيَّاماً قَلِيلَةً فَأَعْقَبَتْهُمْ رَاحَةٌ طَوِيلَةٌ أَرَادَتْهُمْ الدُّنْيَا فَلَمْ يُرِيدُوهَا وَ طَلَبَتْهُمْ فَأَعَجَزُوهَا

They are being patient for a few days, so their end-result is a lengthy rest. The world wants them but they don't want it, and it seeks them but they cut themselves off from it.

أَمَّا اللَّيْلُ فَصَافُونَ أَقْدَامَهُمْ تَالُونَ لِأَجْزَاءِ الْقُرْآنِ يُرْتَلُونَهُ تَرْتِيلاً يَعِظُونَ أَنْفُسَهُمْ بِأَمْثَالِهِ وَ يَسْتَشْفُونَ لِذَنبِهِمْ بِدَوَائِهِ تَارَةً وَ تَارَةً يَفْتَرِشُونَ جَبَاهَهُمْ وَ أَنْفُسَهُمْ وَ رُكْبَتَهُمْ وَ أَطْرَافَ أَقْدَامِهِمْ تَجْرِي دُمُوعُهُمْ عَلَى حُدُودِهِمْ مُجَدِّدُونَ جَبَّاراً عَظِيماً وَ يَجْأَرُونَ إِلَيْهِ فِي فَكَاكِ أَعْنَاقِهِمْ هَذَا لَيْلُهُمْ

As for then night, they row their feet (in Salat), reciting segments of the Quran reciting it distinctly. They preach to themselves with its examples, and seek intercession for their supplication with its supplication at times, and at times they are spreading their foreheads (on the ground), and themselves, and their knees, and edges of their feet. Their tears flow upon their cheeks. They glorify the Magnificent Subduer and seek shelter to Him<sup>-azwj</sup> in liberating their necks. These are their nights.

وَ أَمَّا نَهَارُهُمْ فَحُلَمَاءُ عُلَمَاءَ بَرَّةٍ أَتَقِيَاءُ بَرَاهِمُ حَوْفُ بَارِيهِمْ فَهُمْ كَالْقِدَاحِ تَحْسَبُهُمْ مَرْضَى وَ قَدْ حَوْلَطُوا وَ مَا هُمْ بِذَلِكَ بَلْ حَامِرُهُمْ مِنْ عَظَمَةِ رَحْمِهِ وَ شِدَّةِ سُلْطَانِيهِ مَا طَاشَتْ لَهُ قُلُوبُهُمْ وَ ذَهَلَتْ مِنْهُ عُقُولُهُمْ

And as for their days, they are forbearing, scholars, righteous, pious. Fear of their Creator makes them righteous, so they are like the arrows. They are reckoned as being sick and having become insane, and they are not with that. But, they are affected from the Magnificence of their Lord<sup>-azwj</sup> and Severity of His<sup>-azwj</sup> Authority. Their hearts are broken for Him<sup>-azwj</sup> and their minds are stunned from Him<sup>-azwj</sup>.

فَإِذَا اشْتَأَفُوا مِنْ ذَلِكَ بَادَرُوا إِلَى اللَّهِ تَعَالَى بِالْأَعْمَالِ الرَّكِيَّةِ- لَا يَرْضَوْنَ لَهُ بِالْقَلِيلِ وَ لَا يَسْتَكْبِرُونَ لَهُ الْجَزِيلَ فَهُمْ لِأَنْفُسِهِمْ مُتَّهِمُونَ وَ مِنْ أَعْمَالِهِمْ مُشْفِقُونَ

When they yearn from that, they rush to Allah<sup>-azwj</sup> the Exalted with the pure deeds. They are not satisfied to Him<sup>-azwj</sup> with the little, nor are they deeming the plenty as being a lot. They are accusing themselves and are fearful from their deeds.

يَرَى لِأَخْدِهِمْ قُوَّةً فِي دِينٍ وَ حُزْماً فِي لِينٍ وَ إِيمَاناً فِي يَقِينٍ وَ جُرْصاً عَلَى عِلْمٍ وَ فَهْماً فِي فِقْهِهِ وَ عِلْماً فِي حِلْمٍ وَ كَيْساً فِي قَصْدٍ وَ قَصْداً فِي غِنَى وَ بَحْثاً فِي فِائِقَةٍ وَ صَبْراً فِي شِدَّةٍ وَ حُشُوعاً فِي عِبَادَةٍ وَ رَحْمَةً فِي بَحْثٍ وَ إِعْطَاءً فِي حَقِّ وَ رِفْقاً فِي كَسْبٍ وَ طَلَباً مِنْ حَلَالٍ وَ تَعَفُّفاً فِي طَمَعٍ وَ طَمَعاً فِي غَيْرِ طَمَعٍ وَ نَشَاطاً فِي هُدًى وَ اغْتِنَاصاً فِي شَهْوَةٍ وَ بَرّاً فِي اسْتِقَامَةٍ-

Strength in religion is seen for one of them, and resoluteness in gentleness, and Eman in conviction, and eagerness upon knowledge, and understanding in his jurisprudence, and knowledge in forbearance, and cleverness in moderation, and moderation in riches, and beautifying in poverty, and patience in adversity, and fearfulness in worship, and mercy in striving, and giving in rights, and kindness in earning, and seeking from Permissible, and chastity in coveting, and coveting in other than habits, and activity in guidance, and protectiveness regarding lustful desires, and righteousness in straightness.

لَا يَغُرُّهُ مَا جِهَلَهُ وَ لَا يَدَعُ إِحْصَاءَ مَا عَمِلَهُ يَسْتَبْطِئُ نَفْسَهُ فِي الْعَمَلِ وَ هُوَ مِنْ صَالِحِ عَمَلِهِ عَلَى وَجَلٍ يُصْبِحُ وَ شَعْلُهُ الدِّكْرُ وَ يُمَسِّي وَ هُمُّهُ الشُّكْرُ

It does not deceive him whatever he is ignorant of, nor does he leave counting what he has done slowing himself in the deed, and he is upon fear from his righteous deeds. He comes to

a morning and his pre-occupation is the Zikr, and he comes to a morning and his concern is the thanking (Allah<sup>-azwj</sup>).

يَبِيْتُ حَذِيراً مِنْ سِنَةِ الْعُقَلَةِ وَ يُصْبِحُ فَرِحاً بِمَا أَصَابَ مِنَ الْفَضْلِ وَ الرَّحْمَةِ وَ إِنْ اسْتَصْعَبَ عَلَيْهِ نَفْسُهُ فِيمَا تَكْرَهُ لَمْ يُطْعَمَهَا سُؤْلاً مِمَّا إِلَيْهِ تَسْرُهُ رَغْبَةً فِيمَا يَنْقِي وَ زَهَادَتُهُ فِيمَا يَنْقِي

He spends the night cautious from the sleep of heedlessness, and in the morning he is happy with what he has attain from the Grace and the Mercy, and his soul is difficult upon him regarding what he dislikes, he does not give its request from what is his happiness to it; his desire is what remains and his abstention regarding what is perishable.

قَدْ قَرَنَ الْعِلْمَ بِالْعَمَلِ وَ الْعَمَلَ بِالْحَلِمِ وَ يَظَلُّ دَائِماً نَشَاطُهُ بَعِيداً كَسَلُهُ قَرِيباً أَمَلُهُ قَلِيلاً زَلَّ اللَّهُ مُتَوَقِعاً أَحْلُهُ خَاشِعاً قَلْبُهُ ذَاكِراً رَبَّهُ قَانِعَةً نَفْسُهُ عَازِياً جَهْلَهُ مُخْرِزاً دِينَهُ مَيِّتاً دَاوُهُ

He pairs the knowledge with the action, and the action with the forbearance, and he is constantly in the shade of activity, remote is his laziness, near are his hopes, few are his slips. He anticipates his death, fearful is his hear doing Zikr of his Lord<sup>-azwj</sup>, contented is his soul, isolated is his ignorance, protective of his religion, his disease (hypocrisy) is dead.

كَاطِماً عَيْظُهُ صَافِياً خُلْفُهُ آمِناً مِنْهُ جَاوَهُ سَهْلاً أَمْرُهُ مَغْدُوماً كَبِيرُهُ مَيِّباً صَبْرُهُ كَثِيراً ذِكْرُهُ- لَا يَعْمَلُ شَيْئاً مِنَ الْخَيْرِ رِيَاءً وَ لَا يَتْرُكُهُ حِيَاءً

He swallows his anger, clear are his manners, safe from him are his neighbours, easy are his affairs, limited is his arrogance, invincible is his patience, abundant is his Zikr. He does not do anything from the good to show off, nor does he leave it out of embarrassment.

أُولَئِكَ شَبِيعَتُنَا وَ أَحِبَّتُنَا وَ مِنَّا وَ مَعَنَا أَهْأَ وَ شَوْقاً إِلَيْهِمْ

They are our<sup>-asws</sup> Shias, and ones who love us<sup>-asws</sup>, and they are from us<sup>-asws</sup>, and with us. Aah and the yearning to them!

فَصَاحَ هَمَّامٌ صَيْحَةً وَ وَقَعَ مَغْشِياً عَلَيْهِ فَحَرَّكَهُ فَإِذَا هُوَ قَدْ فَارَقَ الدُّنْيَا رَحِمَهُ اللَّهُ تَعَالَى فَعُسِّلَ وَ صَلَّى عَلَيْهِ أَمِيرُ الْمُؤْمِنِينَ ع وَ نَحْنُ مَعَهُ- فَشَبِعْتُهُ عَ هَذِهِ صِفَتُهُمْ وَ هِيَ صِفَةُ الْمُؤْمِنِينَ وَ تَقَدَّمَ بَعْضُهَا.

Hammam shouted a scream and fell down unconscious. He<sup>-asws</sup> stirred him, but he has separated from the world. May Allah<sup>-azwj</sup> the Exalted have Mercy on him. He was washed, and Amir Al-Momineen<sup>-asws</sup> prayed Salat upon him and we were with him<sup>-asws</sup>. His<sup>-asws</sup> Shias, this is their description, and it is a description of the Momineen, and part of it has already preceded".<sup>48</sup>

97- وَ قَالَ عَ الْجَنَّةُ الَّتِي أَعَدَّهَا اللَّهُ تَعَالَى لِلْمُؤْمِنِينَ خَطَافَةٌ لِأَبْصَارِ النَّاطِرِينَ فِيهَا دَرَجَاتٌ مُتَفَاضِلَاتٌ وَ مَنَازِلٌ مُتَعَالِيَاتٌ- لَا يَبِيدُ نَعِيمُهَا وَ لَا يَضْمَحِلُّ خُبْرُهَا وَ لَا يَنْفَطِعُ سُورُهَا وَ لَا يَظْعَنُ مُقِيمُهَا وَ لَا يَهْرَمُ خَالِدُهَا وَ لَا يَبْتُؤَسُّ سَاكِنُهَا

And he<sup>-asws</sup> said: 'The Paradise which Allah<sup>-azwj</sup> the Exalted has Prepared for the Momineen dazzles the sights of the beholders. Therein are meritorious levels and lofty stages. Neither

<sup>48</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 96

do its bounties become distant, nor does its joy subside, nor is its happiness cut off, nor is its staying transitory, nor does its eternal dwellers get old, nor will its inhabitants be miserable.

أَمِنَ سُكَّانُهَا مِنَ الْمَوْتِ فَلَا يَخَافُونَ صَفَا لَهُمُ الْعَيْشُ وَ دَامَتْ لَهُمُ التَّغْمَةُ فِي أَنْهَارٍ مِنْ مَاءٍ غَيْرِ آسِنٍ وَ أَنْهَارٍ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَ أَنْهَارٍ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَ أَنْهَارٍ مِنْ عَسَلٍ مُصَفًّى وَ لَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَ مَغْفِرَةٌ مِنْ رَبِّهِمْ

Its settlers are safe from the death so they are not fearing, the life is clear for them and the bounties are constant for them. In **rivers of water without stagnation, and rivers of milk the taste of it does not change, and rivers of wine pleasurable for the drinkers, and rivers of clear honey; and for them therein are from all fruits, and Forgiveness from their Lord. [47:15].**

عَلَى فُرُشٍ مَوْزُونَةٍ وَ أَزْوَاجٍ مُطَهَّرَةٍ وَ حُورٍ عِينٍ كَأَمْثَلِ اللُّؤْلُؤِ الْمَكْنُونِ- وَ فَاكِهَةٍ كَثِيرَةٍ لَا مَقْطُوعَةٍ وَ لَا مَمْنُوعَةٍ- وَ الْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ- سَلَامٌ عَلَيْهِمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ.

Upon raised thrones, and clean wives, and Maiden Houries as if they were hidden pearls, **And abundant fruit [56:32] Neither interrupted nor forbidden [56:33] Gardens of Eden. And the Angels would be entering from every door to (meet) them [13:23] Greetings be upon you due to your having been patient, so excellent is the end-result of the (goodly) abode [13:24]**.<sup>49</sup>

98- جمع، جامع الأخبار جاء رجل إلى أمير المؤمنين ع

(The book) 'Jamie Al Akhbar' –

'A man came to Amir Al-Momineen<sup>-asws</sup>. He said, 'I have come to you<sup>-asws</sup> to ask about four issues'.

فَقَالَ ع سَلْ وَ إِنْ كَانَ أَرْبَعِينَ

He<sup>-asws</sup> said: 'Ask, and even if these were forty'.

فَقَالَ أَحَبُّنِي مَا الصَّعْبُ وَ مَا الْأَصْعَبُ وَ مَا الْقَرِيبُ وَ مَا الْأَقْرَبُ وَ مَا الْعَجَبُ وَ مَا الْأَعْجَبُ وَ مَا الْوَاجِبُ وَ مَا الْأَوْجِبُ

He said, 'Inform me, what is the difficult and what is the most difficult, and what is the near and what is the nearest, and what is astonishing and what is the most astonishing, and what is the obligatory and what is the most obligatory'.

فَقَالَ ع الصَّعْبُ الْمَعْصِيَةُ وَ الْأَصْعَبُ فَوْتُ نَوَائِمِهَا وَ الْقَرِيبُ كُلُّ مَا هُوَ آتٍ وَ الْأَقْرَبُ هُوَ الْمَوْتُ وَ الْعَجَبُ هُوَ الدُّنْيَا وَ الْعَجَبُ هُوَ الدُّنْيَا وَ عَقَلْتَنَا فِيهَا أَعْجَبُ وَ الْوَاجِبُ هُوَ التَّوْبَةُ وَ تَزَكُّ الدُّنُوبِ هُوَ الْأَوْجِبُ.

He<sup>-asws</sup> said: 'The difficult is the disobedience, and the most difficult is loss of its Reward; and the near is all what is to come, and the nearest is the death; and astonishing is the world, and

<sup>49</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 97



It was said, 'And with what is the priding?'

قَالَ بِإِخْدَى ثَلَاثٍ مَالٍ ظَاهِرٍ أَوْ أَدَبٍ نَارِعٍ أَوْ صِنَاعَةٍ لَا يَسْتَحِي الْمَرْءُ مِنْهَا.

He<sup>-asws</sup> said: 'With one of the three – the apparent wealth, or brilliant education, or a making (manufacturing) the person is not embarrassed from it'.<sup>53</sup>

102- قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ عَ كَيْفَ أَصْبَحْتَ يَا أَمِيرَ الْمُؤْمِنِينَ

It was said to Amir Al-Momineen<sup>-asws</sup>, 'How have you<sup>-asws</sup> become, O Amir Al-Momineen<sup>-asws</sup>?'

قَالَ أَصْبَحْتُ أَكْلًا وَ أَنْتَظِرُ أَجْلِي.

He<sup>-asws</sup> said: 'I<sup>-asws</sup> have become such that I<sup>-asws</sup> eat and I<sup>-asws</sup> await my<sup>-asws</sup> death'.<sup>54</sup>

103- قِيلَ لَهُ عَ فَمَا تَقُولُ فِي الدُّنْيَا

It was said to him<sup>-asws</sup>, 'So what are you<sup>-asws</sup> saying regarding the world?'

قَالَ فَمَا أَقُولُ فِي دَارٍ أَوْلُهَا عَمٌّ وَ آخِرُهَا مَوْتُ مَنْ اسْتَعَى فِيهَا افْتَقَرَ وَ مَنْ افْتَقَرَ فِيهَا حَزَنٌ فِي حَالِهَا حِسَابٌ وَ فِي حَرَامِهَا النَّارُ.

He<sup>-asws</sup> said: 'What can I<sup>-asws</sup> say regarding a house, its beginning is sorrow, and its end is the death. One who is enriched in it is poor, and one who is impoverished in it grieves. In its Permissibles there is Reckoning, and in its Prohibitions is the Fire'.<sup>55</sup>

104- قِيلَ فَمَنْ أَحْبَبَ النَّاسَ

It was said, 'Who is most envied of the people?'

قَالَ جَسَدٌ تَحْتِ التُّرَابِ قَدْ أَمِنَ مِنَ الْعِقَابِ وَ يَرْجُو النَّوَابَ.

He<sup>-asws</sup> said: 'Body beneath the soil which is safe from the Punishment and is hoping for the Reward'.<sup>56</sup>

105- وَ قَالَ عَ مَنْ زَارَ أَخَاهُ الْمُسْلِمَ فِي اللَّهِ نَادَاهُ اللَّهُ أَيُّهَا الرَّائِي طَبْتُ وَ طَابَتْ لَكَ الْجَنَّةُ.

And he<sup>-asws</sup> said: 'One who visits his Muslim brother for the Sake of Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> Calls out to him: 'O you visitor! You are good, and the Paradise is good for you!''<sup>57</sup>

106- وَ قَالَ عَ مَا قَضَى مُسْلِمٌ لِمُسْلِمٍ حَاجَةً إِلَّا نَادَاهُ اللَّهُ عَلَيَّ ثَوَابِكَ وَ لَا أَرْضَى لَكَ بِدُونِ الْجَنَّةِ.

<sup>53</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 101

<sup>54</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 102

<sup>55</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 103

<sup>56</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 104

<sup>57</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 105

And he<sup>-asws</sup> said: ‘No Muslim will fulfil a need for a Muslim except Allah<sup>-azwj</sup> will Call out to him: “Upon Me<sup>-azwj</sup> is your Reward, and I<sup>-asws</sup> will not be Satisfied for you (with anything) less than the Paradise!”<sup>58</sup>

107- **وَ قَالَ ع ثَلَاثَةٌ يَضْحَكُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ رَجُلٌ يَكُونُ عَلَى فِرَاشِهِ مَعَ زَوْجَتِهِ وَ هُوَ جُجِبُهَا فَيَتَوَضَّأُ وَ يَدْخُلُ الْمَسْجِدَ فَيُصَلِّي وَ يُنَاجِي رَبَّهُ وَ رَجُلٌ أَصَابَتْهُ جَنَابَةٌ وَ لَمْ يُصَبْ مَاءً فَقَامَ إِلَى التَّلْجِ فَكَسَرَهُ ثُمَّ دَخَلَ فِيهِ وَ اغْتَسَلَ وَ رَجُلٌ لَقِيَ عَدُوًّا وَ هُوَ مَعَ أَصْحَابِهِ وَ جَاءَهُمْ مُقَاتِلٌ فَقَاتَلَ حَتَّى قُتِلَ.**

And he<sup>-asws</sup> said: ‘Three, Allah<sup>-azwj</sup> will Smile at them on the Day of Qiyamah – a man happening to be upon his bed with his wife and he loves her, so he performs Wud’u and enters the Masjid, praying Salat and whispering to his Lord<sup>-azwj</sup>; and a man affected by sexual impurity and cannot find water, so he stands to the ice and breaks it, then enters into it and bathes; and a man who meets an enemy and he is with his companions, and fighters come to them, so he fights until he is killed’.<sup>59</sup>

108- **وَ قَالَ ع التَّعْرِيَةُ تُورِثُ الْجَنَّةَ.**

And he<sup>-asws</sup> said: ‘The condolence inherits the Paradise’.<sup>60</sup>

109- **وَ قَالَ ع إِذَا حَمَلَتْ بِجَوَانِبِ سَرِيرِ الْمَيِّتِ خَرَجَتْ مِنَ الذُّنُوبِ كَمَا وَلَدَتْكَ أُمُّكَ.**

And he<sup>-asws</sup> said: ‘When you carry a side of the coffin of a deceased, you come out from the sins (to be) just as your mother had given you birth’.<sup>61</sup>

110- **وَ قَالَ ع مَنْ اشْتَرَى لِعِيَالِهِ لَحْمًا بِدِرْهَمٍ كَانَ كَمَنْ أَعْتَقَ نَسَمَةً مِنْ وُلْدِ إِسْمَاعِيلَ.**

And he<sup>-asws</sup> said: ‘One who buys meat for his dependants for a Dirham would be like the one who liberates a person from the children of Ismail<sup>-as</sup>’.<sup>62</sup>

111- **وَ قَالَ ع مَنْ شَرِبَ مِنْ سُورِ أَخِيهِ تَبَرُّكًا بِهِ خَلَقَ اللَّهُ بَيْنَهُمَا مَلَكًا يَسْتَعْفِرُ لَهُمَا حَتَّى تَفُومَ السَّاعَةُ.**

And he<sup>-asws</sup> said: ‘One who drinks from his brother’s left-over (drink) to be blessed by it, Allah<sup>-azwj</sup> Creates an Angel between them who seeks Forgiveness for both of them until establishment of the Hour’.<sup>63</sup>

112- **وَ قَالَ ع فِي سُورِ الْمُؤْمِنِ شِفَاءٌ مِنْ سَبْعِينَ دَاءً.**

And he<sup>-asws</sup> said: ‘In leftovers of the Momin there is healing from seventy diseases’.<sup>64</sup>

<sup>58</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 15 H 106

<sup>59</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 15 H 107

<sup>60</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 15 H 108

<sup>61</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 15 H 109

<sup>62</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 15 H 110

<sup>63</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 15 H 111

<sup>64</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 15 H 112



113- ختص، الإختصاص مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي الْجَارُودِ يَرْفَعُهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَوْقَفَ نَفْسَهُ مَوْقِفَ التُّهْمَةِ فَلَا يُلُومَنَّ مَنْ أَسَاءَ بِهِ الظَّنَّ وَ مَنْ كَتَمَ سِرَّهُ كَانَتْ الْحَيْرَةُ فِي يَدِهِ وَ كُلُّ حَدِيثٍ جَاوَزَ اثْنَيْنِ فَشَى

(The book) 'Al Ikhtisas' – Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from one of his men, from Abu Al Jaroud raising it, said,

'Amir Al-Momineen<sup>-asws</sup> said: 'One who pauses himself in a place of accusation should not blame the one having evil thoughts about him; and the one who conceals his secret the choice would be in his hands; and every Hadeeth exceeding two is a spreading.

وَ ضَعَّ أَمْرَ أَخِيكَ عَلَى أَحْسَنِهِ حَتَّى يَأْتِيكَ مِنْهُ مَا يَغْلِبُكَ وَ لَا تَطُنَّنْ بِكَلِمَةٍ خَرَجَتْ مِنْ أَخِيكَ سُوءاً وَ أَنْتَ تَجِدُ لَهَا فِي الْحَيْرِ تَحْمِلاً وَ عَلَيْكَ بِالْإِخْوَانِ الصِّدْقِ فَكَثِّرْ فِي أَكْسَابِهِمْ عُدَّةً عِنْدَ الرَّحَاءِ وَ جُنْدًا عِنْدَ الْبَلَاءِ

And place the matter of your brother upon its goodness until there comes to you from him what overwhelms you; and do not think evil with any phrase emerging from your brother while you can find a goodly carrier for it in the goodness; and upon you is with the brotherhood of the truthful ones, therefore frequent in their acquisitions as a tool (weapon) during the prosperity, and an army during the afflictions.

وَ شَاوِرْ حَدِيثَكَ الَّذِينَ يَخَافُونَ اللَّهَ وَ أَحْبِبِ الْإِخْوَانَ عَلَى قَدْرِ التَّقْوَى وَ اتَّقُوا شِرَارَ النِّسَاءِ وَ كُونُوا مِنْ خِيَارِهِنَّ عَلَى حَدَرٍ إِنْ أَمَرْتَكُمْ بِالْمَعْرُوفِ فَخَالِفُوهُنَّ حَتَّى لَا يَطْمَعَنَّ فِي الْمُنْكَرِ.

And consult your Hadeeth the ones who are fearing Allah<sup>-azwj</sup>; and love the brethren in accordance to the piety; and fear the evil women and be upon caution from their good ones. If they were to instruct you with the act of kindness, oppose them until they do not covet the evil".<sup>65</sup>

114- ما، الأماالي للشيخ الطوسي عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الرَّزَّازِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنِ الشَّارِبِ بْنِ دِرَاعٍ عَنْ أَخِيهِ يَسَارٍ عَنْ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَيْنَا أَمِيرُ الْمُؤْمِنِينَ ع فِي جَمَاعَةٍ مِنْ أَصْحَابِهِ أَنَا فِيهِمْ إِذْ ذَكَرُوا الدُّنْيَا وَ تَصَرَّفَهَا بِأَهْلِهَا فَذَمَّهَا رَجُلٌ فَذَهَبَ فِي ذَمِّهَا كُلِّ مَذْهَبٍ

(The book) 'Al Amaali' of the sheykh Al Tusi – from a group, from Abu Al Mufazzal, from Muhammad Bin Ja'far Al Razzaz, from Ayoub Bin Nuh, from Al Sharib Bin Zira'a, from his brother Yasaar, from Humran,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Jabir Bin Abdullah<sup>-ra</sup> having said, 'While Amir Al-Momineen<sup>-asws</sup> was in a group of his<sup>-asws</sup> companions, I being among them, when they mentioned the world and its exchanging its inhabitants. A man condemned and he went in condemning it of every doctrine.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع أَيُّهَا الدَّامُ لِلدُّنْيَا أَنْتَ الْمُتَجَرِّمُ عَلَيْهَا أَمْ هِيَ الْمُتَجَرِّمَةُ عَلَيْكَ

Amir Al-Momineen<sup>-asws</sup> said to him: 'O you condemner of the world! Are you the interpreter upon it or is it the interpreter upon you?'

<sup>65</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 113

فَقَالَ بَلْ أَنَا الْمُتَجَرِّمُ عَلَيْهَا يَا أَمِيرَ الْمُؤْمِنِينَ

He said, 'But I am the interpreter upon it, O Amir Al-Momineen<sup>-asws!</sup>'

قَالَ فِيمَ تَدُمُّهَا أَلَيْسَتْ مَنْزِلَ صِدْقٍ لِمَنْ صَدَقَهَا وَ دَارَ عَيْتٍ لِمَنْ تَرَوَدُّ مِنْهَا وَ دَارَ عَافِيَةٍ لِمَنْ فِيهَا وَ مَسَاجِدَ أَنْبِيَاءِ اللَّهِ وَ مَهْبِطَ وَحْيِهِ وَ مُصَلَّى  
مَلَائِكَتِهِ وَ مَتَجَرَ أَوْلِيَائِهِ اُكْتَسَبُوا فِيهَا الرَّحْمَةَ وَ رَجَوْا فِيهَا الْجَنَّةَ

He<sup>-asws</sup> said: 'With what are you condemning it? Isn't it a house of truthfulness for the one who ratifies it? And a house of riches for the one who provides from it? And a house of well being for the one who understands about it? And a Masjid of the Prophets<sup>-as</sup> of Allah<sup>-azwj</sup>, and landing place of His<sup>-azwj</sup> Revelation, and a praying place of His<sup>-azwj</sup> Angels? And trading place of His<sup>-azwj</sup> friends to be earning the Mercy in it and profit with the Paradise in it?

فَمَنْ ذَا يَدُمُّهَا وَ قَدْ آذَنْتَ بَيْنِيهَا وَ نَادَتْ بِانْقِطَاعِهَا وَ نَعَتْ نَفْسَهَا وَ أَهْلَهَا فَمَتَلَّتْ بِبِلَائِهَا الْبَلَى وَ شَوَقَتْ بِسُرُورِهَا إِلَى السُّرُورِ تَحْوِينًا وَ تَرْغِيبًا فَابْتَكَّرَتْ  
بِعَافِيَةٍ وَ رَاحَتْ بِفَجِيعةٍ فَدَمَّهَا رِجَالٌ قَرَطُوا عَدَاةَ النَّدَامَةِ وَ حَمَدَهَا آخِرُونَ اُكْتَسَبُوا فِيهِ الْخَيْرَ

So who is that who would condemn it, and it has proclaimed with its detachment, and called out with its termination, and obituarised itself and its inhabitants. It tramples with its calamitous afflictions, and it incites with its happiness to the happiness, scaring and enticing. It comes early with good health and departs with catastrophe. So (some) men condemn it, being excessive regretting afterwards, and others praise it earning the good in it.

فَيَا أَيُّهَا الدَّامُ لِلدُّنْيَا الْمُعْتَرُ بِعُرُورِهَا مَتَى اسْتَدَمَّتْ إِلَيْكَ أَوْ مَتَى غَرَّتْكَ أَمْ بِمَضَاجِعِ آبَائِكَ مِنَ الْبَلَى أَمْ بِمَضَارِعِ أُمَّهَاتِكَ تَحْتِ التُّرَى

O you condemner of the world, the one deceived by its deceptions! When did it become condemnable to you, or when did it deceive you? Or is it due to the lying places of your forefathers from the decay, or with the knock down of your foremothers beneath the soil?

كَمْ مَرَضَتْ بِبَدْبِكَ وَ عَالَجَتْ بِكَفَيْكَ تَلْتَمِسُ لَهُمُ الشِّفَاءَ وَ تَسْتَوْصِفُ لَهُمُ الْأَطْيَاءَ لَمْ تَنْفَعَهُمْ بِشَفَاعَتِكَ وَ لَمْ تُسَعِّفْهُمْ فِي طَلِبَتِكَ مَتَلَّتْ لَكَ وَجْهَكَ الدُّنْيَا  
بِمَضَرِعِهِمْ مَضَرَعَكَ وَ بِمَضْجَعِهِمْ مَضْجَعَكَ حِينَ لَا يُعْنِي بُكَاءُكَ وَ لَا يَنْفَعُكَ أَجْبَاؤُكَ

How many fell ill by your hands and treated by your palms. You sought the healing for them and appointed the physicians for them. They did not benefit with your intercession in your seeking. It is an example for you. Woe be to you! The world is your demise with their demise, and your grave with their graves, when neither will your crying avail you nor will your loved ones benefit you'.

ثُمَّ التَّفَتَّ إِلَى أَهْلِ الْمَقَابِرِ فَقَالَ يَا أَهْلَ التُّرْبَةِ يَا أَهْلَ الْمَنَارِلِ فَقَدْ سُكِنَتْ وَ أَمَّا الْأَمْوَالُ فَقَدْ قُسِمَتْ وَ أَمَّا الْأَزْوَاجُ فَقَدْ نُكِحَتْ هَذَا خَبْرٌ مَا  
عِنْدَنَا فَمَا خَبْرٌ مَا عِنْدَكُمْ

Then he<sup>-asws</sup> turned to occupants of the graves. He<sup>-asws</sup> said: 'O people of the soil, and O people of the nearness! As for the houses, these have been settled in, and as for the wealth, it has been distributed, and as for the wives, they have been married (re-married). This is the news in our possession, so what is the news in your possession?'

ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ وَ اللَّهُ لَوْ أُذِنَ لَهُمْ فِي الْكَلَامِ لَأَخْبَرُوكُمْ أَنَّ خَيْرَ الرِّزَادِ التَّقْوَى.

The he<sup>-asws</sup> faced towards his<sup>-asws</sup> companions. He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! Had there been permission for then in talking, they would have informed you all that the best provision is the piety'.<sup>66</sup>

115- ما، الأماالي للشيخ الطوسي عن جماعة عن أبي المفضل عن عبید الله بن الحسين العلوي عن محمد بن علي بن حمزة العلوي عن أبيه عن الرضا عن آتائه ع قال قال أمير المؤمنين ع الهيبة حيبة و الفرصة خلصة و الحكمة ضالة المؤمن فاطلبوها و لو عند المشرك تكونوا أحق بها و أهلها.

(The book) 'Al Amaali' of the sheykh Al Tusi – from a group, from Abu Al Mufazzal, from Ubeydullah Bin Al Husayn Al Alawy, from Muhammad Bin Ali Bin Hamza Al Alawy, from his father,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'The prestige is a disappointment; and the opportunity is a chance; and the wisdom is a lost property of the Momin, therefore seek it and even if with the Polytheist, you will be more rightful with it and its deserving'.<sup>67</sup>

116- ما، الأماالي للشيخ الطوسي عن أحمد بن محمد بن الصلت عن ابن عثمة عن محمد بن عيسى الضري عن محمد بن زكريا المكي عن كثير بن طارق عن زيد عن أبيه علي بن الحسين ع قال: خطب علي بن أبي طالب ع بهذه الخطبة في يوم الجمعة فقال الحمد لله المتوحد بالقدم والأزلية الذي ليس له غاية في دوامه و لا له أولية

(The book) 'Al Amaali' of the sheykh Al Tusi – from Ahmad Bin Muhammad Bin Al Salt, from Ibn Uqdah, from Muhammad Bin Isa Al Zareer, from Muhammad Bin Zakariya Al Makky, from Kaseer Bin Tariq, from Zayd,

'From his father Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> addressed with this sermon during the day of Friday. He<sup>-asws</sup> said: 'The Praise is for Allah<sup>-azwj</sup>, the solitary with the ancientness and the eternity which there isn't any peak for it in its permanency, nor is there any beginning for Him<sup>-azwj</sup>.

أنشأ صنوف البرية لا عن أصول كانت بديئة- و ارتفع من مشاركة الأنداد و تعالى عن الحاد صاحبة و أولاد هو الباقي بغير مدة و المنشئ لا بأغوان- لا بألية فطر و لا بجوارح صرف ما خلق-

He<sup>-azwj</sup> Created types of forms, not from an original which had already begun, and He<sup>-azwj</sup> is Loftier than associate rivals, and more Exalted from taking a female companions and children. He<sup>-azwj</sup> is the remaining without a period, and the Originator, not with assistants, nor did He<sup>-azwj</sup> Originate with tools, nor was it with the limbs that He<sup>-azwj</sup> Changed what He<sup>-azwj</sup> Created.

لا يحتاج إلى محاولة التفكير و لا مزاولة مثال و لا تقدير أحدثهم على صنوف من التخطيط و التصوير- لا برؤية و لا ضمير سبق علمه في كل الأمور و نفذت مشيئته في كل ما يريد في الأزمنة و الدهور

He<sup>-azwj</sup> is neither needy to attempt at thinking, nor practising by example, nor estimation. He<sup>-azwj</sup> Innovated them upon types of planning and imaging, neither by seeing nor by

<sup>66</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 114

<sup>67</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 115

conscience. All affairs have preceded in His<sup>-azwj</sup> Knowledge, and His<sup>-azwj</sup> Desire is implemented in all what He<sup>-azwj</sup> Wants regarding the times, and the ages.

وَ انْفَرَدَ بِصَنْعَةِ الْأَشْيَاءِ فَأَتَمَّنَهَا بِلطائفِ التَّدْبِيرِ سُبْحَانَهُ مِنْ لَطِيفِ حَبِيرٍ - لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ.

And He<sup>-azwj</sup> is Individual with Making the things, so He<sup>-azwj</sup> is Accurate with the subtleties of arrangement. Glorious is He<sup>-azwj</sup> of subtleties, Informed, there isn't anything like Him<sup>-azwj</sup>, and He<sup>-azwj</sup> is the Hearing, the Seeing".<sup>68</sup>

117- كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ التَّقْفِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ نُعَيْمٍ عَنْ أَشْيَاحٍ مِنْ قَوْمِهِ أَنَّ عَلِيًّا ع كَانَ كَثِيرًا مَا يَقُولُ فِي حُطْبَتِهِ أَيُّهَا النَّاسُ إِنَّ الدُّنْيَا قَدْ أُدْبِرَتْ وَ آذَنْتْ أَهْلَهَا بِوَدَاعٍ وَ إِنَّ الْأَجْرَةَ قَدْ أَقْبَلَتْ وَ آذَنْتْ بِاطِّلَاعِ

(The book) 'Kitab Al Gharaat' of Ibrahim Bin Muhammad Al Saqafy, from Abdul Rahman Bin Nueym, from elders from his people,

'Ali<sup>-asws</sup> has said many times in his<sup>-asws</sup> sermon: 'O you people! The world has turned around and has proclaimed to its inhabitants with farewell, and the Hereafter has come forward and has proclaimed with the emergence.

أَلَا وَ إِنَّ الْمِضْمَارَ الْيَوْمَ وَ السَّبَّاقَ غَدًا أَلَا وَ إِنَّ السَّبْقَ الْجَنَّةَ وَ الْعَايَةَ النَّارَ أَلَا وَ إِنَّكُمْ فِي أَيَّامٍ مَهَلٍ مِنْ وَرَائِهِ أَجَلٌ يُخْتَمُ عَجَلًا فَمَنْ عَمِلَ فِي أَيَّامٍ مَهَلِهِ قَبْلَ حُضُورِ أَجَلِهِ نَفَعَهُ عَمَلُهُ وَ لَمْ يَضُرَّهُ أَمَلُهُ

Indeed, and the course (race track) is today and the racing is (for) tomorrow. Indeed, and the race is to the Paradise, and the peak (of failure) is the Fire. Indeed, and you are in the days of opportunity from behind it is death urging it hastily. The one who works in the days of his opportunity before presence of his death, his work will benefit him and his hopes will not harm him.

أَلَا وَ إِنَّ الْأَمَلَ يُسْهِي الْقَلْبَ وَ يُكْذِبُ الْوَعْدَ وَ يُكْثِرُ الْعَفْلَةَ وَ يُورِثُ الْحُسْرَةَ فَاعْرِضُوا عَنِ الدُّنْيَا كَأَشَدِّ مَا أَنْتُمْ عَنْ شَيْءٍ تَعْرُضُونَ فَإِنَّهَا مِنْ وُرُودِ صَاحِبِهَا مِنْهَا فِي غَطَاءٍ مُعَيٍّ وَ افْرَعُوا إِلَى قِيَامِ دِينِكُمْ بِإِقَامَةِ الصَّلَاةِ لِقَوْتِهَا وَ آدَاءِ الزَّكَاةِ لِأَهْلِهَا وَ التَّصَرُّعِ إِلَى اللَّهِ وَ الْحُشُوعِ لَهُ

Indeed, and the hopes make the heart inattentive, and belies the Promise, and increases the heedlessness, and inherits the regret. Stay away from the world as strongly as you tend to turn away from a thing, for its companion suffers from it in a covering fatigue, and rush to establish your religion by establishing the Salat at its (Prescribed) timings, and pay the Zakat to its rightful ones, and beseech to Allah<sup>-azwj</sup> and be fearful to Him<sup>-azwj</sup>.

وَ صِلَةَ الرَّحِمِ وَ خَوْفِ الْمَعَادِ وَ إِعْطَاءِ السَّائِلِ وَ إِكْرَامِ الصَّيْفِ وَ تَعَلُّمِ الْقُرْآنِ وَ اعْمَلُوا بِهِ وَ اصْدُقُوا الْحَدِيثَ وَ اتَّقُوا اللَّهَ وَ أَوْفُوا بِالْعَهْدِ إِذَا عَاهَدْتُمْ وَ آدُوا الْأَمَانَةَ إِذَا ائْتَمَنْتُمْ وَ ارْغَبُوا فِي ثَوَابِ اللَّهِ وَ خَافُوا عِقَابَهُ

And connect the kinship, and fear the Hereafter, and give to the beggar, and honour the guest, and learn the Quran, and act with it, and be truthful of the narrating, and prefer it, and be loyal with the agreement when you make an agreement, and pay back the entrustment when

<sup>68</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 116

you are entrusted, and be desirous regarding Rewards of Allah<sup>-azwj</sup>, and fear His<sup>-azwj</sup> Punishment.

فَإِنِّي لَمْ أَرَ كَالْجَنَّةِ نَامَ طَالِبِهَا وَ لَا كَالنَّارِ نَامَ هَارِبِهَا فَتَرَوُذُوا مِنَ الدُّنْيَا مَا تَحْزُونُوا بِهِ أَنْفُسَكُمْ غَدًا مِنَ النَّارِ وَ اعْمَلُوا بِالْخَيْرِ تُجْزَوُا بِالْخَيْرِ يَوْمَ يَقُومُ أَهْلُ الْخَيْرِ بِالْخَيْرِ.

I<sup>-asws</sup> have not seen like the Paradise, its seeker sleeping (from it), nor like the Fire, its fleeer sleeping (from it), therefore provide from the world what you can be protecting yourselves with tomorrow from the Fire, and work with the good, you will be Recompensed with the good on a Day the good people will be succeeding due to the good deeds".<sup>69</sup>

---

<sup>69</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 117

باب 16 ما جمع من جوامع كلم أمير المؤمنين صلى الله عليه و على ذريته

## CHAPTER 16 – WHAT IS COLLECTED FROM A COLLECTION OF SPEECHES OF AMIR AL MOMINEEN<sup>-asws</sup>, MAY ALLAH<sup>-azwj</sup> SEND SALAWAAT UPON HIM<sup>-asws</sup> AND UPON HIS<sup>-asws</sup> OFFSPRING

1- ف، تحف العقول قَالَ ع مِنْ كُنُوزِ الْجَنَّةِ الْبِرُّ وَ إِخْفَاءُ الْعَمَلِ وَ الصَّبْرُ عَلَى الرَّزَايَا وَ كِتْمَانُ الْمَصَائِبِ.

(The book) 'Tuhaf Al-Uqoul' –

'He<sup>-asws</sup> said: 'from the treasures of Paradise is the righteousness, and hiding the (good) deeds, and the patience upon the calamities, and concealing the difficulties''.<sup>70</sup>

2- وَ قَالَ ع حُسْنُ الْخُلُقِ خَيْرُ قَرِينٍ وَ عُنْوَانُ صَحِيفَةِ الْمُؤْمِنِ حُسْنُ خُلُقِهِ.

And he<sup>-asws</sup> said: 'Good morals is the best companion, and the heading of the book (register of deeds) of the Momin will be, 'Good morals''.<sup>71</sup>

3- وَ قَالَ ع الرَّاهِدُ فِي الدُّنْيَا مَنْ لَمْ يَغْلِبِ الْحَرَامُ صَبْرَهُ وَ لَمْ يَشْغَلِ الْحَلَالُ شُكْرَهُ.

And he<sup>-asws</sup> said: 'The ascetic in the world is one whom the Prohibition does not overcome his patience, and the Permissible does not pre-occupy him from his thanking''.<sup>72</sup>

4- وَ كَتَبَ ع إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَمَا بَعْدُ فَإِنَّ الْمَرْءَ يَسْرُهُ دَرْكُ مَا لَمْ يَكُنْ لِيُفَوِّتَهُ وَ يَسُوؤُهُ قَوْلُ مَا لَمْ يَكُنْ لِيُدْرِكَهُ

And he<sup>-asws</sup> wrote to Abdullah Bin Abbas: 'As for after, the person is happy with coming across what he was not going to lose, and it sadden him losing what he was not going to come across.

فَلْيَكُنْ سُورُوكَ بِمَا نَلْتَهُ مِنْ آخِرَتِكَ وَ لِيَكُنْ أَسْفَاكَ عَلَى مَا فَاتَكَ مِنْهَا وَ مَا نَلْتَهُ مِنَ الدُّنْيَا فَلَا تُكْثِرَنَّ بِهِ فَرْحًا وَ مَا فَاتَكَ مِنْهَا فَلَا تَأْسَفَنَّ عَلَيْهِ حَزَنًا وَ لِيَكُنْ هَمُّكَ فِيمَا بَعْدَ الْمَوْتِ.

Therefore, let your happiness be with what you achieve from your Hereafter, and let your sorrow be upon what you missed out from it and what attained from the world, so do not frequent the joy with it; and whatever you missed out from it, do not be sorrowful upon it grieving, but let your concern be regarding what is after the death''.<sup>73</sup>

5- وَ قَالَ ع فِي دَمِ الدُّنْيَا أَوْلَاهَا عَنَاءٌ وَ آخِرُهَا فَنَاءٌ فِي حَلَالِهَا حِسَابٌ وَ فِي حَرَامِهَا عِقَابٌ مَنْ صَحَّ فِيهَا أَمِنَ وَ مَنْ مَرَضَ فِيهَا نَدِمَ مَنْ اسْتَعْنَى فِيهَا فُزِنَ وَ مَنْ افْتَقَرَ فِيهَا حَزِنَ مَنْ سَاعَاَهَا فَاتَتْهُ وَ مَنْ قَعَدَ عَنْهَا أَتَتْهُ وَ مَنْ نَظَرَ إِلَيْهَا أَعْمَتْهُ وَ مَنْ نَظَرَ بِهَا بَصَرَتْهُ.

<sup>70</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 1

<sup>71</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 2

<sup>72</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 3

<sup>73</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 4

And he<sup>-asws</sup> said in condemnation of the world: 'Its beginning is fatigue and its end is annihilation. There is Reckoning in its Permissibles and Punishment in its Prohibitions. One who is healthy in it is safe, and one who is sick in it regrets. One who is enriched in it is tempted, and one impoverished in it grieves. One who strives in it loses it, and one who sits back from it, it comes to him; and one who looks at it, it blinds him and he who looks at it (with insight) is enlightened".<sup>74</sup>

6- وَقَالَ عَ أَحِبَّ حَبِيبَكَ هَوْنًا مَا عَسَى أَنْ يَعْصِيكَ يَوْمًا مَا وَ أَبْغَضَ بَعْضَكَ هَوْنًا مَا عَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْمًا مَا.

And he<sup>-asws</sup> said: 'Love lightly the one who loves you, perhaps he will be hating you one day, and hate lightly the one who hates you, perhaps he will become loving you one day".<sup>75</sup>

7- وَقَالَ عَ لَا غِنَى مِثْلُ الْعَثَلِ وَ لَا فَقْرٌ أَشَدُّ مِنَ الْجَهْلِ.

And he<sup>-asws</sup> said: 'There is no richness like the intellect nor any poverty severer than the ignorance".<sup>76</sup>

8- وَقَالَ عَ قِيمَةُ كُلِّ امْرِئٍ مَا يُحْسِنُ.

And he<sup>-asws</sup> said: 'Value of every person is what he improves".<sup>77</sup>

9- وَقَالَ عَ قُرْنَتِ الْهَيْبَةُ بِالْحَيْبَةِ وَ الْحَيَاءُ بِالْحِرْمَانِ وَ الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ فَلْيَطْلُبْهَا وَ لَوْ فِي أَيْدِي أَهْلِ الشَّرِّ.

And he<sup>-asws</sup> said: 'The awe is paired with the disappointment, and the shame with the deprivation; and the wisdom is lost property of the Momin, so let him seek it and even if in the hands of the evil people".<sup>78</sup>

10- وَقَالَ عَ لَوْ أَنَّ حَمَلَةَ الْعِلْمِ حَمَلُوهُ بِحَقِّهِ لَأَحَبَّهُمُ اللَّهُ وَ مَلَائِكَتُهُ وَ أَهْلُ طَاعَتِهِ مِنْ خَلْقِهِ وَ لَكِنَّهُمْ حَمَلُوهُ لِيَطْلُبُوا الدُّنْيَا فَمَقَتَهُمُ اللَّهُ وَ هَانُوا عَلَى النَّاسِ.

And he<sup>-asws</sup> said: 'If the bearers of the knowledge were to carry it with its right, Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Angels, and people from His<sup>-azwj</sup> creatures obedient to Him<sup>-azwj</sup> would love them, but they are carrying it in order to seek the world, so Allah<sup>-azwj</sup> Hates them, and they become insignificant to the people".<sup>79</sup>

11- وَقَالَ عَ أَفْضَلُ الْعِبَادَةِ الصَّبْرُ وَ الصَّمْتُ وَ انْتِظَارُ الْفَرَجِ.

And he<sup>-asws</sup> said: 'The most superior worship is the patience, and the silence, and awaiting the relief (Al-Qaim<sup>-asws</sup>)".<sup>80</sup>

<sup>74</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 5

<sup>75</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 6

<sup>76</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 7

<sup>77</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 8

<sup>78</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 9

<sup>79</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 10

<sup>80</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 11

12- وَ قَالَ ع إِنَّ لِلتَّكْبَاتِ غَايَاتٍ لَا بُدَّ أَنْ تَنْتَهِيَ إِلَيْهَا فَإِذَا حُكِمَ عَلَى أَحَدِكُمْ بِهَا فَلْيُطَاطِئْ لَهَا وَ يَصْبِرْ حَتَّى تَجُوزَ فَإِنَّ إِعْمَالَ الْحِيلَةِ فِيهَا عِنْدَ إِقْبَالِهَا زَائِدٌ فِي مَكْرُوهِهَا.

And he<sup>-asws</sup> said: 'For the disasters there are end points, they inevitably end up to it, so whenever it is Judged to be upon one of you, let him bow his head to it and be patient until it passes by, for working the tricks regarding it during its coming increases in its abhorrence'.<sup>81</sup>

13- وَ قَالَ ع لِلْأَشْتَرِ يَا مَالِكُ احْفَظْ عَنِّي هَذَا الْكَلَامَ وَ عِهِ يَا مَالِكُ بَحَسَ مُرُوتَهُ مِنْ صَعْفَ يَقِينُهُ وَ أَزْرَى بِنَفْسِهِ مِنْ اسْتَشْعَرَ الطَّمَعِ وَ رَضِيَ بِالذَّلِّ مَنْ كَشَفَ عَنْ صِرِّهِ وَ هَانَتْ عَلَيْهِ نَفْسُهُ مَنْ أَطْلَعَ عَلَى سِرِّهِ وَ أَهْلَكَهَا مَنْ أَمَرَ عَلَيْهِ لِسَانَهُ

And he<sup>-asws</sup> said to Al-Ashter: 'O Malik! Preserve this speech from me<sup>-asws</sup> and retain it. O Malik! He has lowered his personality, one whose conviction is weak; and he has degraded himself, one who prefers the greed; and he is satisfied with the disgrace, one who reveals his harm; and he has lowered himself, one who notifies (others) upon his secrets, and he has destroyed it, one whose tongue is a commander upon him.

الشَّرُّ جَزَائِرُ الْخَطْرِ مَنْ أَهْوَى إِلَى مُتَفَاوِتِ حَدَلَتِهِ الرَّغْبَةُ الْبُخْلُ عَارٌ وَ الْجُبْنُ مَنْقَصَةٌ وَ الْوَرَعُ حِنَّةٌ وَ الشُّكْرُ ثُرُوءٌ وَ الصَّبْرُ شَجَاعَةٌ وَ الْمُقْلُ غَرِيبٌ فِي بَلَدِهِ وَ الْفَقْرُ يُخْرِسُ الْفُطْنَ عَنْ حُجَّتِهِ وَ نِعَمَ الْفَرِيضِ الرِّضَى الْأَدَبُ حُلَلٌ جُدُّ

The greed is a butcher of the seriousness; one who inclines to the far matters, the desire will abandon him; the stinginess is a shame, and the cowardice is a deficiency, and the devoutness is a shield, and the thanking is a multiplier (of wealth), and the patience is bravery, and the poor is a stranger in his own city, and the poverty mutes the clever ones from his argument, and the best companion is the satisfaction, the etiquettes are new garments.

وَ مَرْتَبَةُ الرَّجُلِ عَقْلُهُ وَ صَدْرُهُ خِرَانَةٌ سِرِّهِ وَ التَّثَبُّتُ حَزْمٌ وَ الْفِكْرُ مِرَاةٌ صَافِيَةٌ وَ الْحِلْمُ سَجِيَّةٌ فَاضِلَةٌ وَ الصَّدَقَةُ دَوَاءٌ مُنْجِحٌ وَ أَعْمَالُ الْقَوْمِ فِي عَاجِلِهِمْ نُصَبٌ أَعْيُنِهِمْ فِي آجِلِهِمْ وَ الْإِعْتِبَارُ تَدَبُّرٌ صُلْحٌ وَ الْبَشَاشَةُ فَخٌّ الْمَوَدَّةِ.

And rank of the man is his intellect, and his chest is a vault of his secrets; and the verification is resoluteness; and the contemplation is a clear mirror; and the forbearance is a meritorious trait; and the charity is a profitable cure; and deeds of the people in their current (life) will be set up in their eyes in their future (life); taking a lesson is a righteous contemplation; and the cheerfulness is a trap of affection'.<sup>82</sup>

14- وَ قَالَ ع الصَّبْرُ مِنَ الْإِيمَانِ كَمَنْزِلَةُ الرَّأْسِ مِنَ الْجَسَدِ فَمَنْ لَا صَبْرَ لَهُ لَا إِيْمَانَ لَهُ.

And he<sup>-asws</sup> said: 'The patience is from the Eman like status of the head from the body, so the one having no patience for him, there is no Eman for him'.<sup>83</sup>

<sup>81</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 12

<sup>82</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 13

<sup>83</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 14



15- وَ قَالَ ع أَنْتُمْ فِي مَهَلٍ مِنْ وَرَائِهِ أَجَلٌ وَ مَعَكُمْ أَمَلٌ يَغْتَرِضُ دُونَ الْعَمَلِ فَاعْتَنِمُوا الْمَهَلَ وَ بَادِرُوا الْأَجَلَ وَ كَذَّبُوا الْأَمَلَ وَ تَزَوَّدُوا مِنَ الْعَمَلِ هَلْ مِنْ خَلَاصٍ أَوْ مَنَاصٍ أَوْ فِرَارٍ أَوْ مَجَازٍ أَوْ مَعَاذٍ أَوْ مَلَاذٍ أَوْ لَا- فَأَيُّ تُوْفِكُونِ.

And he<sup>-asws</sup> said: 'You are in a respite (opportunity), from behind it is death, and with you are hopes as obstacles in the way of actions, therefore take advantage of the opportunity, and rush to the death, and belie the hopes, and provide from the deed, is it from salvation, or escape, or fleeing, or Reward, or excuse, or shelter, or not? Why are you being deluded?'<sup>84</sup>

16- وَ قَالَ ع أَوْصِيكُمْ بِتَقْوَى اللَّهِ فَإِنَّهَا غِبْطَةٌ لِلطَّالِبِ الرَّاجِي وَ ثِقَةٌ لِلهَارِبِ الرَّاجِي اسْتَشْعِرُوا التَّقْوَى شِعَارًا بَاطِنًا وَ اذْكُرُوا اللَّهَ ذِكْرًا خَالِصًا تَحِيًّا بِهِ أَفْضَلَ الْحَيَاةِ وَ تَسْلُكُوا بِهِ طُرُقَ النَّجَاةِ

And he<sup>-asws</sup> said: 'I<sup>-asws</sup> advise you with fearing Allah<sup>-azwj</sup>, for it is an exultation for the hopeful seeker, and a trust for the hopeful fleer. Perceive the piety as an esoteric awareness, and mention Allah<sup>-azwj</sup> with sincere Zikr, you will be living with it the superior life, and walk with it the path of salvation.

وَ انظُرُوا إِلَى الدُّنْيَا نَظْرَ الرَّاهِدِ الْمُفَارِقِ فَإِنَّهَا نُزِيلُ النَّارِ السَّاكِنِ وَ تَفْجَعُ الْمُتْرَفِ الْأَمِنِ- لَا يُرْجَى مِنْهَا مَا وَئَى فَأَدْبَرَ وَ لَا يُدْرَى مَا هُوَ آتٍ مِنْهَا فَيُسْتَنْظَرُ وَصَلَ الرَّحَاءُ مِنْهَا بِالْبَلَاءِ وَ الْبَقَاءُ مِنْهَا إِلَى الْفِتَاءِ سُورُهَا مَشُوبٌ بِالْحُزْنِ وَ الْبَقَاءُ مِنْهَا إِلَى الضَّعْفِ وَ الْوَهْنِ.

And look at the world the looking of the ascetic, the one separating (from it), for it is a declining abode for the settler, and aggrieves the affluent secure one. It does not return from it what turns around, so it goes away, and he does not know what is to come from it so he can be awaiting. The arrival of prosperity from it is with the afflictions, and the remaining from it is to the annihilation. It's happiness is tainted with the grief, and the remaining from it is to the weakness and the insignificance"<sup>85</sup>

17- وَ قَالَ ع إِنَّ الْحِيَلَاءَ مِنَ التَّجْبُرِ وَ التَّجْبُرُ مِنَ النَّحْوَةِ وَ النَّحْوَةُ مِنَ التَّكْبُرِ وَ إِنَّ الشَّيْطَانَ عَدُوٌّ خَاضِرٌ يَعِدُكُمْ الْبَاطِلَ إِنَّ الْمُسْلِمَ أَخَ الْمُسْلِمِ فَلَا تَخَادَلُوا وَ لَا تَتَابَرُوا

And he<sup>-asws</sup> said: 'The pomp is from the tyranny, and the tyranny is from the haughtiness, and the haughtiness is from the arrogance; and the Satan<sup>-la</sup> is a present enemy promising you the falsehood. The Muslim is a brother of the Muslim, so neither abandon each other nor insult each other.

فَإِنَّ شَرَاعَ الدِّينِ وَاحِدَةٌ وَ سُبُلُهُ قَاصِدَةٌ فَمَنْ أَخَذَ بِمَا لَحِقَ وَ مَنْ فَارَقَهَا تَحَقَّقَ وَ مَنْ تَرَكَهَا مَرَقَ لَيْسَ الْمُسْلِمُ بِالْكَذُوبِ إِذَا نَطَقَ وَ لَا بِالْمُخْلِيفِ إِذَا وَعَدَ وَ لَا بِالْخَائِنِ إِذَا ائْتَمَنَ.

The Law of religion is one, and its way is moderate, so the one who takes with it will catch up, and the one who separates from it is obliterated, and the one who neglects it deviates. The Muslim isn't with the lies when he speaks, nor with the breaking when he promises, nor with the betrayal when he is entrusted"<sup>86</sup>

<sup>84</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 15

<sup>85</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 16

<sup>86</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 17

18- وَقَالَ ع الْعَقْلُ خَلِيلُ الْمُؤْمِنِ وَالْحِلْمُ وَزِيرُهُ وَالرِّفْقُ وَالِدُهُ وَاللِّينُ أَخُوهُ وَلَا بُدَّ لِلْعَاقِلِ مِنْ ثَلَاثٍ أَنْ يَنْظُرَ فِي شَأْنِهِ وَ يَحْفَظَ لِسَانَهُ وَ يَعْرِفَ زَمَانَهُ

And he<sup>-asws</sup> said: 'The intellect is a friend of the Momin, and the forbearance is his minister, and the kindness is his father, and the gentleness is his brother; and there is no escape for the intellectual from three – from looking into his affairs, and protecting his tongue, and recognising his times.

أَلَا وَ إِنَّ مِنْ الْبَلَاءِ الْفَاقَةَ وَ أَشَدَّ مِنَ الْفَاقَةِ مَرَضُ الْبَدَنِ وَ أَشَدَّ مِنْ مَرَضِ الْبَدَنِ مَرَضُ الْقَلْبِ أَلَا وَ إِنَّ مِنْ الرِّعْمِ سَعَةِ الْمَالِ وَ أَفْضَلَ مِنْ سَعَةِ الْمَالِ صِحَّةُ الْبَدَنِ وَ أَفْضَلَ مِنْ صِحَّةِ الْبَدَنِ تَقْوَى الْقَلْبِ.

Indeed! And from the afflictions is the destitution, and severer than the destitution is sickness of the body, and severer than sickness of the body is sickness of the heart; and from the bounties is vastness of the wealth, and better than vastness of the wealth is health of the body, and better than health of the body is piety of the heart".<sup>87</sup>

19- وَقَالَ ع إِنَّ لِلْمُؤْمِنِ ثَلَاثَ سَاعَاتٍ فَسَاعَةٌ يُنَاجِي فِيهَا رَبَّهُ وَ سَاعَةٌ يُحَاسِبُ فِيهَا نَفْسَهُ وَ سَاعَةٌ يُخَلِّي بَيْنَ نَفْسِهِ وَ بَيْنَ لَدَائِمَاتِهَا فِيمَا حِلٌّ وَ يُجْمَلُ

And he<sup>-asws</sup> said: 'For the Momin there are three timings – a time in which he whispers to his Lord<sup>-azwj</sup>, and a time in which he reckons himself, and a time in which he is alone with its pleasures regarding what is Permissible and beautiful.

وَ لَيْسَ لِلْعَاقِلِ أَنْ يَكُونَ شَاخِصًا إِلَّا فِي ثَلَاثٍ مَرْمَّةٍ لِمَعَاشِهِ وَ حُطُوتٍ لِمَعَادِهِ أَوْ لَدَّةٍ فِي عَيْرٍ مُحَرَّمٍ.

And it isn't for the intellectual to be going out except regarding three – repairing (bettering) his livelihood, and taking steps for his Hereafter, or pleasure in other than the non-Permissible".<sup>88</sup>

20- وَقَالَ ع كَمْ [مِنْ] مُسْتَدْرَجٍ بِالْإِحْسَانِ إِلَيْهِ وَ كَمْ مِنْ مَعْرُورٍ بِالسُّتْرِ عَلَيْهِ وَ كَمْ مِنْ مَفْتُونٍ بِحُسْنِ الْقَوْلِ فِيهِ وَ مَا ابْتَلَى اللَّهُ عَبْدًا بِمِثْلِ الْإِمْلَاءِ لَهُ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّمَا تُمَلِّي هُمْ لِيَزْدَادُوا إِثْمًا.

And he<sup>-asws</sup> said: 'How many a person has been gradually enticed with the favouring to him, and how many a person has been deceived with the veiling upon him, and how many a person has been tempted with the good words regarding him; and Allah<sup>-azwj</sup> has not Afflicted a servant with the likes of the respiting to him. Allah<sup>-azwj</sup> Mighty and Majestic Said: **But rather, We are Respiting to them so they would increase in sin [3:178]**'.<sup>89</sup>

21- وَقَالَ ع لِيَجْتَمِعَ فِي قَلْبِكَ الْإِفْتِقَارُ إِلَى النَّاسِ وَ الْاسْتِعْنَاءُ عَنْهُمْ يَكُونُ افْتِقَارَكَ إِلَيْهِمْ فِي لِينِ كَلَامِكَ وَ حُسْنِ بَشْرِكَ وَ يَكُونُ اسْتِعْنَاؤُكَ عَنْهُمْ فِي نَزَاهَةِ عِرْضِكَ وَ بَقَاءِ عِرْكَ.

And he<sup>-asws</sup> said: 'Let there gather in your heart, the poverty (neediness) to the people and seeking the Forgiveness on their behalf. Your neediness to them in softness of your speech

<sup>87</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 18

<sup>88</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 19

<sup>89</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 20

and your goodly smile, and your seeking Forgiveness for them would be in integrity of your honour and lasting of your honour”<sup>90</sup>.

22- وَقَالَ ع لَا تَغْضَبُوا وَلَا تَغْضَبُوا أَفْشُوا السَّلَامَ وَ أَطِيبُوا الْكَلَامَ.

And he<sup>-asws</sup> said: ‘Neither hate (each other) nor cut off (each other). Initiate the greetings and speak goodly”<sup>91</sup>.

23- وَقَالَ ع الْكَرِيمُ بَلِينُ إِذَا اسْتُعْطِفَ وَاللَّيْمُ يَفْسُو إِذَا أُطِفَ.

And he<sup>-asws</sup> said: ‘The benevolent softens when he is sympathised with, while the mean hardens when he is sympathised with”<sup>92</sup>.

24- وَقَالَ ع أَلَا أُخْبِرُكُمْ بِالْفَقِيهِ حَقَّ الْفَقِيهِ مَنْ لَمْ يُرْحِصِ النَّاسَ فِي مَعَاصِي اللَّهِ وَ لَمْ يُقَنْطِطُهُمْ مِنْ رَحْمَةِ اللَّهِ وَ لَمْ يُؤْمِنْهُمْ مِنْ مَكْرِ اللَّهِ وَ لَمْ يَدْعِ الْقُرْآنَ رَغْبَةً عَنْهُ إِلَى مَا سِوَاهُ

And he<sup>-asws</sup> said: ‘Shall I<sup>-asws</sup> inform you with the jurist as is the right of being a jurist? One who does not allow the people in disobeying Allah<sup>-azwj</sup>, and does not despair them from Mercy of Allah<sup>-azwj</sup>, and does not make them feel safe from the Plan of Allah<sup>-azwj</sup>, and does not leave the Quran turning away from it to whatever is besides it.

وَ لَا حَيْرَ فِي عِبَادَةِ لَيْسَ فِيهَا تَفَقُّهُ وَ لَا حَيْرَ فِي عِلْمٍ لَيْسَ فِيهِ تَفَكُّرٌ وَ لَا حَيْرَ فِي قِرَاءَةِ لَيْسَ فِيهَا تَدَبُّرٌ.

And there is no good in worship not having understanding in it, nor is there any good in knowledge not having contemplation in it, nor is there any good in recitation without pondering in it”<sup>93</sup>.

25- وَقَالَ ع إِنَّ اللَّهَ إِذَا جَمَعَ النَّاسَ نَادَى فِيهِمْ مُنَادٍ أُيُّهَا النَّاسُ إِنَّ أَقْرَبَكُمْ إِلَيَّ الْيَوْمَ مَنْ اللَّهُ أَشَدُّكُمْ مِنْهُ خَوْفًا وَ إِنَّ أَحَبَّكُمْ إِلَيَّ اللَّهُ أَحْسَنُكُمْ لَهُ عَمَلًا وَ إِنَّ أَفْضَلَكُمْ عِنْدَهُ مَنْصَبًا أَعْمَلَكُمْ فِيَمَا عِنْدَهُ رَغْبَةً وَ إِنَّ أَكْرَمَكُمْ عَلَيَّ أَنْقَائَكُمْ.

And he<sup>-asws</sup> said: ‘When Allah<sup>-azwj</sup> Gathers the people, there will be a call among them: ‘O you people! The nearest of you to Allah<sup>-azwj</sup> today is your most intense of fearing from Him<sup>-azwj</sup>, and the most beloved of you to Allah<sup>-azwj</sup> is your best in doing good deeds for Him<sup>-azwj</sup>, and your best in His<sup>-azwj</sup> Presence is the most working of you in desire to what is in His<sup>-azwj</sup> Presence, and the most honourable of you to him is your most pious!”<sup>94</sup>

26- وَقَالَ ع عَجِبْتُ لِأَقْوَامٍ يَخْتَمُونَ الطَّعَامَ خِيفَةَ الْأَذَى كَيْفَ لَا يَخْتَمُونَ الذُّنُوبَ خِيفَةَ النَّارِ وَ عَجِبْتُ مَنْ يَشْتَرِي الْمَمَالِيكَ بِمَالِهِ كَيْفَ لَا يَشْتَرِي الْأَخْرَارَ بِمَعْرُوفِهِ فَيَمْلِكُهُمْ

<sup>90</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 21

<sup>91</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 22

<sup>92</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 23

<sup>93</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 24

<sup>94</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 25

And he<sup>-asws</sup> said: 'I<sup>-asws</sup> am surprised at people fearing the food fearing the harm (health problems) how they are not fearing the sins fearing the Fire, and I<sup>-asws</sup> am surprised from the one buying the slaves with his wealth how he does not buy the free ones with his acts of kindness so he can own (control) them'.

ثُمَّ قَالَ إِنَّ الْخَيْرَ وَالشَّرَّ لَا يُعْرَفَانِ إِلَّا بِالنَّاسِ فَإِذَا أَرَدْتَ أَنْ تَعْرِفَ الْخَيْرَ فَاعْمَلِ الْخَيْرَ تَعْرِفَ أَهْلَهُ.

Then he<sup>-asws</sup> said: 'The good and the evil are not recognised except with the people, so whenever you want to recognise the good, then work the good, you will recognise its people; and when you want to recognise the evil, then (see) the work of evil, you will recognise its people'.<sup>95</sup>

27- وَقَالَ عَ إِذَا أَحْسَى عَلَيْكُمْ اثْنَيْنِ طُولَ الْأَمَلِ وَ اتِّبَاعَ الْهَوَىٰ أَمَا طُولَ الْأَمَلِ فَيُنْسِي الْآخِرَةَ وَ أَمَا اتِّبَاعَ الْهَوَىٰ فَإِنَّهُ يَصُدُّ عَنِ الْحَقِّ.

And he<sup>-asws</sup> said: 'But rather I<sup>-asws</sup> fear two (things) upon you all – the long hopes and following the personal desires. As for the long hopes, it makes one forget the Hereafter, and as for following the personal desires, it blocks from the truth'.<sup>96</sup>

28- وَ سَأَلَهُ رَجُلٌ بِالْبَصْرَةِ عَنِ الْإِخْوَانِ فَقَالَ الْإِخْوَانُ صِنْفَانِ إِخْوَانُ التَّقَىٰ وَ إِخْوَانُ الْمَكَاشَرَةِ

And a man asked him<sup>-asws</sup> (Amir Al-Momineen<sup>-asws</sup>) at Al-Basra about the brotherhood. He<sup>-asws</sup> said: 'The brotherhood is of two types – brotherhood of trust and brotherhood of smiling in the face.

فَأَمَّا إِخْوَانُ التَّقَىٰ فَهُمْ الْكَهْفُ وَ الْجَنَاحُ وَ الْأَهْلُ وَ الْمَالُ فَإِنْ كُنْتَ مِنْ أَحْبَبِكَ عَلَىٰ حِدِّ التَّقَىٰ فَاذْهَبْ لَهُ مَالَكَ وَ يَدَكَ وَ صَافٍ مِنْ صَافَاهُ وَ عَادٍ مِنْ عَادَاهُ وَ أَكْثَمُ سِرَّةً وَ عَيْبَةً وَ أَظْهَرُ مِنْهُ الْحَسَنَ اعْلَمْ أَيُّهَا السَّائِلُ أَنَّكُمْ أَقَلُّ مِنَ الْكَبِيرَةِ الْأَحْمَرِ

As for the brotherhood of trust, they are the cave, and the wing, and the family, and the wealth. If you were to be upon a limit of trust from your brother, then spend your wealth for him, and your hand (of support), and be clear to the one being clear to him, and be inimical to the one being inimical to him, and conceal his secrets and his faults, and reveal the good from him. Know, O questioner, they are fewer than the red ruby!

وَ أَمَّا إِخْوَانُ الْمَكَاشَرَةِ فَإِنَّكَ تُصِيبُ مِنْهُمْ لَدُنْكَ فَلَا تَقْطَعْ مِنْهُمْ لَدُنْكَ وَ لَا تَطْلُبْ مَا وَرَاءَ ذَلِكَ مِنْ ضَمِيرِهِمْ وَ ابْدُلْ لَهُمْ مَا بَدَلُوا لَكَ مِنْ طَلَاقَةِ الْوَجْهِ وَ حَلَاوَةِ اللِّسَانِ.

And as for the brotherhood of smiling in the face, you will attain your pleasure from them, so do not cut off your pleasure from them, nor seek what is beyond that from their consciences, and exert for them what they exert for you from the friendliness of the face and the sweetness of the tongue'.<sup>97</sup>

<sup>95</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 26

<sup>96</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 27

<sup>97</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 28

29- وَقَالَ ع لَا تَتَّخِذَنَّ عَدُوَّ صَدِيقِكَ صَدِيقاً فَتُعَدِيَّ صَدِيقَكَ.

And he<sup>-asws</sup> said: ‘Do not take an enemy of your friend as a friend, for you will antagonise your friend’.<sup>98</sup>

30- وَقَالَ ع لَا تَصْرِمُ أَخَاكَ عَلَىٰ اِزْتِيَابٍ وَلَا تَقْطَعُهُ دُونَ اسْتِيعَابٍ.

And he<sup>-asws</sup> said: ‘Do not cut off your brother based upon suspicion, nor cut him off without pleasing him’.<sup>99</sup>

31- وَقَالَ ع يَنْبَغِي لِلْمُسْلِمِ أَنْ يَجْتَنِبَ مُؤَاخَاةَ ثَلَاثَةِ الْفَاجِرِ وَالْأَحْمَقِ وَالْكَذَّابِ

And he<sup>-asws</sup> said: ‘It is befitting for the Muslim that he shuns brotherhood of three – the immoral, and the idiot, and the liar.

فَأَمَّا الْفَاجِرُ فَيَزِيْرُ لَكَ فِعْلَهُ وَ يُحِبُّ أَنَّكَ مِثْلُهُ وَ لَا يُعِينُكَ عَلَىٰ أَمْرِ دِينِكَ وَ مَعَادِكَ فَمَقَارَنَتُهُ جَفَاءٌ وَ قَسْوَةٌ وَ مَدْخَلُهُ عَارٌ عَلَيْكَ

As for the immoral, he adorns his deeds to you and loves you to be like him, and he does not assist you upon matters of your religion and your Hereafter. Associating with him is abandonment, and cruelty, and his entrance (visitation) is a shame upon you.

وَ أَمَّا الْأَحْمَقُ فَإِنَّهُ لَا يُشِيرُ عَلَيْكَ بِخَيْرٍ وَ لَا يَرْجِعُ [يُرْجِي] لِيَصْرِفَ السُّوءَ عَنْكَ وَ لَوْ جَهَدَ نَفْسَهُ وَ زَيْمًا أَرَادَ نَفْعَكَ فَصَرَكَ فَمَوْتُهُ خَيْرٌ مِنْ حَيَاتِهِ وَ سُكُوتُهُ خَيْرٌ مِنْ نَطْفِهِ وَ بُعْدُهُ خَيْرٌ مِنْ قُرْبِهِ

And as for the idiot, he does not consult to you with good nor can you hope him to turn the evil away from you and even if he were to strive himself; and sometimes he wants to benefit you, he harms you, therefore his death is better than his life, and his silence is better than his speaking, and his remoteness is better than his nearness.

وَ أَمَّا الْكَذَّابُ فَإِنَّهُ لَا يَهْتَدِيكَ مَعَهُ عَيْشٌ يَنْفَعُ حَدِيثَكَ وَ يَنْفَعُ إِلَيْكَ الْحَدِيثَ كُلَّمَا أَفْتَىٰ أَحَدُوْنَهُ مَطَاها بِأُخْرَىٰ مِثْلِهَا حَتَّىٰ أَنَّهُ يُحَدِّثُ بِالصِّدْقِ فَلَا يُصَدِّقُ يُعْرِِي بَيْنَ النَّاسِ بِالْعَدَاوَةِ فَيُنْبِتُ الشَّحْنَاءَ فِي الصُّدُورِ فَاتَّقُوا اللَّهَ وَ انظُرُوا لِأَنْفُسِكُمْ.

And as for the liar, your life is not pleasurable with him. He transmits your discussion (to others) and transmits (others) discussion to you. Every time he gets a story, he is quick in bringing another one like it, to the extent that even if he narrates truth, he is not truthful. He casts the enmity between the people, so he affirms the grudges in the chests, therefore fear Allah<sup>-azwj</sup> and look out for yourselves’.<sup>100</sup>

32- وَقَالَ ع لَا عَلَيْكَ أَنْ تَصْحَبَ ذَا الْعَقْلِ وَ إِنْ لَمْ يَحْمُدْ كَرَمَهُ وَ لَكِنْ ائْتَفِعْ بِعَقْلِهِ وَ احْتَرَسْ مِنْ سَيِّئِ أَخْلَاقِهِ وَ لَا تَدَعَنَّ صُحْبَةَ الْكَرِيمِ وَ إِنْ لَمْ تَنْتَفِعْ بِعَقْلِهِ وَ لَكِنْ ائْتَفِعْ بِكَرَمِهِ بِعَقْلِكَ وَ افرِرِ الْفِرَازَ كُلَّهُ مِنَ اللَّئِيمِ الْأَحْمَقِ.

<sup>98</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 29

<sup>99</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 30

<sup>100</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 31

And he<sup>-asws</sup> said: ‘There is no (problem) upon you if you were to accompany someone with intellect and even if he is miserly, but you can benefit with his intellect and guard from his evil morals, but do not leave accompany the benevolent and even you do not benefit with his intellect, but you will benefit with his benevolence (generosity), and flee with all the fleeing from the mean, the idiot’.<sup>101</sup>

33- وَقَالَ ع الصَّبْرُ ثَلَاثَةٌ الصَّبْرُ عَلَى الْمُصِيبَةِ وَ الصَّبْرُ عَلَى الطَّاعَةِ وَ الصَّبْرُ عَنِ الْمَعْصِيَةِ.

And he<sup>-asws</sup> said: ‘The patience is three (types) – patience upon the difficulty, and patience upon the obedience, and patience from the disobedience’.<sup>102</sup>

34- وَقَالَ ع مَنْ اسْتَطَاعَ أَنْ يَمْتَنِعَ نَفْسَهُ مِنْ أَرْبَعَةِ أَشْيَاءَ فَهُوَ خَلِيقٌ بِأَنْ لَا يَنْزِلَ بِهِ مَكْرُوهٌ أَبَدًا

And he<sup>-asws</sup> said: ‘One who is capable of preventing himself from four things, he is worthy for no abhorrence befalling with him, ever!’

قِيلَ وَ مَا هُنَّ

It was said, ‘And what are these?’

قَالَ الْعَجَلَةُ وَ اللَّجَاجَةُ وَ الْعُجْبُ وَ التَّوَانِي.

He<sup>-asws</sup> said: ‘The hastiness, and the vainness (senselessness), and the self-fascination, and the timidity’.<sup>103</sup>

35- وَقَالَ ع الْأَعْمَالُ ثَلَاثَةٌ فَرَائِضُ وَ فَضَائِلُ وَ مَعَاصِي

And he<sup>-asws</sup> said: ‘The deeds are three – obligatory, and meritorious, and disobedience.

فَأَمَّا الْفَرَائِضُ فَيَأْمُرُ اللَّهُ وَ مَسْبُوبَتِهِ وَ بِرِضَاؤِهِ وَ بِعِلْمِهِ وَ بِقَدْرِهِ يَعْمَلُهَا الْعَبْدُ فَيَنْجُو مِنَ اللَّهِ بِهَا

As for the obligatory, it is by a Command of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Desire, and by His<sup>-azwj</sup> Satisfaction, and by His<sup>-azwj</sup> Knowledge, and by His<sup>-azwj</sup> Pre-determination. The servant does it, so he attains salvation by it, from Allah<sup>-azwj</sup>.

وَ أَمَّا الْفَضَائِلُ فَلَيْسَ بِأَمْرِ اللَّهِ لَكِنْ بِمَشِيئَتِهِ وَ بِرِضَاؤِهِ وَ بِعِلْمِهِ وَ بِقَدْرِهِ يَعْمَلُهَا الْعَبْدُ فَيُنَابِئُ عَلَيْهَا

And as for the meritorious (virtuous), it isn't by a Command of Allah<sup>-azwj</sup>, but (it is) by His<sup>-azwj</sup> Desire, and by His<sup>-azwj</sup> Satisfaction, and by His<sup>-azwj</sup> Knowledge, and by His<sup>-azwj</sup> Pre-determination, so he is Rewarded upon it.

<sup>101</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 32

<sup>102</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 33

<sup>103</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 34

وَأَمَّا الْمَعَاصِي فَلَيْسَ بِأَمْرِ اللَّهِ وَلَا بِمَشِيئَتِهِ وَلَا بِرِضَاةٍ لَكِنْ بِعِلْمِهِ وَبِقَدَرِهِ يُفَلِّزُهَا لَوْفَتِهَا فَيَفْعَلُهَا الْعَبْدُ بِاخْتِيَارِهِ فَيَعَاقِبُهُ اللَّهُ عَلَيْهَا لِأَنَّهُ قَدْ نَهَا عَنْهَا فَلَمْ يَنْتِهِ.

And as for the disobedience, it is neither by a Command of Allah<sup>-azwj</sup>, nor by His<sup>-azwj</sup> Desire, nor by His<sup>-azwj</sup> Satisfaction, but by His<sup>-azwj</sup> Knowledge, and by His<sup>-azwj</sup> Pre-determination. He<sup>-azwj</sup> Pre-determines it at its timing so the servant does it by his own choice, so Allah<sup>-azwj</sup> Punishes him upon it because He<sup>-azwj</sup> had Forbidden him from it, but he did not desist".<sup>104</sup>

36- وَقَالَ ع يَا أَيُّهَا النَّاسُ إِنَّ لِلَّهِ فِي كُلِّ نِعْمَةٍ حَقًّا فَمَنْ آذَاهُ زَادَهُ وَمَنْ قَصَّرَ عَنْهُ حَاطَرَ بِرِوَالِ النِّعْمَةِ وَتَعَجَّلَ الْعُقُوبَةَ فَلْيَرَاكُمْ اللَّهُ مِنَ النِّعْمَةِ وَجَلِيلٍ كَمَا يَرَاكُمْ مِنَ الذُّنُوبِ قَرِيبٍ.

And he<sup>-asws</sup> said: 'O you people! There is a right for Allah<sup>-azwj</sup> in every bounty, so the one who fulfils it, He<sup>-azwj</sup> Increases it, and the one who is deficient from it is in danger with the decline of the bounty, and hastening the Punishment. So let Allah<sup>-azwj</sup> See you fearful from the bounty just as He<sup>-azwj</sup> Sees you panicking from the sins".<sup>105</sup>

37- وَقَالَ ع مَنْ ضَيَّقَ عَلَيْهِ فِي ذَاتِ يَدِهِ فَلَمْ يَظُنْ أَنَّ ذَلِكَ حُسْنٌ نَظَرَ مِنَ اللَّهِ لَهُ فَقَدْ ضَيَّعَ مَأْمُولًا وَمَنْ وَسَّعَ عَلَيْهِ فِي ذَاتِ يَدِهِ فَلَمْ يَظُنْ أَنَّ ذَلِكَ اسْتِدْرَاجٌ مِنَ اللَّهِ فَقَدْ آمَنَ مَخُوفًا.

And he<sup>-asws</sup> said: 'One having narrowness upon him regarding what is in his hands, so he does not think that as being a goodly Consideration from Allah<sup>-azwj</sup> for him, so he has lost hope; and the one having vastness upon him regarding what is in his hand, so he does not think that as being a gradual enticement from Allah<sup>-azwj</sup>, so he is feeling safe from fearing".<sup>106</sup>

38- وَقَالَ ع يَا أَيُّهَا النَّاسُ سَلُوا اللَّهَ الْبَقِيَّةَ وَارْعَبُوا إِلَيْهِ فِي الْعَاقِبَةِ فَإِنَّ أَجَلَ النِّعَمِ الْعَاقِبَةُ وَخَيْرٌ مَا دَامَ فِي الْقَلْبِ الْبَقِيَّةُ وَالْمُعْتَبُونَ مِنْ غَيْرِ دِينِهِ وَالْمُعْتَبُونَ مِنْ حَسَنِ يَقِينِهِ.

And he<sup>-asws</sup> said: 'O you people! Ask Allah<sup>-azwj</sup> for the conviction and be desirous to Him<sup>-azwj</sup> regarding the well-being, for the most majestic of bounties is the well-being and goodness for as long as there is conviction in the heart; and the embezzled is the one embezzled of his religion; and the envied is the one who has good conviction".<sup>107</sup>

39- وَقَالَ ع لَا يَجِدُ رَجُلًا طَعَمَ الْإِيمَانَ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُحْطِئَهُ وَمَا أَحْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ.

And he<sup>-asws</sup> said: 'A man will not feel the taste of Eman until he knows that whatever has hit him was not going to miss him, and whatever has missed him wasn't going to hit him".<sup>108</sup>

40- وَقَالَ ع مَا ابْتُلِيَ الْمُؤْمِنُ بِشَيْءٍ هُوَ أَشَدُّ عَلَيْهِ مِنْ حِصَالِ ثَلَاثٍ يُحْرَمُهَا

<sup>104</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 35

<sup>105</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 36

<sup>106</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 37

<sup>107</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 38

<sup>108</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 39

And he<sup>-asws</sup> said: 'The Momin does not get afflicted with anything which is most difficult upon him than three traits he is deprived of'.

قِيلَ وَ مَا هُنَّ

It was said, 'And what are these?'

قَالَ الْمُؤَاسَاةُ فِي ذَاتِ يَدِهِ وَ الْإِنصَافُ مِنْ نَفْسِهِ وَ ذِكْرُ اللَّهِ كَثِيرًا أَمَا إِنِّي لَا أَقُولُ لَكُمْ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَكِنَّ ذِكْرَ اللَّهِ عِنْدَ مَا أَحَلَّ لَهُ وَ ذِكْرَ اللَّهِ عِنْدَ مَا حَرَّمَ عَلَيْهِ.

He<sup>-asws</sup> said: 'The consolation regarding what is in his hands, and the fairness from himself, and doing Zikr of Allah<sup>-azwj</sup> a lot. But, I<sup>-asws</sup> not saying to you all (saying of), 'Glory be to Allah<sup>-azwj</sup>, and the Praise is for Allah<sup>-azwj</sup>', but remembering Allah<sup>-azwj</sup> during what Allah<sup>-azwj</sup> has Permitted for him and remembering Allah<sup>-azwj</sup> during what He<sup>-azwj</sup> has Prohibited until him''<sup>109</sup>.

41- وَ قَالَ ع مَنْ رَضِيَ مِنَ الدُّنْيَا بِمَا يُجْزِيهِ كَانَ أَيْسَرُ مَا فِيهِ يَكْفِيهِ وَ مَنْ لَمْ يَرْضَ مِنَ الدُّنْيَا بِمَا يُجْزِيهِ لَمْ يَكُنْ فِيهَا شَيْءٌ يَكْفِيهِ.

And he<sup>-asws</sup> said: 'One who is satisfied from the world with what suffices him would, the least of what is in it would suffice him; and the one who is not satisfied from the world with what suffices him, there wouldn't be anything in (which would) suffice him''<sup>110</sup>.

42- وَ قَالَ ع الْمَيِّتَةُ لَا الدِّيَّةُ وَ التَّحَلُّدُ لَا التَّبَلُّدُ وَ الدَّهْرُ يَوْمَانِ فَيَوْمٌ لَكَ وَ يَوْمٌ عَلَيْكَ فَإِذَا كَانَ لَكَ فَلَا تَبْطُرَ وَ إِذَا كَانَ عَلَيْكَ فَلَا تُحْزَنُ فَبِكُلَيْهِمَا سَخَّطَبَرٌ.

And he<sup>-asws</sup> said: 'The death, not the lowliness, and the fortitude not the indolence; and the times are two (types of) days – a day for you and a day against you. When it were to be for you, do not disregard it, and when it were to be against you, then do not grieve, for with each of the two you are being Tested''<sup>111</sup>.

43- وَ قَالَ ع أَفْضَلُ عَلَى مَنْ شِئْتَ يَكُنْ أَسِيرَكَ.

And he<sup>-asws</sup> said: 'Grace upon the one you so like to, he will be your captive''<sup>112</sup>.

44- وَ قَالَ ع لَيْسَ مِنَ أَخْلَاقِ الْمُؤْمِنِ الْمَلَقُ وَ لَا الْحَسَدُ إِلَّا فِي طَلَبِ الْعِلْمِ.

And he<sup>-asws</sup> said: 'It isn't from the manners of the Momin, neither the flattering nor the envying except in seeking the knowledge''<sup>113</sup>.

45- وَ قَالَ ع أَرْكَانُ الْكُفْرِ أَرْبَعَةٌ الرَّغْبَةُ وَ الرَّهْبَةُ وَ السَّخَطُ وَ الْعَضْبُ.

<sup>109</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 40

<sup>110</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 41

<sup>111</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 42

<sup>112</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 43

<sup>113</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 44



And he<sup>-asws</sup> said: ‘The pillars of Kufr are four – the desires, and the fear, and the dissatisfaction, and the anger’<sup>.114</sup>

46- وَقَالَ ع الصَّبْرُ مِفْتَاحُ الدَّرَكِ وَ النَّجْحُ عُمِّي مَنْ صَبَرَ وَ لِكُلِّ طَالِبٍ حَاجَةٌ وَ قَتْ يُحْرِكُهُ الْقَدْرُ.

And he<sup>-asws</sup> said: ‘The patience is a key of the realising (attaining), and the profiting (success) is a consequence of the one who is patient; and for every seeker of a need there is a time, the Pre-determination moves him’<sup>.115</sup>

47- وَقَالَ ع اللِّسَانُ مِغْيَارٌ أَطَاشَهُ الْجُهْلُ وَ أَرْجَحَهُ الْعَقْلُ.

And he<sup>-asws</sup> said: ‘The tongue is a criterion, the ignorance lightens it, and the intellect outweighs it’<sup>.116</sup>

48- وَقَالَ ع مَنْ طَلَبَ شَفَا عَظِي بِعَبْرٍ حَقٍّ أَذَاقَهُ اللهُ هَوَانًا بِحَقِّ إِنْ اللهُ عَدُوٌّ مَا كَرِهَ.

And he<sup>-asws</sup> said: ‘One who seeks to heal rage without right, Allah<sup>-azwj</sup> will Cause him to taste degradation by right. Surely, Allah<sup>-azwj</sup> is an enemy of what He<sup>-azwj</sup> Dislikes’<sup>.117</sup>

49- وَقَالَ ع مَا حَاَزَ مَنْ اسْتَحَاَزَ وَ لَا نَدِيمَ مَنْ اسْتَشَاَزَ.

And he<sup>-asws</sup> said: ‘One who seeks Choice (of Allah<sup>-azwj</sup> -Istikhara) will not be confused, nor will the one consulting will regret’<sup>.118</sup>

50- وَقَالَ ع عُمِرَتِ الْبِلْدَانُ بِحُبِّ الْأَوْطَانِ.

And he<sup>-asws</sup> said: ‘The cities are built with love of the homelands’<sup>.119</sup>

51- وَقَالَ ع ثَلَاثٌ مَنْ حَافَظَ عَلَيْهَا سَعِدَ إِذَا ظَهَرَتْ عَلَيْكَ نِعْمَةٌ فَاحْمَدِ اللهُ وَ إِذَا أَبْطَأَ عَنْكَ الرِّزْقُ فَاسْتَغْفِرِ اللهُ وَ إِذَا أَصَابَتْكَ شِدَّةٌ فَأَكْتَبِرْ مِنْ قَوْلِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

And he<sup>-asws</sup> said: ‘Three (traits) one who preserves upon these will be the fortunate – when a bounty appears upon you, praise Allah<sup>-azwj</sup>, and when the sustenance is delayed from you, seek Forgiveness of Allah<sup>-azwj</sup>, and when adversity afflicts you, frequent from the words, ‘There is neither might nor strength except with Allah<sup>-azwj</sup>’<sup>.120</sup>

52- وَقَالَ ع الْعِلْمُ ثَلَاثَةٌ الْعِفَّةُ لِلْأَذْيَانِ وَ الطِّبُّ لِلْأَبْدَانِ وَ النَّحْوُ لِلِّسَانِ.

<sup>114</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 45

<sup>115</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 46

<sup>116</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 47

<sup>117</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 48

<sup>118</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 49

<sup>119</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 50

<sup>120</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 51

And he<sup>-asws</sup> said: ‘The knowledge is three (types) – jurisprudence for the religions, and the medicine for the bodies, and grammar for the tongue’.<sup>121</sup>

53- وَقَالَ ع حَقُّ اللَّهِ فِي الْعُسْرِ الرِّضَى وَالصَّبْرُ وَحَقُّهُ فِي الْيُسْرِ الْحَفْدُ وَالشُّكْرُ.

And he<sup>-asws</sup> said: ‘A right of Allah<sup>-azwj</sup> in the poverty is the satisfaction and the patience, and His<sup>-azwj</sup> right during the affluence is the praising and the thanking’.<sup>122</sup>

54- وَقَالَ ع تَزْكُ الْحَطِيبَةَ أَيْسُرُ مِنْ طَلَبِ التَّوْبَةِ وَكَمْ مِنْ شَهْوَةٍ سَاعَةٍ قَدْ أَوْرَثَتْ حُزْنَاً طَوِيلًا وَالْمَوْتُ فَضَحَ الدُّنْيَا فَلَمْ يَبْرُكْ لِيَدِي لَبٍ فِيهَا فَرِحًا وَ لَا لِعَاقِلٍ لَدَّةً.

And he<sup>-asws</sup> said: ‘Neglecting the sin is easier than seeking the repentance, and how many lustful desires for a while have inherited a lengthy grief; the world exposes the world, for it does not leave any happiness for the one with understanding, nor any pleasure for an intellectual’.<sup>123</sup>

55- وَقَالَ ع الْعِلْمُ قَائِدٌ وَالْعَمَلُ سَائِقٌ وَالنَّفْسُ حُرُونَ.

And he<sup>-asws</sup> said: ‘The knowledge is a guide, and the action is an usher, and the soul is free’.<sup>124</sup>

56- وَقَالَ ع كُنْ لِمَا لَا تَرْجُو أُزْجَى مِنْكَ لِمَا تَرْجُو فَإِنَّ مُوسَى ع حَرَجَ يَفْتَنِيْسُ لِأَهْلِهِ نَارًا فَكَلَّمَهُ اللَّهُ وَ رَجَعَ نَبِيًّا وَ حَرَجَتْ مَلَكَهُ سَبِيًّا فَأَسْلَمَتْ مَعَ سُلَيْمَانَ ع وَ حَرَجَتْ سَحْرَةَ فِرْعَوْنَ يَطْلُبُونَ الْعِزَّ لِفِرْعَوْنَ فَرَجَعُوا مُؤْمِنِينَ.

And he<sup>-asws</sup> said: ‘Be more hopeful for what you did not hope for than what you had hoped for. Musa<sup>-as</sup> had gone out to fetch fire for his<sup>-as</sup> family, and Allah<sup>-azwj</sup> Spoke to him<sup>-as</sup> and he<sup>-as</sup> returned as a Prophet<sup>-as</sup>, and the queen of Sheba went out and she became a Muslim with Suleyman, and magicians of Pharaoh<sup>-la</sup> went out seeking the honour for Pharaoh<sup>-la</sup>, and they returned as believers’.<sup>125</sup>

57- وَقَالَ ع النَّاسُ بِأَمْرَائِهِمْ أَشْبَهُ مِنْهُمْ بِأَبَائِهِمْ.

And he<sup>-asws</sup> said: ‘The people are more resembling with their rulers than with their own forefathers’.<sup>126</sup>

58- وَقَالَ ع أَيُّهَا النَّاسُ اعْلَمُوا أَنَّهُ لَيْسَ بِعَاقِلٍ مَنْ انْتَزَعَ مِنْ قَوْلِ الرَّوْرِ فِيهِ وَ لَا بِحَكِيمٍ مَنْ رَضِيَ بِتِنَاءِ الْجَاهِلِ عَلَيْهِ النَّاسُ أَبْنَاءُ مَا يُحْسِنُونَ وَ قَدْرُ كَلِّ امْرِئٍ مَا يُحْسِنُ فَتَكَلَّمُوا فِي الْعِلْمِ تَبَيَّنَ أَقْدَارُهُمْ.

And he<sup>-asws</sup> said: ‘O you people! Know that he isn’t an intellectual, one who is disturbed from the false word regarding him, nor is he wise, the one who is pleased with the praise of an ignorant one upon him. The people are sons of what they are improving, and the worth of

<sup>121</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 52

<sup>122</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 53

<sup>123</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 54

<sup>124</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 55

<sup>125</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 56

<sup>126</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 57

every person is what he improves, therefore speak (to them) regarding the knowledge, their worths will be manifested".<sup>127</sup>

59- وَقَالَ ع رَحِمَ اللَّهُ امْرَأً رَاغِبَ رَبِّهِ وَ تَوَكَّفَ ذَنْبَهُ وَ كَابَرَ هَوَاهُ وَ كَذَّبَ مُنَاهُ نَمَّ نَفْسُهُ مِنَ التَّقْوَى بِرِمَامٍ وَ الْجَمَّهَا مِنْ خَشْيَةِ رَبِّهَا بِلِجَامٍ فَقَادَهَا إِلَى الطَّاعَةِ بِرِمَامِهَا وَ قَدَعَهَا عَنِ الْمَعْصِيَةِ بِلِجَامِهَا

And he<sup>asws</sup> said: 'May Allah<sup>azwj</sup> Have Mercy on a person desiring his Lord<sup>azwj</sup>, and refraining (from) his sins, and contends (overcomes) his personal desires, and belies his wishes. He reins himself from the piety with a rein, and reins it from fearfulness of its Lord<sup>azwj</sup> with a rein, so he guides it to the obedience by its reins, and leads it away from the disobedience by its reins.

رَافِعاً إِلَى الْمَعَادِ طَرْفُهُ مُتَوَقِّعاً فِي كُلِّ أَوَانٍ حَتْفُهُ دَائِمَ الْفِكْرِ طَوِيلَ السَّهْرِ عَزُوفاً عَنِ الدُّنْيَا كُدُوحاً لِأَجْرَتِهِ جَعَلَ الصَّبْرَ مَطِيَّةً نَجَاتِهِ وَ التَّقْوَى عُدَّةً وَقَاتِهِ وَ دَوَاءً [دَاءٍ] جَوَاهُ

He raises his glance towards the sky during every time anticipating his death, constantly contemplating, being lengthy of the vigil, turning away from the world, striving for his Hereafter. He makes the patience as a mount for his salvation, and the piety as a weapon of his expiry and a cure for his pain.

فَاعْتَبَرَ وَ قَاسَ فَوَتَرَ الدُّنْيَا وَ النَّاسَ يَتَعَلَّمُ لِلتَّفَقُّهِ وَ السَّدَادِ قَدْ وَقَّرَ قَلْبُهُ دِكْرَ الْمَعَادِ فَطَوَى مِهَادَهُ وَ هَجَرَ وَسَادَهُ قَدْ عَظُمَتْ فِيمَا عِنْدَ اللَّهِ رَغْبَتُهُ وَ اشْتَدَّتْ مِنْهُ رَهْبَتُهُ يُظْهِرُ دُونَ مَا يَكُنُّمْ وَ يَكْتَفِي بِأَقَلِّ مِمَّا يَعْلَمُ

He takes a lesson and compares, so he has bad opinion of the world and the people. He learns for the understanding and the guidance. He dignifies his heart with remembrance of the Hereafter, so he folds up his mattress and forsakes his pillow, having magnified his desire regarding what is in the Presence of Allah<sup>azwj</sup>, and his fearfulness from it intensifies. He reveals apart from what he conceals, and suffices with less than what he knows.

أَوْلَيْكَ وَ دَائِعِ اللَّهِ فِي بِلَادِهِ الْمُدْفُوعِ بِهِمْ عَنْ عِبَادِهِ لَوْ أَفْسَمَ أَحَدُهُمْ عَلَى اللَّهِ لِأَبْرَهُ- آخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

They are Deposits of Allah<sup>azwj</sup> in His<sup>azwj</sup> cities. He<sup>azwj</sup> Defends His<sup>azwj</sup> servants through them. If one of them were to vow upon Allah<sup>azwj</sup>, he would fulfil it. The last of their calls is, 'The Praise be to Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds!'<sup>128</sup>

60- وَقَالَ ع وَكَلِ الرِّزْقِ بِالْحُمُقِ وَ وَكَلِ الحِرْمَانُ بِالْعَقْلِ وَ وَكَلِ البَلَاءُ بِالصَّبْرِ.

And he<sup>asws</sup> said: 'The sustenance is allocated with the stupidity, and the deprivation with the intellect, and the affliction is allocated with the patience'.<sup>129</sup>

61- وَقَالَ ع لِلْأَشْعَثِ يُعَزِّيهِ بِأَجِيهِ عَبْدِ الرَّحْمَنِ إِنْ جَزَعْتَ فَحَقَّ عَبْدِ الرَّحْمَنِ وَفِيَتْ وَ إِنْ صَبِرْتَ فَحَقَّ اللَّهُ أَدَيْتَ عَلَى أَنَّكَ إِنْ صَبِرْتَ جَزَى عَلَيْكَ الْفَضَاءُ وَ أَنْتَ مُحَمَّدٌ وَ إِنْ جَزَعْتَ جَزَى عَلَيْكَ الْقَضَاءُ وَ أَنْتَ مَدْمُومٌ

<sup>127</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 58

<sup>128</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 59

<sup>129</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 60

And he<sup>-asws</sup> said to Al-Ash'as (Bin Qays) consoling him for his brother Abdul Rahman: 'If you were to be alarmed, it is a right of Abdul Rahman you have fulfilled, and if you were to be patient, it is a right of Allah<sup>-azwj</sup> you have fulfilled based upon that if you were to be patient, the Decree will flow upon you and you will be praised, and if you were to panic, the Decree will (still) Flow upon you, and you will be condemned'.

فَقَالَ الْأَشْعَثُ إِنَّ اللَّهَ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Al-Ash'as said, 'We are for Allah<sup>-azwj</sup> and we are returning to Him<sup>-azwj</sup>'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ أَتَدْرِي مَا تَأْوِيلُهَا

Amir Al-Momineen<sup>-asws</sup> said: 'Do you know what it's explanation it?'

فَقَالَ الْأَشْعَثُ لَأَنْتَ غَايَةُ الْعِلْمِ وَ مُنْتَهَاهُ

Al-Ash'as said, 'You<sup>-asws</sup> are the peak of knowledge and its ultimate point'.

فَقَالَ عَ أَمَا قَوْلُكَ إِنَّ اللَّهَ فَإِقْرَارٌ مِنْكَ بِالْمُلْكِ وَ أَمَا قَوْلُكَ وَ إِنَّا إِلَيْهِ رَاجِعُونَ فَإِقْرَارٌ مِنْكَ بِالْمُلْكِ.

He<sup>-asws</sup> said: 'As for your words, 'We are for Allah<sup>-azwj</sup>', it is an acceptance from you with the Kingdom (of Allah<sup>-azwj</sup>), and as for your words, 'And we are returning to Him<sup>-azwj</sup>', it is acceptance from you with the destruction (death)'.<sup>130</sup>

الظاهر هو اشعث بن قيس المكنى بأبي محمد ذكره في جملة أصحاب رسول الله صلى الله عليه وآله وكان اسر بعد النبي «ص» في ردة أهل ياسر و عفا عنه أبو بكر و زوجته اخته أم فروة و كانت عوراء فولدت له محمد.

**Note:** *The apparent is, he is Ash'as Bin Qays teknonymed as Abu Muhammad. He is mentioned among the total companions of Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and he was a captive among the apostates of the family of Yaaser, and Abu Bakr had pardoned him, and he married him to his sister Umm Farwa Awra'a, and she gave birth for him to Muhammad.*

و كان أشعث سكن الكوفة و هو عامل عثمان على آذربيجان، و كان أبا زوجة عمر بن عثمان و كتب أمير المؤمنين عليه السلام إليه بعد فتح البصرة فسار و قدم على علي عليه السلام و حضر صفين، ثم صار خارجيا ملعونا.

*And Ash'as settled in Al-Kufa, and he was an office bearer of Usman upon Azerbaijan, and he was father of a wife of Umar Bin Usman, and Amir Al-Momineen<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup> wrote (to him) after the conquest of Al-Basra. He travelled and arrived to Ali<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>, and attended (battle of) Siffeen, then he became a Kharijite, accursed.*

<sup>130</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 61

و قال ابن أبي الحديد كل فساد كان في خلافة أمير المؤمنين عليه السلام وكل اضطراب فأصله الاشعث، و هو الذي شرك في دمه عليه السلام، و ابنته جعدة سمت الحسن عليه السلام، و محمد ابنه شرك في دم الحسين عليه السلام.

*And Ibn Abu Al-Hadeed said, 'All mischief (was played) during caliphate of Amir Al-Momineen<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>, and every disturbance, its origin was Al-Ash'as, and he is the one who participated in (shedding) his<sup>-asws</sup> blood, may the greetings be upon him<sup>-asws</sup>, and his daughter Jo'da<sup>-la</sup> poisoned Al-Hassan<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>, and his son Muhammad participated in (shedding) the blood of Al-Husayn<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>.'*

62- وَ رَكِبَ عَ يَوْمًا فَمَشَى مَعَهُ قَوْمٌ فَقَالَ عَ لَهُمْ أَمَا عَلِمْتُمْ أَنَّ مَشِيَ الْمَاشِي مَعَ الرَّكَّابِ مَفْسَدَةٌ لِلرَّكَّابِ وَ مَذَلَّةٌ لِلْمَاشِي انصَرَفُوا.

And he<sup>-asws</sup> rode one day and a group walked with him<sup>-asws</sup>. He<sup>-asws</sup> said to them: 'Don't you know that walk of the walker with the rider is a spoiler for the rider and a humiliation for the water? Disperse!'<sup>131</sup>

63- وَ قَالَ عَ الْأُمُورُ ثَلَاثَةٌ أَمْرٌ بَانَ لَكَ رُشْدُهُ فَاتَّبِعْهُ وَ أَمْرٌ بَانَ لَكَ غِيَّهُ فَاجْتَنِبْهُ وَ أَمْرٌ أَشْكَلَ عَلَيْكَ فَارْجِعْهُ إِلَى عَالِمِهِ.

And he<sup>-asws</sup> said: 'The matters are three – a matter its guidance is clear to you so you follow it, and a matter its error is clear to you so you shun it, and a matter doubtful to you, so you refer it to its knower'<sup>132</sup>.

64- وَ قَالَ لَهُ عَ جَابِرٌ يَوْمًا كَيْفَ أَصْبَحْتَ يَا أَمِيرَ الْمُؤْمِنِينَ

And he<sup>-asws</sup> said: 'One day Jabir said to him<sup>-asws</sup>, 'How have you<sup>-asws</sup> become, O Amir Al-Momineen<sup>-asws</sup>?'

فَقَالَ عَ وَ بِنَا مِنْ نِعَمِ اللَّهِ رَبَّنَا مَا لَا نُحْصِيهِ مَعَ كَثْرَةِ مَا نَعْصِيهِ فَلَا نَدْرِي مَا نَشْكُرُ أَمْ جَمِيلٌ مَا يَنْشُرُ أَمْ قَبِيحٌ مَا يَسْتُرُ.

He<sup>-asws</sup> said: 'And with us, from bounties of our Lord<sup>-azwj</sup> Allah<sup>-azwj</sup> are what we cannot count with (despite) the abundance of what we disobey Him<sup>-azwj</sup>, so we don't know what we should thank Him<sup>-azwj</sup>, for the beautiful of what He<sup>-azwj</sup> has Publicised, or for the ugliness of what He<sup>-azwj</sup> has Veiled?'<sup>133</sup>

65- وَ عَزَى عَبْدَ اللَّهِ بْنِ عَبَّاسٍ عَنْ مَوْلِدٍ صَغِيرٍ مَاتَ لَهُ فَقَالَ عَ لَمْصِيْبَةٌ فِي غَيْرِكَ لَكَ أَجْرُهَا أَحَبُّ إِلَيَّ مِنْ مُصِيْبَةٍ فِيكَ لِغَيْرِكَ تَوَابَهَا فَكَانَ لَكَ الْأَجْرُ لَا بِكَ وَ حَسُنَ لَكَ الْعَزَاءُ لَا عَنْكَ وَ عَوَّضَكَ اللَّهُ عَنْهُ مِثْلَ الَّذِي عَوَّضَهُ مِنْكَ.

And he<sup>-asws</sup> consoled Abdullah Bin Abbas about a young new-born of his who had died. He<sup>-asws</sup> said: 'For a calamity in others it's Recompense being for you, is more beloved to me<sup>-asws</sup> than a calamity in you it's Rewards being for others. So, the Recompense would be for you, not

<sup>131</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 62

<sup>132</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 63

<sup>133</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 64

with you, and the good consolation for you not about you, and Allah<sup>-azwj</sup> would Compensate you for it similar to that which He<sup>-azwj</sup> would Compensate him from you".<sup>134</sup>

66- وَ قِيلَ لَهُ مَا التَّوْبَةُ النَّصُوحُ

And it was said to him<sup>-asws</sup>, 'What is the sincere repentance?'

فَقَالَ ع نَدَمٌ بِالْقَلْبِ وَ اسْتِغْفَارٌ بِاللِّسَانِ وَ الْقَصْدُ عَلَى أَنْ لَا يَعُودَ.

He<sup>-asws</sup> said: 'Regret with the heart, and seeking the Forgiveness with the tongue, and the aiming upon that it will not be repeated'.<sup>135</sup>

67- وَقَالَ ع إِنَّكُمْ مَخْلُوقُونَ اقْتِدَارًا وَ مَرْبُوبُونَ اِفْتِسَارًا وَ مُضْمَنُونَ أَحْدَانًا وَ كَاتِبُونَ رُقَاتًا وَ مَبْعُوثُونَ أَفْرَادًا وَ مَدِينُونَ حِسَابًا

And he<sup>-asws</sup> said: 'You are being Created by Power, and are being Nourished by Force, and are being contained in graves, and will be becoming dust, and be Demanded the Reckoning (give account)!

فَرَحِمَ اللَّهُ عَبْدًا اقْتَرَبَ فَاعْتَرَفَ وَ وَجَلَ فَعَمِلَ وَ حَادَرَ فَبَادَرَ وَ عُمِرَ فَاعْتَبَرَ وَ حُدِرَ فَارْدَجَرَ وَ أَجَابَ فَأَنَابَ وَ رَاجَعَ فَتَابَ وَ اقْتَدَى فَاحْتَدَى

May Allah<sup>-azwj</sup> have Mercy on a servant who draws closer (to Allah<sup>-azwj</sup>) so he acknowledges, and he is fearful so he works, and he is cautious so he rushes, and is Given lifespan so he takes lesson, and he is cautioned so is rebuked, and he answers so is penitent, and returns so he repents, and is led so he follows.

فَبَاخَتْ طَلْبًا وَ نَجَا هَرَبًا وَ أَفَادَ دَخِيرَةً وَ أَطَابَ سَرِيرَةً وَ تَأَهَّبَ لِلْمَعَادِ وَ اسْتَظْهَرَ بِالزَّادِ لِيَوْمِ رَحِيلِهِ وَ وَجِهَ سَبِيلَهُ وَ خَالَ حَاجَتِهِ وَ مَوْطِنَ فَاقَتِهِ فَقَدَّمَ  
أَمَامَهُ لِدَارِ مُقَامِهِ

He inquired seeking, found salvation fleeing, and benefited with a treasure, and made good his secrets, and he prepared for the Hereafter and supported with the provision for a day of his departure and headed on his way, and (for) state of his need, and place of his destitution. He went ahead in front of him to a house of his staying.

فَمَهَّدُوا لِأَنْفُسِكُمْ فَهَلْ يَنْتَظِرُ أَهْلُ غَضَاةِ الشَّبَابِ إِلَّا حَوَائِجَ الْهَرَمِ وَ أَهْلُ بَصَاضَةِ الصِّحَّةِ إِلَّا نَوَازِلَ السَّقَمِ وَ أَهْلُ مُدَّةِ الْبَقَاءِ إِلَّا مُفَاجَأَةَ الْفَنَاءِ وَ اقْتِرَافَ  
الْقُوتِ وَ دُنُوَّ الْمَوْتِ.

So, pave (a path) for yourselves. Are the people in the blossoms of youth waiting except for the weakness of old age, and the people of good health except for the sickness to befall, and people of a remaining period except the sudden annihilation, earning the loss and approach of death".<sup>136</sup>

<sup>134</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 65

<sup>135</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 66

<sup>136</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 67

68- وَقَالَ ع اتَّقُوا اللَّهَ تَقِيَّةً مَنْ شِئْتُمْ تَجْرِيداً وَ جَدّاً تَشْمِيراً وَ انْكَمَشَ فِي مَهَلٍ وَ أَشْفَقَ فِي وَجَلٍ وَ نَظَرَ فِي كَثْرَةِ الْمَالِ وَ عَاقِبَةَ الصَّبْرِ وَ مَعَبَةَ الْمَرْجِعِ فَكَفَى بِاللَّهِ مُنْتَقِماً وَ نَصِيراً وَ كَفَى بِالْجَنَّةِ نَوَاباً وَ نَوَالاً وَ كَفَى بِالنَّارِ عِقَاباً وَ نِكَالاً وَ كَفَى بِكِتَابِ اللَّهِ حَجِيجاً وَ حَصِيماً.

And he<sup>-asws</sup> said: 'Fear Allah<sup>-azwj</sup> fearing of the one who rolls up his affairs, rolling up anew, and quickness in opportunity, and compassion in fearfulness, and he looks into abundance of the wealth and consequence of the Patience, and consequence of the return. So, he suffices with Allah<sup>-azwj</sup> as an Avenger and a Helper, and he suffices with the Paradise as a Reward and achievement, and suffices with the Fire as Punishment and torment, and suffices with the Book of Allah<sup>-azwj</sup> as an Argument and Contender'.<sup>137</sup>

69- وَ سَأَلَهُ رَجُلٌ عَنِ السُّنَّةِ وَ الْبِدْعَةِ وَ الْفُرْقَةِ وَ الْجَمَاعَةِ فَقَالَ ع أَمَّا السُّنَّةُ فَسُنَّةُ رَسُولِ اللَّهِ ص وَ أَمَّا الْبِدْعَةُ فَمَا خَالَفَهَا وَ أَمَّا الْفُرْقَةُ فَأَهْلُ الْبَاطِلِ وَ إِنْ كَثُرُوا وَ أَمَّا الْجَمَاعَةُ فَأَهْلُ الْحَقِّ وَ إِنْ قَلُّوا

And a man asked him<sup>-asws</sup> about the Sunnah, and the innovation, and the sects and the congregation. He<sup>-asws</sup> said: 'As for the Sunnah, it is Sunnah of Rasool-Allah<sup>-saww</sup>, and as for the innovation, (it is) what opposes it, and as for the sect, it is the people of falsehood and even if they were many, and as for the congregation, it is people of the truth and even if they were to be few.

وَ قَالَ ص- لَا يَرْجُو الْعَبْدُ إِلَّا رَبَّهُ وَ لَا يَخَافُ إِلَّا ذَنْبَهُ وَ لَا يَسْتَجِي الْعَالِمُ إِذَا سُئِلَ عَمَّا لَا يَعْلَمُ أَنْ يَقُولَ اللَّهُ أَعْلَمُ وَ الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ.

And he<sup>-saww</sup> said: 'The servant should not hope except to his Lord<sup>-azwj</sup>, and not fear except his sins, nor should the scholar be embarrassed when he is asked about what he does not know, to be saying, 'Allah<sup>-azwj</sup> is more Knowing'; and the patience from the Eman is at the status of the head from the body'.<sup>138</sup>

70- وَقَالَ لَهُ رَجُلٌ أُوصِنِي

And a man said to him<sup>-asws</sup>, 'Advise me!'

فَقَالَ ع أُوصِيكَ أَنْ لَا يَكُونَ لِعَمَلِ الْخَيْرِ عِنْدَكَ غَايَةٌ فِي الْكَثْرَةِ وَ لَا لِعَمَلِ الْإِثْمِ عِنْدَكَ غَايَةٌ فِي الْقَلَّةِ.

He<sup>-asws</sup> said: 'I<sup>-asws</sup> advise you that there should not be an end-point with you for a good deed regarding the frequency/lot, nor any end-point in scarcity for any sinful deed with you'.<sup>139</sup>

71- وَقَالَ لَهُ آخَرُ أُوصِنِي فَقَالَ ع- لَا تُحَدِّثْ نَفْسَكَ بِقَمَرٍ وَ لَا طُولِ عُمُرٍ.

And another said to him<sup>-asws</sup>, 'Advise me!' He<sup>-asws</sup> said: 'Neither discuss with yourself about poverty nor long life'.<sup>140</sup>

<sup>137</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 68

<sup>138</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 69

<sup>139</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 70

<sup>140</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 71

72- وَقَالَ ع إِنَّ لِأَهْلِ الدِّينِ عِلَامَاتٍ يُعْرَفُونَ بِهَا صِدْقَ الْحَدِيثِ وَ أَدَاءَ الْأَمَانَةِ وَ وِفَاءَ بِالْعَهْدِ وَ صِلَةَ لِلْأَرْحَامِ وَ رَحْمَةً لِلضُّعْفَاءِ وَ قِلَّةَ مُؤَانَاةٍ لِلنِّسَاءِ وَ بَدَلَ الْمَعْرُوفِ وَ حُسْنَ الْخُلُقِ وَ سَعَةَ الْحِلْمِ وَ اتِّبَاعَ الْعِلْمِ وَ مَا يُقَرِّبُ مِنَ اللَّهِ زُلْفَى وَ طُوبَى لَهُمْ وَ حُسْنُ مَأْبٍ.

And he<sup>-asws</sup> said: ‘There are signs for people of religion they are recognised by – truthful narration, and paying back the entrustment, and loyalty with the agreement, and connecting (helping) to the kinships, and mercy to the weak ones, and lack of yielding (support) to the women, and exerting the act of kindness, and good manners, and vast forbearance, and following the knowledge, and whatever takes closer to Allah<sup>-azwj</sup>, and beatitude be for them and goodly abode (in the Hereafter)’<sup>141</sup>

73- وَقَالَ ع مَا أَطَالَ الْعَبْدُ الْأَمَلَ إِلَّا أَنْسَاهُ الْعَمَلِ.

And he<sup>-asws</sup> said: ‘The servant will not prolong the hopes except he will forget the deeds’<sup>142</sup>

74- وَقَالَ ع ابْنُ آدَمَ أَشْبَهُ شَيْءٍ بِالْمَعْبَارِ إِذَا نَاقَصَ بِجَهْلِ أَوْ رَاحِحَ بِعِلْمٍ.

And he<sup>-asws</sup> said: ‘Son of Adam<sup>-asws</sup> is the most resembling of things with the criterion – either he is deficient due to ignorance or benefitting due to knowledge’<sup>143</sup>

75- وَقَالَ ع سِبَابُ الْمُؤْمِنِ فِسْقٌ وَ قِتَالُهُ كُفْرٌ وَ حُرْمَةُ مَالِهِ كَحُرْمَةِ دَمِهِ.

And he<sup>-asws</sup> said: ‘Reviling the Momin is mischief, and battling him is Kufr, and sanctity of his wealth is like sanctity of his blood’<sup>144</sup>

76- وَقَالَ ع ابْدُلْ لِأَخِيكَ دَمَكَ وَ مَالَكَ وَ لِعَدُوِّكَ عَدْلَكَ وَ لِنَصَافِكَ وَ لِعَامَّةِ بَشْرِكَ وَ إِحْسَانَكَ تَسْلِمَ [سَلِيمٍ] عَلَى النَّاسِ يُسَلِّمُوا عَلَيْكَ.

And he<sup>-asws</sup> said: ‘Spend for your brother your blood and your wealth, and for your enemy (exert) your justice and your fairness, and for the generality your smile and your favours; greet unto the people they will greet unto you’<sup>145</sup>

77- وَقَالَ ع سَادَةُ النَّاسِ فِي الدُّنْيَا الْأَسْحِيَاءُ وَ فِي الْآخِرَةِ الْأَتْقِيَاءُ.

And he<sup>-asws</sup> said: ‘Chiefs of the people in the world are the generous ones, and in the Hereafter, the pious ones’<sup>146</sup>

78- وَقَالَ ع الشَّيْءُ شَيْنَانِ فَشَيْءٌ غَيْرِي لَمْ أُزِفْهُ فِيمَا مَضَى وَ لَا أَمَلُهُ فِيمَا بَقِيَ وَ شَيْءٌ لَا أَمَلُهُ دُونَ وَفِيهِ وَ لَوْ أَجَلْبَتَ عَلَيْهِ بِقُوَّةِ السَّمَاوَاتِ وَ الْأَرْضِ فَيَأْتِي هَدْيِينَ أَفْتَى عُمَرِي.

And he<sup>-asws</sup> said: ‘The things are two (types of) things – a thing (for) other than me<sup>-asws</sup>, neither was I<sup>-asws</sup> Graced with in the past nor do I<sup>-asws</sup> hope for it in what remains (future), and a thing

<sup>141</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 72

<sup>142</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 73

<sup>143</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 74

<sup>144</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 75

<sup>145</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 76

<sup>146</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 77



I<sup>-asws</sup> cannot achieve it in other than its time, and even if I<sup>-asws</sup> were to hasten to it with strength of the skies and the earth. So, with which of these two shall I<sup>-asws</sup> spend my<sup>-asws</sup> life?"<sup>147</sup>

79- **وَ قَالَ ع إِنَّ الْمُؤْمِنَ إِذَا نَظَرَ اعْتَبَرَ وَ إِذَا سَكَتَ تَفَكَّرَ وَ إِذَا تَكَلَّمَ ذَكَرَ وَ إِذَا اسْتَعْنَى شَكَرَ وَ إِذَا أَصَابَتْهُ شِدَّةٌ صَبَرَ**

And he<sup>-asws</sup> said: 'The Momin, when he looks he takes a lesson, and when he is silent he contemplates, and when he talks he does Zikr, and when he is rich he is thankful, and when an adversity afflicts him he is patient.

فَهُوَ قَرِيبُ الرِّضَى بَعِيدُ السَّخَطِ يُرْضِيهِ عَنِ اللَّهِ الْيَسِيرُ وَ لَا يُسْخِطُهُ الْكَثِيرُ وَ لَا يَبْلُغُ بَيْنِيهِ إِزَادَتُهُ فِي الْخَيْرِ يَنْوِي كَثِيرًا مِنَ الْخَيْرِ وَ يَعْمَلُ بِطَائِفَةٍ مِنْهُ وَ يَتَلَهَّفُ عَلَى مَا فَاتَهُ مِنَ الْخَيْرِ كَيْفَ لَمْ يَعْمَلْ بِهِ

So, he is closer to the Satisfaction (of Allah<sup>-azwj</sup>), remote from the Annoyance. He is satisfied from Allah<sup>-azwj</sup> with the less and the lot does not annoy him, nor does he reach with his intention his target regarding the good, intending a lot from the good deeds and he works with a section from it, and he sighs upon what he has lost from the good deeds, how come he did not work with it.

وَ الْمُنَافِقُ إِذَا نَظَرَ لَهَا وَ إِذَا سَكَتَ سَهَا وَ إِذَا تَكَلَّمَ لَعَا وَ إِذَا اسْتَعْنَى طَعَا وَ إِذَا أَصَابَتْهُ شِدَّةٌ ضَعَا فَهُوَ قَرِيبُ السَّخَطِ بَعِيدُ الرِّضَى يُسْخِطُ عَلَى اللَّهِ الْيَسِيرُ وَ لَا يُرْضِيهِ الْكَثِيرُ يَنْوِي كَثِيرًا مِنَ الشَّرِّ وَ يَعْمَلُ بِطَائِفَةٍ مِنْهُ وَ يَتَلَهَّفُ عَلَى مَا فَاتَهُ مِنَ الشَّرِّ كَيْفَ لَمْ يَعْمَلْ بِهِ.

And the hypocrite when he looks at it (world), and when he is silent, he forgets, and when he speaks it is in vain, and when he is rich he is obstinate, and when an adversity afflicts him he weakens, so he is near to the Annoyance (of Allah<sup>-azwj</sup>, remote from the Satisfaction. He is dissatisfied with Allah<sup>-azwj</sup> (when with) less, and the lot does not satisfy him. He intends a lot from the evil, and he works with a section from it, and he sighs upon what he loses from the evil, how come he did not work it".<sup>148</sup>

80- **وَ قَالَ ع الدُّنْيَا وَ الْآخِرَةُ عَدَاوَانِ مُتَعَادِيَانِ وَ سَبِيلَانِ مُخْتَلِفَانِ مِنْ أَحَبِّ الدُّنْيَا وَ وَالَاهَا أَبْغَضَ الْآخِرَةَ وَ عَادَاهَا مَثَلُهُمَا مَثَلُ الْمَشْرِقِ وَ الْمَغْرِبِ وَ الْمَاشِي بَيْنَهُمَا لَا يَزْدَادُ مِنْ أَحَدِهِمَا قُرْبًا إِلَّا أَزَادَ مِنَ الْآخَرِ بُعْدًا.**

And he<sup>-asws</sup> said: 'The world and the Hereafter are two hostile enemies and two different ways. One who loves the world and befriends it hates the Hereafter and is inimical to it. Their example is an example of the east and the west, and the walker between these two does not increase from one of them in nearness except he would increase in remoteness from the others".<sup>149</sup>

81- **وَ قَالَ ع مَنْ خَافَ الْوَعِيدَ قَرُبَ عَلَيْهِ الْبَعِيدُ وَ مَنْ كَانَ مِنْ قُوْتِ الدُّنْيَا لَا يَشْبَعُ لَمْ يَكْفِهِ مِنْهَا مَا يَجْمَعُ وَ مَنْ سَعَى لِلدُّنْيَا فَاتَتْهُ وَ مَنْ قَعَدَ عَنْهَا أَتَتْهُ**

And he<sup>-asws</sup> said: 'One who fears the Threat (of Allah<sup>-azwj</sup>), the remote will be near to him, and one who was not satiated from subsistence of the world, it will not suffice him from it

<sup>147</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 78

<sup>148</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 79

<sup>149</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 80

whatever he amasses; and one who strives for the world will lose it and one who sits back from it, it will come to it.

إِنَّمَا الدُّنْيَا ظِلٌّ مَمْدُودٌ إِلَى أَجَلٍ مَغْدُودٍ رَجِمَ اللَّهُ عَبْدًا سَمِعَ حُكْمًا فَوَعَى وَ دُعِيَ إِلَى الرَّشَادِ فَدَنَا وَ أَخَذَ بِحُجْرَةِ نَاجٍ هَادٍ فَتَنَجَا

But rather the world is an extended shade to a limited term. May Allah<sup>-azwj</sup> have Mercy on a servant who hears wisdom so he retains, and is called to rightful guidance so he goes near and hold a side of saving guide so he attains salvation.

قَدَّمَ صَالِحًا وَ عَمِلَ صَالِحًا قَدَّمَ مَذْخُورًا وَ اجْتَنَّبَ مَخْذُورًا رَمَى غَرَضًا وَ قَدَّمَ عِوَضًا كَابَرَ هَوَاهُ وَ كَدَّبَ مُنَاهُ جَعَلَ الصَّبْرَ مَطِيَّةً نَجَاتِهِ وَ التَّقْوَى غَدَّةً وَقَاتِهِ

He sends ahead righteous deeds and works righteous deeds, sending ahead a hoard (treasure), and shuns the hazards shooting at purposed aim, and he goes ahead overcoming his personal desires, and belies his wishes making the patience as a ride for his salvation, and the piety as a tool for his expiry.

لَرِمَ الطَّرِيقَةَ الْعَرَاءَ وَ الْمَحَجَّةَ الْبَيْضَاءَ وَ اعْتَنَمَ الْمَهْلَ وَ بَادَرَ الْأَجَلَ وَ تَزَوَّدَ مِنَ الْعَمَلِ.

He necessitates the honourable path, and the bright manifesto, and he gains the opportunity, and rushes to the death, and provides from the deeds".<sup>150</sup>

82- وَ قَالَ ع لِرَجُلٍ كَيْفَ أَنْتُمْ

And he<sup>-asws</sup> said to a man: 'How are you all?'

فَقَالَ نَرْجُو وَ نَخَافُ

He said, 'We hope and we fear'.

فَقَالَ ع مَنْ رَجَا شَيْئًا طَلَبَهُ وَ مَنْ خَافَ شَيْئًا هَرَبَ مِنْهُ مَا أَذْرِي مَا خَوْفُ رَجُلٍ عَرَضَتْ لَهُ شَهْوَةٌ فَلَمْ يَدْعُهَا لِمَا خَافَ مِنْهُ وَ مَا أَذْرِي مَا رَجَاءُ رَجُلٍ نَزَلَ بِهِ بَلَاءٌ فَلَمْ يَصْبِرْ عَلَيْهِ لِمَا يَرْجُو.

He<sup>-asws</sup> said: 'One who hopes for something, seeks it, and one who fears something, flees from it. I<sup>-asws</sup> don't know what is fear of a man a lustful desire, presents to him, but he does not leave it when he is fearing from it, and I<sup>-asws</sup> don't know what is the hope of a man an affliction befalls with him but he is not patient upon it when he is hoping".<sup>151</sup>

83- وَ قَالَ ع لِعَبَايَةَ بْنِ رَبِيعٍ وَ قَدْ سَأَلَهُ عَنِ الْإِسْتِطَاعَةِ الَّتِي نَفُومُ وَ نَفْعُهُ وَ نَفَعَلُ إِنَّكَ سَأَلْتَ عَنِ الْإِسْتِطَاعَةِ فَهَلْ تَمْلِكُهَا مِنْ دُونِ اللَّهِ أَوْ مَعَ اللَّهِ

And he<sup>-asws</sup> said to Abaya Bin Rabie, and he has asked him<sup>-asws</sup> about the capacity with which we stand, and sit, and work: 'You have asked about the capacity, so does anyone control it without Allah<sup>-azwj</sup>, or with Allah<sup>-azwj</sup>?'

<sup>150</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 81

<sup>151</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 82

فَسَكَتَ عَبَايَةُ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ فُلْتُمْ تَمْلِكُهَا مَعَ اللَّهِ فَتَلْتُمْكَ وَ إِنْ فُلْتُمْ تَمْلِكُهَا دُونَ اللَّهِ فَتَلْتُمْكَ

Abaya was silent, so Amir Al-Momineen<sup>-asws</sup> said to him: 'If you say you control it with Allah<sup>-azwj</sup>, I<sup>-asws</sup> will kill you, and if you say you control it without Allah<sup>-azwj</sup>, I<sup>-asws</sup> will kill you!'

فَقَالَ عَبَايَةُ فَمَا أَقُولُ

Abaya said, 'So what shall I say?'

قَالَ ع تَقُولُ إِنَّكَ تَمْلِكُهَا بِاللَّهِ الَّذِي يَمْلِكُهَا مِنْ دُونِكَ فَإِنْ مَلَكَكَ إِيَّاهَا كَانَ ذَلِكَ مِنْ عَطَائِهِ وَ إِنْ سَلَبَكَهَا كَانَ ذَلِكَ مِنْ بَلَائِهِ فَهُوَ الْمَالِكُ لِمَا مَلَكَكَ وَ الْقَادِرُ عَلَى مَا عَلَيْهِ أَقْدَرُكَ.

He<sup>-asws</sup> said: 'You should say you are controlling it with Allah<sup>-azwj</sup> Who Controls it without you. If He<sup>-azwj</sup> were to Give it's control to you, that would be from His<sup>-azwj</sup> Grant, and if He<sup>-azwj</sup> were to Strip you of it, that would be from His<sup>-azwj</sup> Afflictions. Thus, He<sup>-azwj</sup> is the Controller of what He<sup>-azwj</sup> has Given you control of, and the Able upon what He<sup>-azwj</sup> has Enabled you".<sup>152</sup>

84- قَالَ الْأَصْبَغُ بْنُ نُبَاتَةَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ أُحَدِّثُكُمْ بِحَدِيثٍ يَنْبَغِي لِكُلِّ مُسْلِمٍ أَنْ يَعِيَهُ

Al Asbagh Bin Nubata said: 'I heard Amir Al-Momineen<sup>-asws</sup> saying: 'I<sup>-asws</sup> shall narrate to you such a Hadeeth it is befitting for every Muslim to retain it'.

ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ ع مَا عَاقَبَ اللَّهُ عَبْدًا مُؤْمِنًا فِي هَذِهِ الدُّنْيَا إِلَّا كَانَ أَجُودَ وَ أَجْمَدَ مِنْ أَنْ يَعُودَ فِي عِقَابِهِ يَوْمَ الْقِيَامَةِ وَ لَا سَتَرَ اللَّهُ عَلَى عَبْدٍ مُؤْمِنٍ فِي هَذِهِ الدُّنْيَا وَ عِقَابَهُ إِلَّا كَانَ أَجْمَدَ وَ أَجُودَ وَ أَكْرَمَ مِنْ أَنْ يَعُودَ فِي عَقُوبِهِ يَوْمَ الْقِيَامَةِ

Then he<sup>-asws</sup> faced towards us, he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> does not Punish a Momin servant in this world except He<sup>-azwj</sup> would be more Generous and more Glorious than to Repeat in Punishing him on the Day of Qiyamah, and Allah<sup>-azwj</sup> does not Veil upon a Momin servant in this world and Pardons him, except and He<sup>-azwj</sup> would be more Glorious and more Generous and more Honourable than to Repeat in Pardoning him on the Day of Qiyamah".

ثُمَّ قَالَ ع وَ قَدْ يَنْتَلِي اللَّهُ الْمُؤْمِنَ بِالْبَلِيَّةِ فِي بَدَنِهِ أَوْ مَالِهِ أَوْ وُلْدِهِ أَوْ أَهْلِهِ وَ تَلَا هَذِهِ الْآيَةَ- مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَ يَغْفُوا عَنْ كَثِيرٍ وَ صَمَّ يَدَهُ ثَلَاثَ مَرَّاتٍ وَ يَقُولُ- وَ يَغْفُوا عَنْ كَثِيرٍ.

Then he<sup>-asws</sup> said: 'And Allah<sup>-azwj</sup> Afflicts the Momin with afflictions in his body, or his wealth, or his children, or his wife', and he<sup>-asws</sup> recited this Verse: **And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]**; and he<sup>-asws</sup> clasped his<sup>-asws</sup> hand three times and said: '**and He Pardons a lot [42:30]**'.<sup>153</sup>

85- وَ قَالَ ع أَوَّلُ الْقُطْبِيعَةِ السَّجَا وَ لَا تَأْسَ أَحَدًا إِذَا كَانَ مَلُولًا أَفْبَحَ الْمُكَافَاةَ الْمُجَازَاةَ بِالْإِسَاءَةِ.

<sup>152</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 83

<sup>153</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 84

And he<sup>-asws</sup> said: 'The first termination is the darkness, and do not feel sorrow for anyone when he were to be fed up. The ugliest reciprocation is and recompensing with the evil deed (for a good deed)".<sup>154</sup>

86- وَقَالَ عَ أَوْلُ إِعْجَابِ الْمَرْءِ بِنَفْسِهِ فَسَادُ عَقْلِهِ مِنْ عَكَبِ لِسَانِهِ أَمِنَهُ مَنْ لَمْ يُصْلِحْ خَلْقَهُ كَثُرَتْ بَوَائِقُهُ مِنْ سَاءِ خَلْقِهِ مَلَهُ أَهْلُهُ

And he<sup>-asws</sup> said: 'The first fascination by the person with himself is a spoiler of his intellect; one who overcomes his tongue would keep him safe; one who does not correct his manners, a lot would be his disasters. One whose manners are evil, his family will be fed up with him.

رُبَّ كَلِمَةٍ سَلَبَتْ نِعْمَةَ الشُّكْرِ عِصْمَةً مِنَ الْفِتْنَةِ الصَّبَاةُ رَأْسُ الْمَرْوَةِ شَفِيعُ الْمُذْنِبِ خُضُوعُهُ أَصْلُ الْحَرَمِ الْوُقُوفُ عِنْدَ الشُّبْهَةِ فِي سَعَةِ الْأَخْلَاقِ كُنُوزُ الْأَزْرَاقِ.

Sometimes a word strips a bounty; the thanking protects from the Fitna; the goodly dealing is head of the chivalry; healing of the sinner is his humility; origin of the resoluteness is the pausing at the doubts; in vastness of the manners is a treasure of the sustenance(s)".<sup>155</sup>

87- وَقَالَ عَ الْمَصَائِبُ بِالسَّوِيَّةِ مَقْسُومَةٌ بَيْنَ الْبَرِيَّةِ- لَا يَأْسُ [تَبَاسٌ] لِذَنْبِكَ وَ نَابَ التَّوْبَةِ مَفْتُوخٌ الرُّشْدُ فِي جِلَابِ الشَّهْوَةِ تَارِيخُ الْمَوْتِ النَّظَرُ إِلَى الْبَخِيلِ يُفْسِدُ الْقَلْبَ النَّظَرُ إِلَى الْأَحْمَقِ يُسْخِنُ الْعَيْنَ السَّخَاءُ فِطْنَةٌ وَ اللَّوْمُ تَعَاظٌ.

And he<sup>-asws</sup> said: 'The calamities are Apportioned between the Created beings with the equalness; do not despair due to your sin while the door of repentance is open; the rightful guidance is in opposition to the lustful desires; the date of fate is the death; looking at the miser hardens the heart, the looking at the idiot dismays the eyes; the generosity is discernment and the blame is the heedlessness".<sup>156</sup>

88- وَقَالَ عَ الْفَقْرُ الْمَوْتُ الْأَكْبَرُ وَ قِلَّةُ الْعِيَالِ أَحَدُ الْبِسَارَيْنِ وَ هُوَ نِصْفُ الْعَيْشِ وَ الْهَمُّ نِصْفُ الْمُرَمِّ وَ مَا عَالَ الْمُرُوْ أِقْتَصَدَ وَ مَا عَطِبَ الْمُرُوْ اسْتَشَارَ

And he<sup>-asws</sup> said: 'The poverty is the greatest death; and lack of dependants is one of the eases and it is half of the good life; and the worries are half the old age; and a person will not be destitute when he is moderate; and he cannot be faulted, a person who consults.

وَ الصَّبِيغَةُ لَا تَصْلُحُ إِلَّا عِنْدَ ذِي حَسَبٍ أَوْ دِينٍ وَ السَّعِيدُ مَنْ وُعِظَ بِعَيْرِهِ وَ الْمَعْبُودُ لَا يَحْمُودُ وَ لَا مَأْجُورٌ إِلَّا لَا يَنْبَى وَ الدَّنْبُ لَا يُنْسَى.

And the good dealing is not correct except in the presence of the one with pedigree or religion; and the fortunate is one who is preached by others; and the embezzled are neither praised nor rewarded; the righteousness does not decay, and the sin is not forgotten".<sup>157</sup>

89- وَقَالَ عَ اصْطَبَعُوا الْمَعْرُوفَ تَكْسِبُوا الْحَمْدَ وَ اسْتَشْعَرُوا الْحَمْدَ يُؤْنَسُ بِكُمْ الْعُقَلَاءُ وَ دَعَا الْفُضُولَ يُجَانِبِكُمُ السُّفَهَاءُ وَ أَكْرَمُوا الْجَلِيسَ تُعَمَّرُ نَادِيكُمْ وَ حَامُوا عَنِ الْخَلِيطِ يُرْعَبُ فِي جَوَارِكُمْ

<sup>154</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 85

<sup>155</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 86

<sup>156</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 87

<sup>157</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 1 H 88

And he<sup>-asws</sup> said: ‘Do the acts of kindness you will be earning the praise; and indicate the praise, the intellectuals will be comforted by you; and leave the vanities, the foolish ones will stay away from you; and honour the gatherers, you will build the gatherings, and protect the ones mingling with you, your neighbourhood will be desired.

وَ أَنْصِفُوا النَّاسَ مِنْ أَنْفُسِكُمْ يُؤْتَقَ بِكُمْ وَ عَلَيْكُمْ بِمَكَارِمِ الْأَخْلَاقِ فَإِنَّهَا رِفْعَةٌ وَ إِيَّاكُمْ وَ الْأَخْلَاقَ الدِّينِيَّةَ فَإِنَّهَا تَضَعُ الشَّرِيفَ وَ تَهْدِمُ الْمَجْدَ.

And be fair to the people from yourselves, you will be trusted with; and upon you is with honourable manners for it is a loftiness; and beware of lowly manners, for it is drops the noble and demolishes the glory”.<sup>158</sup>

90- وَ قَالَ ع أَفْتَحْ نَعْرًا.

And he<sup>-asws</sup> said: ‘Be contented, you will be honourable”.<sup>159</sup>

91- وَ قَالَ ع الصَّبْرُ جَنَّةٌ مِنَ الْفَاقَةِ وَ الْحِرْصُ عَلَامَةُ الْفَقْرِ وَ التَّجَمُّلُ اجْتِنَابُ الْمُسْكَنَةِ وَ الْمُوعِظَةُ كَهْفٌ لِمَنْ لَجَأَ إِلَيْهَا.

And he<sup>-asws</sup> said: ‘The patience is a shield from the destitution, and the greed is a sign of poverty, and the beautifying keeps the poverty away, and preaching is a cave for the one who shelters to it”.<sup>160</sup>

92- وَ قَالَ ع مَنْ كَسَاهُ الْعِلْمُ ثَوْبَهُ اخْتَفَى عَنِ النَّاسِ عَيْبُهُ.

And he<sup>-asws</sup> said: ‘One whom the knowledge covers with its clothing, his faults will be hidden from the people”.<sup>161</sup>

93- وَ قَالَ ع لَا عَيْشَ لِحَسُودٍ وَ لَا مَوَدَّةَ لِمَلُوكٍ [لِمَلُوكٍ] وَ لَا مَرُوءَةَ لِكَذُوبٍ.

And he<sup>-asws</sup> said: ‘There is no good life for an envious, nor any cordiality for a king (for a bored), nor any personality for a liar”.<sup>162</sup>

94- وَ قَالَ ع تَرَوِّحْ إِلَى بَقَاءِ عِرْكَ بِالْوَحْدَةِ.

And he<sup>-asws</sup> said: ‘Go to the lasting of your pride with the loneliness”.<sup>163</sup>

95- وَ قَالَ ع كُلُّ عَزِيزٍ دَاخِلٍ تَحْتَ الْقُدْرَةِ فَدَلِيلٌ.

And he<sup>-asws</sup> said: ‘Every honourable one entering beneath the power is humiliated”.<sup>164</sup>

<sup>158</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 89

<sup>159</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 90

<sup>160</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 91

<sup>161</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 92

<sup>162</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 93

<sup>163</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 94

<sup>164</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 95

96- وَقَالَ ع أَهْلَكَ النَّاسِ اثْنَانِ خَوْفُ الْفَقْرِ وَ طَلْبُ الْفَخْرِ.

And he<sup>-asws</sup> said: ‘Two (matters) destroy the people – fear of poverty and seeking the pride’.<sup>165</sup>

97- وَقَالَ ع أَيُّهَا النَّاسُ إِنَّا كُفْمٌ وَ حُبُّ الدُّنْيَا فَإِنَّهَا رَأْسُ كُلِّ خَطِيئَةٍ وَ بَابُ كُلِّ بَلِيَّةٍ وَ قِرَانُ كُلِّ فِتْنَةٍ وَ دَاعِي كُلِّ رَزِيَّةٍ.

And he<sup>-asws</sup> said: ‘O you people! Beware of loving the world for it is head of every sin, and door of every affliction, and companion of every Fitna, and caller to every disaster’.<sup>166</sup>

98- وَقَالَ ع جَمْعُ الْخَيْرِ كُفُّهُ فِي ثَلَاثِ خِصَالٍ النَّظَرُ وَ السُّكُوتُ وَ الْكَلَامُ

And he<sup>-asws</sup> said: ‘A summary of the good, all of it is in three traits – the looking, and the silence, and the talking.

فَكُلُّ نَظَرٍ لَيْسَ فِيهِ اعْتِبَارٌ فَهُوَ سَهْوٌ وَ كُلُّ سُكُوتٍ لَيْسَ فِيهِ فِكْرَةٌ فَهُوَ غَفْلَةٌ وَ كُلُّ كَلَامٍ لَيْسَ فِيهِ ذِكْرٌ فَهُوَ لَعْوٌ فَطَوْبَى لِمَنْ كَانَ نَظَرُهُ عِبْرَةً وَ سُكُوتُهُ فِكْرَةً وَ كَلَامُهُ ذِكْرًا وَ بَكَى عَلَى خَطِيئَتِهِ وَ أَمِنَ النَّاسُ مِنْ شَرِّهِ.

Every look not having a lesson in it, it is an oversight, and every silence not having contemplation in it, is heedlessness, and every talk not having Zikr in it is vanity, so beatitude is for one whose looking is taking a lesson, and his silence is contemplation, and his speech is Zikr, and he cries upon his sins, and the people are safe from his evil’.<sup>167</sup>

99- وَقَالَ ع مَا أَعْجَبَ هَذَا الْإِنْسَانَ مَسْرُورٌ بِذِكِّ مَا لَمْ يَكُنْ لِيُفَوِّتَهُ حَزُونٌ عَلَى قُوْتِ مَا لَمْ يَكُنْ لِيُدْرِكُهُ وَ لَوْ أَنَّهُ فَكَّرَ لَأَبْصَرَ وَ عَلِمَ أَنَّهُ مُدَبَّرٌ وَ أَنَّ الرِّزْقَ عَلَيْهِ مُقَدَّرٌ وَ لَأَقْتَصَرَ عَلَى مَا تَبَسَّرَ وَ لَمْ يَتَعَرَّضْ لِمَا تَعَسَّرَ.

And he<sup>-asws</sup> said: ‘How astonishing is this human being. He is happy with achieving what he would not have grieved at losing what he would not have achieved, and if he had contemplated he would have insight and know that it is an arrangement, and that the sustenance is Pre-determined upon him, and would limit upon what is easy and not exposed to what is difficult’.<sup>168</sup>

100- وَقَالَ ع إِذَا طَافَ فِي الْأَسْوَاقِ وَ وَعَظَهُمْ قَالَ يَا مَعْشَرَ التَّجَّارِ قَدِمُوا الْإِسْتِخَارَةَ وَ تَبَرَّكُوا بِالسُّهُولَةِ وَ اقْتَرِبُوا مِنَ الْمُتَبَاعِينَ وَ تَزَيَّنُوا بِالْحَلِيمِ وَ تَنَاهَاؤُا عَنِ التَّمِيمِ وَ جَانِبُوا الْكُذْبَ وَ تَحَافُوا عَنِ الظُّلْمِ وَ أَنْصِفُوا الْمَظْلُومِينَ وَ لَا تَقْرَبُوا الرِّبَا وَ أَوْفُوا الْكَيْلَ وَ الْمِيزَانَ- وَ لَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَ لَا تَعْتَمُوا فِي الْأَرْضِ مُفْسِدِينَ.

And he<sup>-asws</sup> said when he<sup>-asws</sup> circled in the markets and preached them, he<sup>-asws</sup> said: ‘O community of traders! Advance the Istikhara (Choice of Allah<sup>-azwj</sup>) and be Blessed with the ease, and draw near to the sellers, and adorn (yourselves) with the leniency, and keep aside from the swearing, and shun the lies, and fear from the injustice, and be fair to the oppressed, and do not go near the interest (usury), and **so fulfil the weight and the measure, and do not**

<sup>165</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 96

<sup>166</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 97

<sup>167</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 98

<sup>168</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 99

***undervalue to the people of their things, nor make mischief in the land after its correction – that would be better for you if you were Momineen [7:85]’***.<sup>169</sup>

101- وَ سُئِلَ أَيُّ شَيْءٍ مِمَّا خَلَقَ اللَّهُ أَحْسَنُ

And he<sup>-asws</sup> (Amir Al-Momineen<sup>-asws</sup>) was asked, ‘Which thing is the most excellent from what Allah<sup>-azwj</sup> has Created’.

فَقَالَ عَ الْكَلَامِ

He<sup>-asws</sup> said: ‘The speech’.

فَقِيلَ أَيُّ شَيْءٍ مِمَّا خَلَقَ اللَّهُ أَقْبَحُ

It was said, ‘Which thing is ugliest from what Allah<sup>-azwj</sup> has Created?’

قَالَ الْكَلَامِ

He<sup>-asws</sup> said: ‘The speech’.

ثُمَّ قَالَ بِالْكَلامِ ابْيَضَّتِ الْوُجُوهُ وَ بِالْكَلامِ اسْوَدَّتِ الْوُجُوهُ.

Then he<sup>-asws</sup> said: ‘With the speech the faces are brightened and with the speech the faces are darkened’.<sup>170</sup>

102- وَ قَالَ عَ قُولُوا الْحَيْرَ تُعْرَفُوا بِهِ وَ اعْمَلُوا بِهِ تَكُونُوا مِنْ أَهْلِهِ.

And he<sup>-asws</sup> said: ‘Speak the good, you will be known by it, and work with it, you will become from its people’.<sup>171</sup>

103- وَ قَالَ عَ إِذَا حَضَرَتْ نَيْبَةٌ فَاجْعَلُوا أَمْوَالَكُمْ دُونَ أَنْفُسِكُمْ وَ إِذَا نَزَلَتْ نَارِلَةٌ فَاجْعَلُوا أَنْفُسَكُمْ دُونَ دِينِكُمْ وَ اعْلَمُوا أَنَّ الْهَالِكَ مَنْ هَلَكَ دِينُهُ وَ الْحَرِبُ مَنْ سَلِبَ دِينَهُ أَلَا وَ إِنَّهُ لَا فَمْرَ بَعْدَ الْجَنَّةِ وَ لَا غِنَى بَعْدَ النَّارِ.

And he<sup>-asws</sup> said: ‘When an affliction presents, then make your wealth to be below your selves, and when a calamity descends, then make yourselves below your religion, and know that the destroyed is one who destroys his religion, and the bankrupt is one who is stripped of his religion. Indeed, and surely there is no poverty after (going to) the Paradise nor and any riches after (going to) the Fire’.<sup>172</sup>

104- وَ قَالَ عَ لَا يَجِدُ عِنْدَ طَعْمِ الْإِيمَانِ حَتَّى يَبْرُكَ الْكَذِبَ هَزْلُهُ وَ جِدَّهُ.

<sup>169</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 1 H 100

<sup>170</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 a H 101

<sup>171</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 a H 102

<sup>172</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 a H 103

And he<sup>-asws</sup> said: ‘A servant will not feel the taste of Eman until he neglects the lies, non-serious and serious’.<sup>173</sup>

105- **وَقَالَ ع يُنْبَغِي لِلرَّجُلِ الْمُسْلِمِ أَنْ يَجْتَنِبَ مُوَاخَاةَ الْكَذَّابِ إِنَّهُ يَكْذِبُ حَتَّى يَجِيءَ بِالصِّدْقِ فَمَا يُصَدِّقُ.**

And he<sup>-asws</sup> said: ‘It is befitting for the Muslim man that he shuns brotherhood of the liar, for he would keep lying until he comes with the truth, but he will not be ratified’.<sup>174</sup>

106- **وَقَالَ ع أَكْظَمُ الْخَطَايَا اقْتِطَاعَ مَالِ امْرِئٍ مُسْلِمٍ بغيرِ حَقِّ.**

And he<sup>-asws</sup> (Amir Al-Momineen<sup>-asws</sup>) said: ‘The mightiest of sins is cutting out wealth of a Muslim person without right’.<sup>175</sup>

107- **وَقَالَ ع مَنْ خَافَ الْقِصَاصَ كَفَّ عَن ظُلْمِ النَّاسِ.**

And he<sup>-asws</sup> said: ‘One who fears the retaliation should refrain from oppressing the people’.<sup>176</sup>

108- **وَقَالَ ع مَا رَأَيْتُ ظَالِمًا أَشْبَهَ بِمُظْلَمٍ مِنَ الْحَاسِدِ.**

And he<sup>-asws</sup> said: ‘I have not seen any oppressor more resembling with an oppressed than the envier’.<sup>177</sup>

109- **وَقَالَ ع الْعَامِلُ بِالظُّلْمِ وَالْمُعِينُ عَلَيْهِ وَالرَّاضِي بِهِ شُرَكَاءُ ثَلَاثَةٌ.**

And he<sup>-asws</sup> said: ‘The worker with the injustice and the one assisting upon it, and the one satisfied with it are three partners’.<sup>178</sup>

110- **وَقَالَ ع الصَّبْرُ صَبْرَانِ صَبْرٌ عِنْدَ الْمُصِيبَةِ حَسَنٌ جَمِيلٌ وَأَحْسَنُ مِنْ ذَلِكَ الصَّبْرُ عِنْدَ مَا حَرَّمَ اللَّهُ عَلَيْكَ**

And he<sup>-asws</sup> said: ‘The patience is two (types of) patience – patience during the difficulty is good, beautiful, and better than that is the patience at what Allah<sup>-azwj</sup> has Prohibited unto you.

**وَالذِّكْرُ ذِكْرَانِ ذِكْرٌ عِنْدَ الْمُصِيبَةِ حَسَنٌ جَمِيلٌ وَأَفْضَلُ مِنْ ذَلِكَ ذِكْرُ اللَّهِ عِنْدَ مَا حَرَّمَ اللَّهُ عَلَيْكَ فَيَكُونُ ذَلِكَ حَاجِرًا.**

And the Zikr is two (types of) Zikr – Zikr during the difficulty is good, beautiful, and better than that is Zikr of Allah<sup>-azwj</sup> at what Allah<sup>-azwj</sup> has Prohibited unto you, for that would become a barrier’.<sup>179</sup>

<sup>173</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 a H 104

<sup>174</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 a H 105

<sup>175</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 a H 106

<sup>176</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 a H 107

<sup>177</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 a H 108

<sup>178</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 a H 109

<sup>179</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 a H 110



111- وَقَالَ عَالِيٌّ لَا تَجْعَلْ بِي حَاجَةً إِلَى أَحَدٍ مِنْ شِرَارِ خَلْقِكَ وَ مَا جَعَلْتَ بِي مِنْ حَاجَةٍ فَاجْعَلْهَا إِلَيَّ أَحْسَنِهِمْ وَجْهًا وَ أَسْخَاهُمْ بِهَا نَفْسًا وَ أَطْلَقِهِمْ بِهَا لِسَانًا وَ أَقْلَهُمْ عَلَيَّ بِهَا مَنًا.

And he<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! Do not Make a need to be for me to anyone from Your<sup>-azwj</sup> evil creatures, and whatever need You<sup>-azwj</sup> Make to be for me, Make it to their most excellent of face, and their most generous of them with a soul, and their most eloquent of tongue with it, and they are lenient upon me with conferment (reproach) with it'.<sup>180</sup>

112- وَقَالَ ع طُوبَى لِمَنْ يَأْلِفُ النَّاسَ وَ يَأْلَفُونَهُ عَلَى طَاعَةِ اللَّهِ.

And he<sup>-asws</sup> said: 'Beatitude is for one who unites the people, and they unit him upon obedience of Allah<sup>-azwj</sup>'.<sup>181</sup>

113- وَقَالَ ع إِنَّ مِنْ حَقِيقَةِ الْإِيمَانِ أَنْ يُؤْتِرَ الْعَبْدُ الصِّدْقَ حَتَّى نَفَرَ عَنِ الْكُذِبِ حَيْثُ يَنْفَعُ وَ لَا يَعُدُّ [يَعْدُو] الْمَرْءُ بِمَقَالَتِهِ عِلْمَهُ.

And he<sup>-asws</sup> said: 'From the realities of Eman is the servant prefers the truth until he flees from the lie whereby, he benefits and his words should not exceed his knowledge'.<sup>182</sup>

114- وَقَالَ ع أَدُّوا الْأَمَانَةَ وَ لَوْ إِلَى قَاتِلِ وَ لِدِ الْأَنْبِيَاءِ.

And he<sup>-asws</sup> said: 'Pay back the entrustment and even if to a killer of children of the Prophets<sup>-as</sup>'.<sup>183</sup>

115- وَقَالَ ع التَّقْوَى سِنْحُ الْإِيمَانِ.

And he<sup>-asws</sup> said: 'The piety is the root of Eman'.<sup>184</sup>

116- وَقَالَ ع أَلَا إِنَّ الدَّلَّ فِي طَاعَةِ اللَّهِ أَقْرَبُ إِلَى الْعِزِّ مِنَ التَّعَاوُنِ بِمَعْصِيَةِ اللَّهِ.

And he<sup>-asws</sup> said: 'The humiliation in obedience of Allah<sup>-azwj</sup> is closer to honour than the co-operation in disobedience of Allah<sup>-azwj</sup>'.<sup>185</sup>

117- وَقَالَ ع الْمَالُ وَ الْبُنُونُ حَرْثُ الدُّنْيَا وَ الْعَمَلُ الصَّالِحُ حَرْثُ الْآخِرَةِ وَ قَدْ جَمَعَهَا اللَّهُ لِأَقْوَامٍ.

And he<sup>-asws</sup> said: 'The wealth and the son are a cultivation of the world, and the righteous deed is a cultivation of the Hereafter, and Allah<sup>-azwj</sup> has Gathered these for (some) people'.<sup>186</sup>

<sup>180</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 111

<sup>181</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 112

<sup>182</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 113

<sup>183</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 114

<sup>184</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 115

<sup>185</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 116

<sup>186</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 117

118- **وَ قَالَ ع مَكْتُوبٌ فِي التَّوْرَةِ فِي صَحِيفَتَيْنِ إِحْدَاهُمَا مَنْ أَصْبَحَ عَلَى الدُّنْيَا حَزِينًا فَقَدْ أَصْبَحَ لِقَضَاءِ اللَّهِ سَاخِطًا وَ مَنْ أَصْبَحَ مِنَ الْمُؤْمِنِينَ يَشْكُو مُصِيبَةً نَزَلَتْ بِهِ إِلَى مَنْ يُخَالِفُهُ عَلَى دِينِهِ فَإِنَّمَا يَشْكُو رَبَّهُ إِلَى عَدُوِّهِ**

And he<sup>-asws</sup> said: 'It is written in the Torah in two Parchments. One of them: 'One who becomes grieving upon the world so he has become dissatisfied with the Decree of Allah<sup>-azwj</sup>; and the one from the Momineen becomes complaining of a difficulty having befallen with him to the one who opposes him upon his religion, so rather he has complained of his Lord<sup>-azwj</sup> to (His<sup>-azwj</sup>) enemy.

**وَ مَنْ تَوَاضَعَ لِعَبِيٍّ طَلَبًا لِمَا عِنْدَهُ ذَهَبَ ثُلُثَا دِينِهِ وَ مَنْ قَرَأَ الْقُرْآنَ فَمَاتَ فَدَخَلَ النَّارَ فَهُوَ مِمَّنْ يَتَّجِدُ آيَاتِ اللَّهِ هُزُوعًا**

And one who humbles to a rich person seeking what is in his possession, two-thirds of his religion is gone; and one who recites the Quran and he dies, so he enters the Fire, he is from the one taking the Verses of Allah<sup>-azwj</sup> in mockery'.

**وَ قَالَ فِي الصَّحِيفَةِ الْأُخْرَى مَنْ لَمْ يَسْتَشِيرْ يَنْدَمْ وَ مَنْ يَسْتَأْذِنُ مِنَ الْأَمْوَالِ يَهْلِكُ وَ الْفَقْرُ الْمَوْتُ الْأَكْبَرُ.**

And he<sup>-asws</sup> said: 'In another parchment: 'One who does not consult, regrets; and one who prefers the wealth is destroyed, and the poverty is the greatest death''<sup>187</sup>.

119- **وَ قَالَ ع الْإِنْسَانُ لُبُّهُ لِسَانُهُ وَ عَقْلُهُ دِينُهُ وَ مُرُؤْتُهُ حَيْثُ يَجْعَلُ نَفْسَهُ وَ الرِّزْقُ مَقْسُومٌ وَ الْأَيَّامُ ذُؤَلٌ وَ النَّاسُ إِلَى آدَمَ شَرَعٌ سَوَاءً.**

And he<sup>-asws</sup> said: 'The human being, his understanding is his tongue, and his intellect is his religion, and his personality is when he puts himself (his associations); and the sustenance is Apportioned; and the days are (changing) states; and the people to Adam<sup>-as</sup> are of an equal start''<sup>188</sup>.

120- **وَ قَالَ ع لِكُمْبَلِ بْنِ زِيَادٍ زُوَيْدَكَ لَا تَشْهَرُ وَ أَحْفِ شَحْصَكَ لَا تُذَكِّرْ تَعَلَّمْ تَعَلَّمْ وَ اصْمُتْ تَسَلَّمَ- لَا عَلَيَّكَ إِذَا عَرَفَكَ دِينَهُ- لَا تَعْرِفُ النَّاسَ وَ لَا يَعْرِفُونَكَ.**

And he<sup>-asws</sup> (Amir Al-Momineen<sup>-asws</sup>) said to Kumeyl Bin Ziyad: 'Be gradual! Do not publicise (yourself) and hide yourself (so that you are) not to be mentioned. Learn! Learn and be silent, you will be safe. There is no problem upon you when someone were to introduce his religion to you. Neither should you know the people nor should they know you''<sup>189</sup>.

121- **وَ قَالَ ع لَيْسَ الْحَكِيمُ مَنْ لَمْ يُدَارِ مَنْ لَا يَجِدُ بُدَاءً مِنْ مُدَارَاتِهِ.**

And he<sup>-asws</sup> said: 'He isn't wise, the one who is not polite to the one there is no escape from being polite to him''<sup>190</sup>.

<sup>187</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 118

<sup>188</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 119

<sup>189</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 120

<sup>190</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 121

122- **وَقَالَ عَازِبٌ لَوْ ضَرَبْتُمْ فِيهِنَّ أَكْبَادَ الْإِبِلِ لَكَانَ ذَلِكَ يَسِيرًا - لَا يَرْجُونَ أَحَدًا إِلَّا رَبَّهُ وَ لَا يَخَافُونَ إِلَّا ذَنْبَهُ وَ لَا يَسْتَحْيُونَ أَنْ يَقُولُوا لَا أَعْلَمُ إِذَا هُوَ لَمْ يَعْلَمْ وَ لَا يَسْتَكْبِرُونَ أَنْ يَتَعَلَّمُوا إِذَا لَمْ يَعْلَمُوا.**

And he<sup>-asws</sup> said: ‘Four, if you were to strike the livers of the camels regarding these (to seek), that would be less – no one should be hoping except to his Lord<sup>-azwj</sup>, nor fear except his sin, nor be embarrassed to be saying, ‘I don’t know’ when he does not know, nor be too arrogant from learning when he does not know’<sup>.191</sup>

123- **وَ كَتَبَ إِلَى عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ أَمَّا بَعْدُ فَاطْلُبْ مَا يَغْنِيكَ وَ اثْرُكُ مَا لَا يَغْنِيكَ فَإِنَّ فِي تَرْكِ مَا لَا يَغْنِيكَ دَرْكٌ مَا يَغْنِيكَ وَ إِنَّمَا تَقْدَمُ عَلَى مَا أَسَلَّمْتَ لَا عَلَى مَا خَلَّفْتَ وَ ابْنِ مَا تَلَقَّاهُ غَدًا عَلَى مَا تَلَقَّاهُ السَّلَامُ.**

And he<sup>-asws</sup> wrote to Abdullah Bin Al-Abbas: ‘As for after, seek what concerns you and leave what does not concern you, for in neglecting what does not concern you is attaining what does concern you, and rather you are proceed upon what you have advanced not upon what you have left behind, and build what you will be facing it tomorrow based upon what you will meet the peace’<sup>.192</sup>

124- **وَقَالَ عَازِبٌ إِنَّ أَحْسَنَ مَا يَأْتِي بِالنَّاسِ قُلُوبَ أَوْلَادِهِمْ وَ نَفْسًا بِهَا الصِّغَرُ عَنْ قُلُوبِ أَعْدَائِهِمْ حُسْنُ الْبَشْرِ عِنْدَ لِقَائِهِمْ وَ التَّقَرُّبُ فِي غَيْبِهِمْ وَ الْبَشَاشَةُ بِحَيْثُ حُضُورِهِمْ.**

And he<sup>-asws</sup> said: ‘The best of what hearts of the people can be united with is cordiality, grudges from the hearts of their enemy can be negated with it by goodly smiles when facing them, and inquiring during their absence, and friendliness with them during their presence’<sup>.193</sup>

125- **وَقَالَ عَازِبٌ لَا يَجِدُ عَبْدٌ طَعْمَ الْإِيمَانِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُحِطِّقْهُ وَ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ.**

And he<sup>-asws</sup> said: ‘A servant will not face the taste of Eman until he knows that whatever has hit him wasn’t going to miss him, and whatever has missed him wasn’t going to hit him’<sup>.194</sup>

126- **وَقَالَ عَازِبٌ يَا رَبِّ مَا أَشْفَى جِدًّا مَنْ لَمْ يَعْظُمْ فِي عَيْنِهِ وَ قَلْبِهِ مَا رَأَى مِنْ مُلْكِكَ وَ سُلْطَانِكَ فِي جَنْبِ مَا لَمْ تَرِ عَيْنُهُ وَ قَلْبُهُ مِنْ مُلْكِكَ وَ سُلْطَانِكَ**

And he<sup>-asws</sup> said: ‘O Lord<sup>-azwj</sup>! How wretched is effort of the one who does not magnify in his eyes and his heart what he sees from Your<sup>-azwj</sup> Kingdom, and Your<sup>-azwj</sup> Authority in a side of (in comparison to) what his eyes and his heart did not see of Your<sup>-azwj</sup> Kingdom and Your<sup>-azwj</sup> Authority.

**وَ أَشْفَى مِنْهُ مَنْ لَمْ يَصْغُرْ فِي عَيْنِهِ وَ قَلْبِهِ مَا رَأَى وَ مَا لَمْ يَرِ مِنْ مُلْكِكَ وَ سُلْطَانِكَ فِي جَنْبِ عَظَمَتِكَ وَ جَلَالِكَ - لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.**

<sup>191</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 a H 122

<sup>192</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 a H 123

<sup>193</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 a H 124

<sup>194</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 a H 125

And more wretched than him is one who does not belittle in his eyes and his heart what he sees and what he does not see, of Your<sup>-azwj</sup> Kingdom and Your<sup>-azwj</sup> Authority in a side of (in comparison to) Your<sup>-azwj</sup> Magnificence and Your<sup>-azwj</sup> Majestic: ***'There is no god except Allah! Glorious are You, I was of the unjust ones!'*** [21:87]<sup>195</sup>

127- **وَقَالَ عِزَّمَا الدُّنْيَا فَنَاءٌ وَعَنَاءٌ وَغَيْرٌ وَغَيْرٌ فَمِنْ فَنَائِهَا أَنْتَ تَرَى الدَّهْرَ مُوتِرًا قَوْسَهُ مُفَوَّقًا نَبْلَهُ لَا تُحْطِي سَهَامُهُ وَلَا تُشْفِي جِرَاحُهُ يَزْمِي الصَّحِيحَ بِالسَّقِيمِ وَالحَيِّ بِالمُوتِ**

And he<sup>-asws</sup> said: 'But rather the world is a house of annihilation, and tiredness, and changes, and a lesson. From its annihilation is your seeking the times having pulled the string of its bow, aiming its arrow, shooting at the healthy with the sickness, and the living with the death, and the innocent with the accusation.

وَمِنْ عَنَائِهَا أَنْ المَرْءَ يَجْمَعُ مَا لَا يَأْكُلُ وَ يَبْنِي مَا لَا يَسْكُنُ ثُمَّ يَخْرُجُ إِلَى اللهِ لَا مَالًا حَمَلٌ وَلَا بِنَاءً نَقَلَ

And from its tiredness is your seeing the person amassing what he cannot eat, and building what he will not dwell in, then he goes out to Allah<sup>-azwj</sup>. Neither can he carry wealth nor transfer a building.

وَمِنْ غَيْرِهَا أَنْتَ تَرَى المَعْبُوطَ مَرْحُومًا وَ المَرْحُومَ مَعْبُوطًا لَيْسَ بَيْنَهُمْ إِلَّا نَعِيمٌ زَالٌ وَ بُؤْسٌ نَزَلٌ وَ مِنْ غَيْرِهَا أَنْ المَرْءَ يُشْرِفُ عَلَى أَمَلِهِ فَيَسْحَطُفُهُ أَجَلُهُ فَلَا أَمَلٌ مَدْرُوكٌ وَ لَا مُؤَمَّلٌ مَتْرُوكٌ

And from its changes is that you are seeing the Mercied being envied, and the envied being Mercied. There isn't anything between them except declining bounties, or troubles befalling. And from its changes is that the people overlook upon his hopes (about to be realised), but his death snatches it, so there is neither any hope realised nor any hoping ones neglected.

فَسُبْحَانَ اللهِ مَا أَعَزَّ سُورُورِهَا وَ أَظْمَأَ رَيْبِهَا وَ أَضْحَى فَيْتِهَا فَكَأَنَّ مَا كَانَ مِنَ الدُّنْيَا لَمْ يَكُنْ وَ كَأَنَّ مَا هُوَ كَائِنٌ قَدْ كَانَ وَ إِنَّ الدَّارَ الآخِرَةَ هِيَ دَارُ المَقَامِ وَ دَارُ القَرَارِ وَ جَنَّةٌ وَ نَارٌ صَارَ أَوْلِيَاءُ اللهِ إِلَى الأَجْرِ بِالصَّبْرِ وَ إِلَى الأَمَلِ بِالعَمَلِ.

Glory be to Allah<sup>-azwj</sup>! How dear is its happiness, and thirsty is its saturation, and exposed to the sun is its shade. It is as if whatever has happened from the world did not happen, and it is as if what is going to happen has already happened, while house of the Hereafter, it is a house of staying, and a house of settlement, and Garden, and Fire. The friends of Allah<sup>-azwj</sup> will come to the Recompense with the patience, and to the hopes with the deeds"<sup>196</sup>.

128- **وَقَالَ عِزَّمِنْ أَحَبِّ السُّبُلِ إِلَى اللهِ جُرْعَتَانِ جُرْعَةُ غَيْظٍ تَرُدُّهَا بِحِلْمٍ وَ جُرْعَةُ حُزْنٍ تَرُدُّهَا بِصَبْرٍ**

And he<sup>-asws</sup> said: 'From the most beloved of the ways to Allah<sup>-azwj</sup> are two swallowing(s) – swallowing rage you can return it with forbearance, and swallowing grief you can return it with patience.

<sup>195</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 126

<sup>196</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 127

وَمِنْ أَحَبِّ السُّبُلِ إِلَى اللَّهِ فَطْرَتَانِ فَطْرَةُ دُمُوعٍ فِي جَوْفِ اللَّيْلِ وَ فَطْرَةُ دَمٍ فِي سَبِيلِ اللَّهِ

And from the most beloved of ways to Allah<sup>-azwj</sup> are two drops – a drop of tears in middle of the night, and a drop of blood in the Way of Allah<sup>-azwj</sup>.

وَمِنْ أَحَبِّ السُّبُلِ إِلَى اللَّهِ خُطُوتَانِ خُطُوتُهُ امْرِيٍّ مُسْلِمٍ يَشُدُّ بِهَا صَقًّا فِي سَبِيلِ اللَّهِ وَ خُطُوتُهُ فِي صَلَاةِ الرَّحِمِ وَ هِيَ أَفْضَلُ مِنْ خُطُوتِهِ يَشُدُّ بِهَا صَقًّا فِي سَبِيلِ اللَّهِ.

And from the most beloved of ways to Allah<sup>-azwj</sup> are two steps – a step of a Muslim person he strengthens the rows with (in war) in the way of Allah<sup>-azwj</sup>, and a step in connecting the kinship, and it is superior to the step taken to strengthen the rows with (in way) in the Way of Allah<sup>-azwj</sup>".<sup>197</sup>

129- وَقَالَ ع لَا يَكُونُ الصَّدِيقُ لِأَخِيهِ صَدِيقًا حَتَّى يَحْفَظَهُ فِي نَكْبَتِهِ وَ عَيْبَتِهِ وَ بَعْدَ وَفَاتِهِ.

And he<sup>-asws</sup> said: 'The friend cannot be a friend to his brother until he protects him during his calamities, and in his absence, and after his death'.<sup>198</sup>

130- وَقَالَ ع إِنَّ قُلُوبَ الْجُهَالِ تَسْتَفْرِغُهَا الْأَطْمَاعُ وَ تَرْهَقُهَا الْمُنَى وَ تَسْتَعْلِمُهَا الْحَدَائِعَ.

And he<sup>-asws</sup> said: 'The hearts of ignorant people, the greed provokes these, and the wishes hold these hostages, and the deceptions suspend these'.<sup>199</sup>

131- وَقَالَ ع مَنْ اسْتَحْكَمْتُ لِي فِيهِ حَصَلَةٌ مِنْ حِصَالِ الْخَيْرِ اعْتَقَرْتُ مَا سِوَاهَا وَ لَا أَعْتَقِرُ فَقَدَ عَقْلٍ وَ لَا دِينَ مَفَارِقَةَ الدِّينِ مَفَارِقَةُ الْأَمْنِ وَ لَا حَيَاةَ مَعَ مَخَافَةٍ وَ فَقَدَ الْعَقْلَ فَقَدَ الْحَيَاةَ وَ لَا يُقَاسُ إِلَّا بِالْأَمْوَاتِ.

And he<sup>-asws</sup> said: 'One who affirms to me having in him a characteristic from the good characteristics, I<sup>-asws</sup> shall forgive whatever is other than it and I<sup>-asws</sup> will not forgive loss of intellect nor religion; separation of the religion is separation of the safety and there is no life with fear; and loss of intellect is the loss of life and he cannot be compared except with the dead'.<sup>200</sup>

132- وَقَالَ ع مَنْ عَرَّضَ نَفْسَهُ لِلتُّهْمَةِ فَلَا يَلُومَنَّ مَنْ أَسَاءَ بِهِ الظَّنَّ وَ مَنْ كَتَمَ سِرَّهُ كَانَتْ الْخَيْرَةُ فِي يَدِهِ.

And he<sup>-asws</sup> said: 'One who exposes himself to the accusation should not blame the one having evil thoughts with him, and one who conceals his secret the choice would be in his hands'.<sup>201</sup>

133- قَالَ ع إِنَّ اللَّهَ يُعَذِّبُ سِتَّةً بِسِتَّةٍ- الْعَرَبَ بِالْعَصْبِيَّةِ وَ الدَّهَاقِينَ بِالْكِبْرِ وَ الْأَمْزَاءَ بِالْجَوْرِ وَ الْمُفْقَهَاءَ بِالْحَسَدِ وَ التُّجَّارَ بِالْحَيَانَةِ وَ أَهْلَ الرُّسْتَقِ بِالْجَهْلِ.

<sup>197</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 128

<sup>198</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 129

<sup>199</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 130

<sup>200</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 131

<sup>201</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 132

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Punishes six for six – the Arabs for the prejudice, and the Dehqan (land owners) for the arrogance, and the governors for the tyranny, and the jurists for the jealousy, and the traders for the betrayal, and people of Al-Rustaq for the ignorance’.<sup>202</sup>

134- **وَ قَالَ ع أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ فَإِنَّ الصَّبْرَ عَلَى التَّقْوَى أَهْوَنُ مِنَ الصَّبْرِ عَلَى عَذَابِ اللَّهِ.**

And he<sup>-asws</sup> said: ‘O you people! Fear Allah, for the patience upon the piety is easier than the patience upon Punishment of Allah<sup>-azwj</sup>’.<sup>203</sup>

135- **وَ قَالَ ع الرُّهْدُ فِي الدُّنْيَا قَصْرُ الْأَمَلِ وَ شُكْرُ كُلِّ نِعْمَةٍ وَ الْوَرَعُ عَنْ كُلِّ مَا حَرَّمَ اللَّهُ.**

And he<sup>-asws</sup> said: ‘The ascetism in the world is shortening the hopes, and thanking for every bounty, and the devoutness (staying away) from all what Allah<sup>-azwj</sup> has Prohibited’.<sup>204</sup>

136- **وَ قَالَ ع إِنَّ الْأَشْيَاءَ لَمَّا ازدَوَجَتْ ازدَوَجَ الْكَسَلُ وَ الْعَجْزُ فُنِيحَ مِنْهُمَا الْفَقْرُ.**

And he<sup>-asws</sup> said: ‘When the things were paired, the laziness was paired with the frustration, so the poverty resulted from them’.<sup>205</sup>

137- **وَ قَالَ ع أَلَا إِنَّ الْأَيَّامَ ثَلَاثَةٌ يَوْمٌ مَضَى لَا تَرْجُوهُ وَ يَوْمٌ بَقِيَ لَا بُدَّ مِنْهُ وَ يَوْمٌ يَأْتِي لَا تَأْمَنُهُ فَالْأَمْسُ مَوْعِظَةٌ وَ الْيَوْمُ غَيْبَةٌ وَ غَدَاً لَا تَدْرِي مَنْ أَهْلُهُ أَمْسٍ شَاهِدٌ مُقْبُولٌ وَ الْيَوْمُ أَمِينٌ مُؤَدِّ وَ غَدٌ يَجْعَلُ بِنَفْسِكَ سَرِيعَ الطَّعْنِ طَوِيلَ الْعَيْنَةِ أَتَاكَ وَ لَمْ تَأْتِهِ**

And he<sup>-asws</sup> said: ‘Indeed! The days are three (types) – a day past, not returning, and a day remaining, there is no escape from it, and a day which has to come, you cannot trust it. The yesterday is a preaching, and today is a gain, and tomorrow you don’t know who are its people. Yesterday is an accepted witness, and today is a fulfilled trust, and tomorrow make a quick departure for yourself of prolonged absence. It will come to you, and you will not go to it.

**أَيُّهَا النَّاسُ إِنَّ الْبَقَاءَ بَعْدَ الْفَنَاءِ وَ لَمْ تَكُنْ إِلَّا وَ قَدْ وَرَثْنَا مَنْ كَانَ قَبْلَنَا وَ لَنَا وَارِثُونَ بَعْدَنَا فَاسْتَصْلِحُوا مَا تَقْدُمُونَ عَلَيْهِ بِمَا تَطْعُمُونَ عَنْهُ وَ اسْلُكُوا سُبُلَ الْحَيْرِ وَ لَا تَسْتَوْحِشُوا فِيهَا لِقَلَّةِ أَهْلِهَا وَ ادْكُرُوا حُسْنَ صُحْبَةِ اللَّهِ لَكُمْ فِيهَا**

O you people! The remaining is after the perishing, and it cannot happen except and we have inherited the ones who were before us, and for us are inheritors after us, therefore correct what you are proceeding upon with what you are to be departing from, and travel the ways of good, and do not feel lonely in these due to the scarcity of its people, and remember the goodly accompaniment of Allah<sup>-azwj</sup> for you in it.

**أَلَا وَ إِنَّ الْعَوَارِيَّ الْيَوْمَ وَ الْهَيَاتِ غَدَاً وَ إِنَّمَا نَحْنُ فُرُوعٌ لِأَصُولٍ قَدْ مَضَتْ فَمَا بَقَاءُ الْفُرُوعِ بَعْدَ أَصُولِهَا**

<sup>202</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 a H 133

<sup>203</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 a H 134

<sup>204</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 a H 135

<sup>205</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 a H 136

Indeed, today is borrowed and tomorrow is a gift, and rather we are a branch of the root having passed, for whatever remains is the branch after its root.

أَيُّهَا النَّاسُ إِنَّكُمْ إِنْ أَنْزَلْتُمْ الدُّنْيَا عَلَى الْآخِرَةِ أَسْرَعْتُمْ إِجَابَتَهَا إِلَى الْعَرَضِ الْأَذْقَى وَ رَحَلْتُمْ مَطَايَا آمَالِكُمْ إِلَى الْعَايَةِ الْفُصْوَى يورد [ثورى] مَنَاهِلِ عَاقِبَتِهَا  
النَّدْمُ وَ تُدْفِكُمْ مَا فَعَلْتُمْ بِالْأُمَمِ الْحَالِيَةِ وَ الْقُرُونِ الْمَاضِيَةِ مِنْ تَغْيِيرِ الْحَالَاتِ وَ تَكُونُ الْمَثَلَاتِ.

O you people! If you were to prefer the world over the Hereafter, you will be quick in answering it to a lowly purpose, and a mount of your hopes to the maximum purpose coming to the places, its end-result is the regret, and you will taste what was done with the past communities, and the past generation, from changes of the situations and the examples will be made (once again)".<sup>206</sup>

138- وَ قَالَ ع الصَّلَاةُ فُرْبَانٌ كُلِّ تَقِيٍّ وَ الْحُجُّ جِهَادُ كُلِّ ضَعِيفٍ وَ لِكُلِّ شَيْءٍ زَكَاةٌ وَ زَكَاةُ الْبَدَنِ الصِّيَامُ وَ أَفْضَلُ عَمَلِ الْمَرْءِ أَنْتَظَرُهُ فَرَجَ اللَّهِ وَ الدَّاعِي  
بِلَا عَمَلٍ كَالرَّامِي بِلَا وَ تَرٍ وَ مَنْ أَيْقَنَ بِالْخَلْفِ جَادَ بِالْعَطِيَّةِ

And he<sup>asws</sup> said: 'The Salat is an offering of every pious one, and the Hajj is Jihad of every weak one, and for all things there is Zakat, and Zakat of the body is the fasting, and the best deed of the person is awaiting the relief of Allah<sup>azwj</sup> (Al-Qaim<sup>ajfj</sup>); and the caller to a deed is like the archer without a bowstring; and the one certain with the replacement will be generous with the giving.

اسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ وَ حَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ مَا عَالَ امْرُؤٌ اقْتَصَدَ وَ التَّقْدِيرُ نِصْفُ الْعَيْشِ وَ التَّوَدُّدُ نِصْفُ الْعَمَلِ وَ الْهَمُّ نِصْفُ الْهَرَمِ وَ قَلَّةُ الْعِيَالِ أَحَدُ  
الْيَسَارِينِ

Cause the sustenance to descend with (giving) the charity, and fortify your wealth with (paying) the Zakat; he will not be a destitute one who is moderate (economical); and the evaluating (determining) is half the good life, and the cordiality is half the intellect, and the worries are half the old age, and lack of dependants is one of the eases.

وَ مَنْ حَزَنَ وَالِدَيْهِ عَقَبَهُمَا وَ مَنْ ضَرَبَ يَدَيْهِ عَلَى فِجْدِهِ عِنْدَ الْمُصِيبَةِ حَبِطَ أُجْرُهُ وَ الصَّبِيغَةُ لَا تَكُونُ صَبِيغَةً إِلَّا عِنْدَ ذِي حَسَبٍ أَوْ دِينٍ

And the one who grieves his parents is punished for it; and one who strikes his hand upon his thing during the difficulty his Recompense will be nullified; and the good dealing cannot be a good dealing except in the presence of one with pedigree or religion.

وَ اللَّهُ يُنْزِلُ الرِّزْقَ عَلَى قَدَرِ الْمُصِيبَةِ فَمَنْ قَدَّرَ رِزْقَهُ اللَّهُ وَ مَنْ بَدَّرَ حَرَمَهُ اللَّهُ وَ الْأَمَانَةُ بَجْرِ الرِّزْقِ وَ الْحَيَاةُ بَجْرِ الْفَقْرِ وَ لَوْ أَرَادَ اللَّهُ بِالتَّعْلَةِ صَلَاحاً مَا أَنْبَتَ  
لَهَا جَنَاحاً.

And Allah<sup>azwj</sup> Sends down the sustenance in accordance to the difficulties, so the one who is moderate, Allah<sup>azwj</sup> Graces him, and the one who is extravagant Allah<sup>azwj</sup> Deprives him; and the trustworthiness attracts the sustenance, and betrayal attracts the poverty; and if Allah<sup>azwj</sup> had Wanted correctness for an ant, a wing would not grow for it".<sup>207</sup> (Recording error)

<sup>206</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 137

<sup>207</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 138

139- وَقَالَ ع مَتَاعُ الدُّنْيَا خُطَامٌ وَ تَرَاثُهَا كُتَابٌ بُلْغَتْهَا أَفْضَلُ مِنْ أَتْرَحَمَا وَ فُلَعَتْهَا أَرْكَؤُ مِنْ طُمَأْنِينَتِهَا حُكْمٌ بِالْفَاقَةِ عَلَى مُكْثَرِهَا وَ أُعِينَ بِالرَّاحَةِ مَنْ رَغِبَ عَنْهَا

And he<sup>-asws</sup> said: 'Chattels of the world is rubble, and its inheritance is mud, its sufficient is better than preferring it, and its departure is more trustworthy than its reassurances. It judges with the destitution upon the one who wants a lot, and is supportive with the comfort for the one turning away from it.

مَنْ رَاقَهُ رُوَاؤُهَا أَعْقَبَتْ نَاطِرِيهِ كَمَهَا وَ مَنْ اسْتَشَعَرَ شَعْفَهَا مَلَأَتْ قَلْبَهُ أَشْجَانًا هَلَنْ رَفِضٌ عَلَى سُؤْدَاءِ قَلْبِهِ كَرَقِيصِ الرُّبْدَةِ عَلَى أَعْرَاضِ الْمَدْرَجَةِ هَمٌّ يَحْزُنُهُ وَ هَمٌّ يَشْعَلُهُ

And who is fascinated by its scenery, consequences of its beholder is blindness; and one feels (wants) it's pearls, it will fill his heart with grief. For these, there is a dance upon melancholy of his heart like dancing of the foam upon wide road. Worries grieve him and worries preoccupy him.

كَذَلِكَ حَتَّى يُؤْخَذَ بِكَظْمِهِ وَ يُقَطَّعَ أَهْرَاهُ وَ يَلْقَى هَامًا لِلْفَضَاءِ طَرِيحًا هَيِّنًا عَلَى اللَّهِ مَدَاهُ وَ عَلَى الْأَبْرَارِ مَلْفَاهُ وَ إِنَّمَا يَنْظُرُ الْمُؤْمِنُ إِلَى الدُّنْيَا بِعَيْنِ الْإِعْتِبَارِ وَ يَقْتَاتُ مِنْهَا بِبَطْنِ الْإِضْطِرَارِ وَ يَسْمَعُ فِيهَا بِأُذُنِ النَّفْتِ.

He is like that until he is seized by his throat and his aorta is cut off, and he is cast as a corpse for the Decree, dropped (in his grave), it being easy upon Allah<sup>-azwj</sup> to Extend it, and to the righteous is his meeting, and rather the Momin looks at the world with an eye of taking a lesson, and is hateful from it with hidden restlessness, and he listens in it with the repulsive ears".<sup>208</sup>

140- وَقَالَ ع تَعَلَّمُوا الْحِلْمَ فَإِنَّ الْحِلْمَ خَلِيلُ الْمُؤْمِنِ وَ وَزِيرُهُ وَ الْعِلْمُ دَلِيلُهُ وَ الرَّفْقُ أَحْوَهُ وَ الْعَمَلُ رَفِيقُهُ وَ الصَّبْرُ أَمِيرُ جُنُودِهِ.

And he<sup>-asws</sup> said: 'Learn the leniency, for the leniency is a friend of the Momin and his minister, and the knowledge is his pointer, and the kindness is his brother, and the intellect is his friend, and the patience is a commander of his armies".<sup>209</sup>

141- وَقَالَ ع لِرَجُلٍ تَجَاوَزَ الْحَدَّ فِي التَّمَشُّفِ يَا هَذَا مَا سَمِعْتَ قَوْلَ اللَّهِ- وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ فَوَ اللَّهُ لَا يُبَدِّلُكَ نَعَمَ اللَّهُ بِالْفِعَالِ أَحَبُّ إِلَيْهِ مِنْ ابْتِدَائِهَا بِالْمَقَالِ.

And he<sup>-asws</sup> said to a man when he had exceeded the limit regarding the filthy clothes: 'O you! Have you not heard the Words of Allah<sup>-azwj</sup>: **'And as for the Favour of your Lord, so do announce (it) [93:11]?** By Allah<sup>-azwj</sup>! Your utilising the bounties of Allah<sup>-azwj</sup> with the actions is more Beloved to Him<sup>-azwj</sup> than your utilising them with the words".<sup>210</sup>

142- وَقَالَ لِإِنِّيهِ الْحَسَنَ ع أُوصِيكَ بِتَقْوَى اللَّهِ وَ إِقَامِ الصَّلَاةِ لَوَقْتِهَا وَ إِتْيَاءِ الرَّكَاةِ عِنْدَ مَحَلِّهَا

<sup>208</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 139

<sup>209</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 140

<sup>210</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 141



And he<sup>-asws</sup> said to his<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup>: ‘I<sup>-asws</sup> advise you<sup>-asws</sup> with fearing Allah<sup>-azwj</sup> and establish the Salat at its timings, and pay the Zakat when it is due.

وَأُوصِيكَ بِمَعْرِفَةِ الدُّنْبِ وَكُظْمِ العَيْظِ وَصِلَةِ الرَّحِمِ وَالحِلْمِ عِنْدَ الجَاهِلِ وَالتَّقْفُهِ فِي الدِّينِ وَالتَّثَبُّتِ فِي الأَمْرِ وَالتَّعَهُدِ لِلْقُرْآنِ وَحُسْنِ الجِوَارِ وَالأَمْرِ بِالمَعْرُوفِ وَالنَّهْيِ عَنِ المُنْكَرِ وَاجْتِنَابِ الفَوَاحِشِ كُلِّهَا فِي كُلِّ مَا عَصَى اللهُ فِيهِ.

And I<sup>-asws</sup> advise you<sup>-asws</sup> with forgiving the offence, and swallow the anger, and connecting the kinship, and the forbearance with the ignorant one, and the pondering in the religion, and the affirmation in the matter, and commitment to the Quran, and goodly neighbourliness, and the instructing with the acts of kindness, and the forbidding from the evil, and shunning the immoralities, all of them in all what Allah<sup>-azwj</sup> would be disobeyed in”.<sup>211</sup>

143- وَ قَالَ ع قِوَامِ الدُّنْيَا بِأَرْبَعَةٍ بِعَالِمٍ مُسْتَعْمِلٍ لِعِلْمِهِ وَ بَعِيٍّ بِأَذْلِ لِمَعْرُوفِهِ وَ بِجَاهِلٍ لَا يَتَكَبَّرُ أَنْ يَتَعَلَّمَ وَ بِفَقِيرٍ لَا يَبِيعُ آخِرَتَهُ بِدُنْيَا غَيْرِهِ وَ إِذَا عَطَلُ العَالِمُ عِلْمَهُ وَ أَمْسَكَ الغِنَى مَعْرُوفَهُ وَ تَكَبَّرَ الجَاهِلُ أَنْ يَتَعَلَّمَ وَ بَاعَ الفَقِيرُ آخِرَتَهُ بِدُنْيَا غَيْرِهِ فَعَلَيْهِمُ الثُّبُورُ.

And he<sup>-asws</sup> said: ‘Pillars of the world are four – with knowledgeable utilised for its knowledge, and with a rich one spending for its acts of kindness, and with an ignorant one not being too arrogant from learning, and with a poor one not selling his Hereafter for world of others; and when the scholar suspends his knowledge, and the rich one withholds his acts of kindness, and the ignorant one is too arrogant to learn, and the poor one sells his Hereafter for world of others, so upon them is the ruination’”.<sup>212</sup>

144- وَ قَالَ ع مَنِ اسْتَطَاعَ أَنْ يَمْتَنِعَ نَفْسَهُ مِنْ أَرْبَعَةِ أَشْيَاءَ فَهُوَ خَلِيقٌ بِأَنْ لَا يَنْزَلَ بِهِ مَكْرُوهٌ أَبَدًا

And he<sup>-asws</sup> said: ‘One who is capable of preventing himself from four things so he is worthy that no abhorrence befalls with him, ever’.

قِيلَ وَ مَا هُنَّ يَا أَمِيرَ الْمُؤْمِنِينَ

It was said, ‘And what are these, O Amir Al Momineen<sup>-asws</sup>?’

قَالَ العَجَلَةُ وَ اللِّجَاجَةُ وَ العُجْبُ وَ التَّوَانِي.

He<sup>-asws</sup> said: ‘The hastiness, and the vainness, and the self-fascination, and the timidity’”.<sup>213</sup>

145- وَ قَالَ ع اَعْلَمُوا عِبَادَ اللهِ أَنَّ التَّقْوَى حِصْنٌ حَصِينٌ وَ الفُجُورُ حِصْنٌ ذَلِيلٌ لَا يَمْتَنِعُ أَهْلُهُ وَ لَا يُجْرُ مَنْ لَجَأَ إِلَيْهِ

And he<sup>-asws</sup> said: ‘Know, servants of Allah<sup>-azwj</sup>! The piety is a fortified fortress, while the immorality is a disgraceful fortress, neither defending its people nor sheltering one who shelters to it.

<sup>211</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 a H 142

<sup>212</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 a H 143

<sup>213</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 a H 144

أَلَا وَبِالتَّقْوَى تُقَطَّعُ حُمَةُ الْخَطَايَا وَبِالصَّبْرِ عَلَى طَاعَةِ اللَّهِ يُنَالُ ثَوَابُ اللَّهِ وَبِالْيَقِينِ تُدْرِكُ الْغَايَةُ الْفُضْوَى

Indeed, and with the piety cuts the poison of sins, and with the patience upon obedience of Allah<sup>-azwj</sup> Rewards of Allah<sup>-azwj</sup> are attained, and by the conviction the ultimate goal is realised.

عِبَادَ اللَّهِ إِنَّ اللَّهَ لَمْ يَخْضَرْ عَلَى أَوْلِيَائِهِ مَا فِيهِ نَجَاتُهُمْ إِذْ دَهَمَ عَلَيْهِمْ وَ لَمْ يَقْبِضْهُمْ مِنْ رَحْمَتِهِ لِعِصْيَانِهِمْ إِلَّا إِنْ تَابُوا إِلَيْهِ.

Servants of Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> does not Prevent from His<sup>-azwj</sup> friends what would have their salvation in it when He<sup>-azwj</sup> Points them upon it, and does not Despair them from His<sup>-azwj</sup> Mercy due to their having disobeyed Him<sup>-azwj</sup>, if they repent to Him<sup>-azwj</sup>".<sup>214</sup>

146- وَقَالَ: الصَّمْتُ حُكْمٌ وَ السُّكُوتُ سَلَامَةٌ وَ الْكَيْفَمَانُ طَرْفٌ مِنَ السَّعَادَةِ.

And he<sup>-asws</sup> said: 'The silence is a judgment, and keeping quiet is safety, and the concealment is part of happiness'.<sup>215</sup>

147- وَقَالَ ع تَدِلُّ الْأُمُورَ لِلْمَقْدُورِ حَتَّى تَصِيرَ الْأَفْعُ فِي التَّدْبِيرِ.

And he<sup>-asws</sup> said: 'Exert the affairs for the Pre-determined, until the affliction takes place in the management'.<sup>216</sup>

148- وَقَالَ ع لَا يَكْمُ مَرْؤَةُ الرَّجُلِ حَتَّى يَتَّقَهُ فِي دِينِهِ وَ يَتَّقِيَهُ فِي مَعِيشَتِهِ وَ يَصْبِرَ عَلَى النَّائِبَةِ إِذَا نَزَلَتْ بِهِ وَ يَسْتَعْدِبَ مَرَارَةَ إِخْوَانِهِ.

And he<sup>-asws</sup> said: 'The personality of the man is not complete until he ponders in his religion, and is moderate in his lifestyle, and is patient upon the disaster when it befalls with him, and he softens the bitterness of his brethren'.<sup>217</sup>

149- وَ سُئِلَ ع مَا الْمَرْوَةُ

And he<sup>-asws</sup> was asked, 'What is the manliness (personality)?'

فَقَالَ- لَا تَفْعَلْ شَيْئاً فِي السِّرِّ تَسْتَحْيِي مِنْهُ فِي الْعَلَانِيَةِ.

He<sup>-asws</sup> said: 'Do not do anything in the secret you will be embarrassed from it in the open'.<sup>218</sup>

150- وَقَالَ ع الاسْتِعْفَاؤُ مَعَ الْإِصْرَارِ دُنُوبٌ مُجَدَّدَةٌ.

And he<sup>-asws</sup> said: 'Seeking the Forgiveness (of Allah<sup>-azwj</sup>) with the persistence in sins (is like renewal of (sins))'.<sup>219</sup>

<sup>214</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 145

<sup>215</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 146

<sup>216</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 147

<sup>217</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 148

<sup>218</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 149

<sup>219</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 150

151- وَقَالَ ع سَكُنُوا فِي أَنْفُسِكُمْ مَعْرِفَةَ مَا تَعْبُدُونَ حَتَّى يَنْفَعَكُمْ مَا تُحَرِّكُونَ مِنَ الْجَوَارِحِ بِعِبَادَةِ مَنْ تَعْرِفُونَ.

And he<sup>-asws</sup> said: 'Settle within yourselves recognition of what you are worshipping until whatever limbs you are moving benefits you with worshipping the One<sup>-azwj</sup> you are knowing'.<sup>220</sup>

152- وَقَالَ ع الْمُسْتَأْكِلُ بِدِينِهِ حِظُّهُ مِنْ دِينِهِ مَا يَأْكُلُهُ.

And he<sup>-asws</sup> said: 'The ones eating (earning) with his religion, his share from his religion is what he is eating (earning)'.<sup>221</sup>

153- وَقَالَ ع الْإِيمَانُ قَوْلٌ مَقْبُولٌ وَ عَمَلٌ مَعْمُولٌ وَ عِرْفَانٌ بِالْمَعْمُولِ.

And he<sup>-asws</sup> said: 'The Eman is word Accepted, and work done, and gnosis (recognition) with the intellect'.<sup>222</sup>

154- وَقَالَ ع الْإِيمَانُ عَلَى أَرْبَعَةِ أَرْكَانٍ التَّوَكُّلُ عَلَى اللَّهِ وَ التَّقْوِيَةُ إِلَى اللَّهِ وَ التَّسْلِيمُ لِأَمْرِ اللَّهِ وَ الرِّضَى بِقَضَاءِ اللَّهِ وَ أَرْكَانُ الْكُفْرِ أَرْبَعَةٌ الرَّغْبَةُ وَ الرَّهْبَةُ وَ الْعَضْبُ وَ الشَّهْوَةُ.

And he<sup>-asws</sup> said: 'The Eman is based upon four pillars – the reliance upon Allah<sup>-azwj</sup>, and the delegating to Allah<sup>-azwj</sup>, and the submission to the Command of Allah<sup>-azwj</sup>, and the satisfaction with Decree of Allah<sup>-azwj</sup>, while the pillars of Kufr are four – the desire, and the fear, and the anger, and the lustful desires'.<sup>223</sup>

155- وَقَالَ ع مَنْ زَهَدَ فِي الدُّنْيَا وَ لَمْ يَجْرَعْ مِنْ دُلْهَا وَ لَمْ يُتَافَسِنْ فِي عَزِّهَا هَدَاهُ اللَّهُ بِعَيْرِ هِدَايَةِ مَنْ مَخْلُوقٍ وَ عَلَّمَهُ بِعَيْرِ تَعْلِيمٍ وَ أَثَبَّتَ الْحِكْمَةَ فِي صَدْرِهِ وَ أَجْرَاهَا عَلَى لِسَانِهِ.

And he<sup>-asws</sup> said: 'One who is ascetic in the world and does not panic from its humiliation, and does not compete regarding its honours, Allah<sup>-azwj</sup> will Guide him with other than the guidance from the Created beings, and Teach him with another education, and Affirm the wisdom in his chest, and Flow it upon his tongue'.<sup>224</sup>

156- وَقَالَ ع إِنَّ لِلَّهِ عِبَادًا عَامِلُوهُ بِخَالِصٍ مِنْ سِرِّهِ فَشَكَرَ لَهُمْ بِخَالِصٍ مِنْ شُكْرِهِ فَأُولَئِكَ تَمُرُّ صُحُفُهُمْ يَوْمَ الْقِيَامَةِ فُرْنًا فَإِذَا وَقَفُوا بَيْنَ يَدَيْهِ مَلَأَهَا لَهُمْ مِنْ سِرِّ مَا أَسْرَوْا إِلَيْهِ.

And he<sup>-asws</sup> said: 'For Allah<sup>-azwj</sup> there are servant who are working with sincerity of His<sup>-azwj</sup> secret, so He<sup>-azwj</sup> Thanks them with His<sup>-azwj</sup> Sincere Appreciation. They will pass by their books (registers of deeds) being free (vacant). When they pause in front of Him<sup>-azwj</sup>, He<sup>-azwj</sup> will Fill these for them from the Secrets of what they had been secretive to Him<sup>-azwj</sup>'.<sup>225</sup>

<sup>220</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 151

<sup>221</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 152

<sup>222</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 153

<sup>223</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 154

<sup>224</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 155

<sup>225</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 a H 156

157- **وَقَالَ ع** دَلَّلُوا أَخْلَاقَكُمْ بِالْمَحَاسِنِ وَ قَوِّدُوهَا إِلَى الْمَكَارِمِ وَ عَوِّدُوا أَنْفُسَكُمْ الْحِلْمَ وَ اصْبِرُوا عَلَى الْإِثَارِ عَلَى أَنْفُسِكُمْ فِيمَا تُحْمَدُونَ عَنْهُ وَ لَا تُدَافُوا النَّاسَ وَزناً يوزن وَ عَظِّمُوا أَقْدَارَكُمْ بِالْتَّعَافُلِ عَنِ الدَّنِيِّ مِنَ الْأُمُورِ

And he<sup>-asws</sup> said: ‘Soften your manners with the virtues and lead these to the honour, and familiarise yourselves with the forbearance, and be patient upon preferring upon yourselves regarding what you are being praised about, and do not reckon the people, weight by weight (don’t retaliate for every little thing), and magnify your abilities by being heedless from the lowly matters.

وَأَمْسِكُوا رَمَقَ الضَّعِيفِ بِجَاهِكُمْ وَ بِالْمَعُونَةِ لَهُ إِنْ عَجَزْتُمْ عَمَّا رَجَاهُ عِنْدَكُمْ وَ لَا تَكُونُوا بَحَائِنَ عَمَّا غَابَ عَنْكُمْ فَيَكْثُرَ عَائِبُكُمْ وَ تَحْفَظُوا مِنَ الْكُذِبِ فَإِنَّهُ مِنْ أَدْنَى الْأَخْلَاقِ قَدراً وَ هُوَ نَوْعٌ مِنَ الْفُحْشِ وَ ضَرْبٌ مِنَ الدَّنَاءَةِ وَ تَكْرُمُوا بِالْتَّعَامِي عَنِ الْإِسْتِغْصَاءِ وَ رُويَ بِالْتَّعَامِسِ مِنَ الْإِسْتِغْصَاءِ.

And hold the life of the weak with your nobilities (influence) and with the assistance to him, if you are unable from what he is hoping for with you, and do not be inquiring about what is hidden from you, for your faults will increase; and protect yourselves from the lie for it is from the least worth of manners, and it is a type of the immoralities, and a type of lowliness; and be honourable with turning a blind eye from the investigating’ – and it is reported: ‘Be being oblivious to the investigating’.<sup>226</sup>

158- **وَقَالَ ع** كَفَى بِالْأَجْلِ جِزْراً إِنَّهُ لَيْسَ أَحَدٌ مِنَ النَّاسِ إِلَّا وَ مَعَهُ حَفْظَةٌ مِنَ اللَّهِ يَحْفَظُونَهُ أَنْ لَا يَتَرَدَّى فِي بئرٍ وَ لَا يَقَعُ عَلَيْهِ حَائِطٌ وَ لَا يُصِيبُهُ سَبْعٌ فَإِذَا جَاءَ أَجَلُهُ خَلَّوْا بَيْنَهُ وَ بَيْنَ أَجَلِهِ.

And he<sup>-asws</sup> said: ‘Suffice with the death as a protector. There isn’t anyone from the people except and with him there are protectors from Allah<sup>-azwj</sup> protecting him that he should neither slip into a well, nor a wall falling upon him, nor being devoured by a wild animal; When his death comes, they vacate between him and his death’.<sup>227</sup>

أقول وجدت في مناقب ابن الجوزي فصلا في كلام أمير المؤمنين ع فأحببت إيراده قال قال أبو نعيم في الحلية.

*I (Majlisi) am saying, ‘I found in (the book) ‘Manaqib’ of Ibn Al-Jowzy, detail in the speech of Amir Al-Momineen<sup>-asws</sup>, so I loved to refer it. He said, ‘Abu Nueym said in (the book) ‘Al Hilya’:*

1- حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عَقْبَرٍ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ حَدَّثَنَا حَلْفٌ بْنُ تَمِيمٍ حَدَّثَنَا عُمَرُ بْنُ الرَّحَالِ عَنِ الْعَلَاءِ بْنِ الْمُسَيْبِ عَنْ عَبْدِ خَيْرٍ قَالَ: قَالَ لِي أَمِيرُ الْمُؤْمِنِينَ ع لَيْسَ الْخَيْرُ أَنْ يَكْثُرَ مَالُكَ وَ وُلْدُكَ وَ لَكِنَّ الْخَيْرَ أَنْ يَكْثُرَ عِلْمُكَ وَ يَعْظُمَ جَلْمُكَ وَ أَنْ تُبَاهِيَ النَّاسَ بِعِبَادَةِ رَبِّكَ

It is narrated to us by Umar Bin Muhammad, ‘It is narrated to us by Al Husayn Bin Muhammad Bin Ufeyr, ‘It is narrated to us by Al Hassan Bin Ali, ‘It is narrated to us by Khalaf Bin Tameem, ‘It is narrated to us by Umar Bin Al Rihaal, from Al Ala’a Bin Al Musayyib, from Abdul Khayr who said,

<sup>226</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 a H 157

<sup>227</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 a H 158

'Amir Al-Momineen<sup>-asws</sup> said to me: 'The good isn't that your wealth and your children are a lot, but the good is that your knowledge is a lot and your forbearance is mighty, and obscure (from) the people worship of your Lord<sup>-azwj</sup>.

فَإِنْ أَحْسَنْتَ حَمِدْتَ اللَّهَ وَ إِنْ أَسَأْتَ اسْتَعْفَرْتَ اللَّهَ وَ لَا خَيْرَ فِي الدُّنْيَا إِلَّا لِأَحَدٍ رَجُلَيْنِ رَجُلٍ أَذْنَبَ ذَنْبًا فَهُوَ يَتَذَكَّرُ ذَلِكَ بِتَوْبَةٍ أَوْ رَجُلٍ يُسَارِعُ فِي  
الْخَيْرَاتِ وَ لَا يَقِلُّ عَمَلًا فِي تَقْوَى وَ كَيْفَ يَقِلُّ مَا يُتَّقَلُ.

If you were to do a good deed, praise Allah<sup>-azwj</sup>, and if you were to do an evil deed, seek Forgiveness of Allah<sup>-azwj</sup>; and there is no good in the world except for one of two people – a man committing a sin, so he deletes that with repentance, or a man who is quick in the good deed; and do not deem a deed to be little (when) in piety, and how can it be little what is Accepted?"<sup>228</sup>

2- وَ قَالَ أَبُو نُعَيْمٍ حَدَّثَنَا أَبِي حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ الْحَسَنِ قَالَ كَتَبَ إِلَيَّ أَحْمَدُ بْنُ إِبْرَاهِيمَ بْنِ هِشَامِ الدِّمَشْقِيِّ حَدَّثَنَا أَبُو صَفْوَانَ الْقَاسِمِيُّ بْنُ بَرِيدِ  
بْنِ عَوَانَةَ عَنْ ابْنِ حَرْثٍ عَنْ ابْنِ عَجَلَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: سَمِعَ أَمِيرَ الْمُؤْمِنِينَ ع جَنَازَةً فَلَمَّا وُضِعَتْ فِي لِحْدِهَا عَجَّ أَهْلُهَا  
وَ بَكَوْا

Abu Nueym said, 'It is narrated to us by my father, 'It is narrated to us by Ibrahim Bin Muhammad Bin Al Hassan who said, 'Ahmad Bin Ibrahim Bin Hashim Al Dimashqy wrote to me, 'It is narrated to us by Abu Safwan Al Qasim Bin Yazeed Bin Awanah, from Ibn Hars, from Ibn Ijlam,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> escorted a funeral. When he was placed in his grave his people clamoured and cried.

فَقَالَ مَا تَبْكُونَ أَمَا وَاللَّهِ لَوْ عَابَتُوا مَا عَابَيْنَا مَيِّتُهُمْ لَأَذْهَلَهُمْ ذَلِكَ عَنِ الْبُكَاءِ عَلَيْهِ أَمَا وَاللَّهِ إِنْ لَهُ إِلَيْهِمْ لَعُودَةٌ ثُمَّ عُودَةٌ حَتَّى لَا يَبْقَى مِنْهُمْ أَحَدًا

He<sup>-asws</sup> said: 'What are you crying for? By Allah<sup>-azwj</sup>! If they were to witness what their deceased is witnessing, that would astonish them from the crying upon him. But, by Allah<sup>-azwj</sup>! There is a recurrence to them, then a recurrence, until there does not remain anyone of them'.

ثُمَّ قَامَ فِيهِمْ فَقَالَ أَوْصِيكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ الَّذِي ضَرَبَ لَكُمْ الْأَمْثَالَ وَ وَقَّتْ لَكُمْ الْأَجَالَ وَ جَعَلَ لَكُمْ أَسْمَاعًا تَعْبِي مَا عَنَّاها وَ أَبْصَارًا لِيَتَجَلَّوْا عَنْ  
غَشَاها وَ أَفْئِدَةً تَفْهَمُ مَا دَهَاها فِي تَرْكِيْبِ صُوْرِها وَ مَا أَعْمَرَهَا

Then he<sup>-asws</sup> stood among them. He<sup>-asws</sup> said: 'Servants of Allah<sup>-azwj</sup>! I<sup>-asws</sup> advise you all with fearing Allah<sup>-azwj</sup> Who has Struck the examples for you, and Timed the life-spans for you, and Made ears for you to retain what is Meant, and eyes to polish away its coverings, and a heart to understand what He<sup>-azwj</sup> has Spread in Installing its images, and what their lifespans are.

فَإِنَّ اللَّهَ لَمْ يَخْلُقْكُمْ عَبَثًا وَ لَمْ يَضْرِبْ عَنْكُمْ الذِّكْرَ صَفْحًا بَلْ أَكْرَمَكُمْ بِالْتَعْمِ السَّوَابِغِ وَ أَرْفَدَكُمْ بِأَوْفَرِ الرِّوَابِغِ وَ أَحَاطَ بِكُمْ الْإِحْصَاءَ وَ أَرْضَدَ لَكُمْ الْجَزَاءَ فِي  
السَّرَّاءِ وَ الضَّرَّاءِ

Surely, Allah-<sup>azwj</sup> has not Created you all in vain, and did not Take the Zikr away from you altogether, but He-<sup>azwj</sup> Honoured you with the abundant Blessings, and supplied you with plentiful resources, and Surrounded you with the counting, and Allocated the Recompense for you during the good and the bad times.

فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَ جِدُوا فِي الطَّلَبِ وَ بَادِرُوا بِالْعَمَلِ قَبْلَ مُقْطَعِ النَّهْمَاتِ وَ هَازِمِ اللَّذَاتِ وَ مُفْرَقِ الْجَمَاعَاتِ فَإِنَّ الدُّنْيَا لَا يَدُومُ نَعِيمُهَا وَ لَا تَدُومُ فِجَائِعُهَا غُرُورٌ خَائِلٌ وَ شَيْخٌ فَائِلٌ وَ سِنَادٌ مَائِلٌ وَ نَعِيمٌ زَائِلٌ وَ حَيْدٌ عَاطِلٌ

Therefore, fear Allah-<sup>azwj</sup>, servants of Allah-<sup>azwj</sup>, and be serious in the seeking, and rush with the good deeds before the desires are terminated, and the pleasures are killed off, and the congregation is separated, for the world is such, neither are its bounties constant, nor is there safety from its starvation. (It is) a deceptive obstacle, and a weak scenery, and an inclining support, and a declining bounty, and a suspended good.

فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ بِالْعَبْرِ وَ اعْتَبِرُوا بِالْآيَاتِ وَ الْأَنْتَرِ وَ اذْجِرُوا بِالنُّذُرِ وَ انْتَفِعُوا بِالْمَوَاعِظِ فَكَأَنَّ قَدْ عَلِمْتُمْ مَخَالِبَ الْمَنِيَّةِ وَ أَخَاطَتْ بِكُمْ الْبَلِيَّةُ وَ ضَمَّتْكُمْ بَيْتَ التُّرَابِ وَ دَهَنَتْكُمْ مُقْطَعَاتِ الْأُمُورِ بِنَفْحَةِ الصُّورِ وَ بَعَثَتِ الْقُبُورِ وَ سَبَّأَتِ الْمَحْشَرَ وَ مَوْفَى الْحِسَابِ فِي الْمُنْشَرِ وَ بَرَزَ الْخَلَائِقُ خُفَاءً عُرَاءً-

Servants of Allah-<sup>azwj</sup>! Take preaching with the lessons, and take lessons with the Verses (of the Quran) and the Ahadeeth, and be restrained by the warning, and benefit with the preaching. It is as if are hooked by the claws of death, and the calamities have surrounded you, and the house of soil has contained you, and the alarming affairs are overcoming you with the blowing of the Trumpet, and the graves are cleft asunder, and the ushering of the Plains of Resurrection, and pausing for the Reckoning in the publicity, and the creatures are coming out bare-footed, uncovered.

وَ جَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَ شَهِيدٌ وَ نُوقِشَ النَّاسُ عَلَى الْقَلِيلِ وَ الْكَثِيرِ وَ الْقَتِيلِ وَ النَّقِيرِ وَ أَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَ وُضِعَ الْكِتَابُ وَ جِيءَ بِالنَّبِيِّينَ وَ الشُّهَدَاءِ وَ قُضِيَ بَيْنَهُمْ بِالْحَقِّ وَ هُمْ لَا يُظْلَمُونَ

**And every soul will come, with it would be an usher and a witness [50:21], and the people will be argued with upon the little and the more, and the date stone and the lining upon it, And the earth will shine with the Noor (Light) of its Lord, and the Book would be placed, and they would come with the Prophets and the witnesses, and it would be Judged between them with the Truth, and they would not be wronged [39:69].**

فَارْتَجَّتْ لِذَلِكَ الْيَوْمِ الْبِلَادُ وَ حَشَعَتِ الْعِبَادُ وَ نَادَى الْمُنَادُ مِنْ مَكَانٍ قَرِيبٍ وَ حُشِرَتِ الْوُحُوشُ وَ رُوجِبَتِ النَّفُوسُ مَكَانَ مَوَاطِنِ الْحُشْرِ وَ بَدَتِ الْأَسْرَارُ وَ هَلَكَتِ الْأَسْرَارُ وَ اِرْتَجَّتِ الْأَفْئِدَةُ

The cities will be restless that day and the servants will be humbled, and a caller will call out from a nearby place, and the beasts will be Resurrected, and the souls will be paired in a place of the crowd, and the secrets will be revealed, and the evil ones will be destroyed, and the hearts will palpitate.

فَنَزَلَتْ بِأَهْلِ النَّارِ مِنَ اللَّهِ سَطْوَةٌ مُجِيحَةٌ وَ عَفْوَةٌ مُبِيحَةٌ وَ بُرِزَتِ الْمُجْحِمُ لَهَا كَلْبٌ وَ لَجَبٌ وَ قَصِيفٌ رَعْدٍ وَ تَعَبُطٌ وَ وَعِيدٌ فَذُ تَأَجَّجَ حَجِيمُهَا وَ عَلَا حَجِيمُهَا

So there shall descend with the people of Fire, a destructive power, and severe Punishment, and the **And the Blazing Fire will emerge [26:91]**. For it there is severity, and clamour, and loud thunder, and fury, and threat, and noisy flames, and melting would be its boiling water.

فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ تَقِيَّةً مِّنْ كَنَعٍ فَخَنَعَ وَ جَلٍّ وَ رَحَلٍ وَ حُدَيْرٍ فَأَبْصَرَ وَ اِزْدَجَرَ فَأَخْتَتَّ طَلَباً وَ نَجَا هَرَباً وَ قَدَّمَ لِلْمَعَادِ وَ اسْتَظْهَرَ مِنَ الزَّادِ وَ كَفَى بِاللَّهِ مُتَّقِماً وَ بِالْكِتَابِ حَصِيماً وَ حَجِيحاً وَ بِالْحِنَّةِ ثَوَاباً وَ نَعِيماً وَ بِالنَّارِ وَبَالاً وَ عِقَاباً وَ اسْتَغْفِرُ اللَّهُ لِي وَ لَكُمْ-.

Therefore, fear Allah<sup>-azwj</sup>, servants of Allah<sup>-azwj</sup>, fear of the one who is a coward so he is humble, and he goes out and is cautious, so he sees and is rebuked, so he increases the seeking, and he is rescued fleeing, and sends ahead for the Hereafter, and is supported from the provision, and he suffices with Allah<sup>-azwj</sup> as Avenger, and with the Book as a contender and an argument, and with the Paradise as Reward and bounties, and with the Fire as scourge and Punishment, and I<sup>-asws</sup> seek Forgiveness for me<sup>-asws</sup> and for you all".<sup>229</sup>

قُلْتُ قَدْ رَفَعْتَ إِلَيْنَا أَلْفَاظاً مِنْ هَذَا الْكِتَابِ يَشْتَمِلُ عَلَى فَضْلِ الْخُطَابِ حَدَفْنَا إِسْنَادَهَا طَلَباً لِإِلَّاخِيصَارٍ وَ خَوْفاً لِإِلَّاكْتِنَارٍ.

**Note:** I (Sibt Al Jowzy) say, 'Wordings have been raised to us from this book inclusive upon detailed addressed. We have deleted its chains seeking the brevity and fearing it being too much'.

3- قَوْلُهُ ع الدُّنْيَا دَارٌ مَمَرٌ وَ الْآخِرَةُ دَارٌ مَقَرٌّ فَحُدُوا مِنْ مَمَرِكُمْ لِمَقَرِّكُمْ وَ لَا تَهْتِكُوا أَسْرَارَكُمْ عِنْدَ مَنْ يَعْلَمُ أَسْرَارَكُمْ وَ أَخْرِجُوا مِنَ الدُّنْيَا قُلُوبَكُمْ قَبْلَ أَنْ تَخْرُجَ مِنْهَا أَبْدَانُكُمْ

His<sup>-asws</sup> words: 'The world is a house of passing by, while the Hereafter is a house of settlement, so take from your passing by for your settlement, and do not tear your veils in the presence of one who knows your secrets, and take your hearts out from the world before your bodies are taken out from it.

فَعِيهَا الْخَيْرُ وَ لَعِيهَا خُلُقُكُمْ إِنَّ الْجِنَاةَ إِذَا حُمِلَتْ قَالَ النَّاسُ مَاذَا تَرَكَ وَ قَالَتِ الْمَلَائِكَةُ مَاذَا قَدَّمَ فَقَدِمُوا بَعْضاً يَكُنْ لَكُمْ وَ لَا تُؤَخِّرُوا كَمَلًا يَكُنْ عَلَيْكُمْ.

In it you are being Tested, and you have been Created for other than it. When the coffin is carried, the people say, 'What has he left behind?', and the Angels say, 'What has he sent ahead?' Therefore, send ahead part for it to be for you, and do not be delaying all, it would be against you".<sup>230</sup>

4- وَ قَالَ ع إِذَا رَأَيْتُمُ اللَّهَ تَتَابَعِ نِعْمَهُ عَلَيْكُمْ وَ أَنْتُمْ تَعْصُونَهُ فَاحْذَرُوهُ.

And he<sup>-asws</sup> said: 'When you see Allah<sup>-azwj</sup> Sending consecutive bounties upon you and you are disobeying Him<sup>-azwj</sup>, then be careful".<sup>231</sup>

<sup>229</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 2

<sup>230</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 3

<sup>231</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 4

5- وَقَالَ ع مِنْ كَفَّارَةِ الدُّنُوبِ الْعِظَامِ إِغَاثَةُ الْمَلْهُوفِ وَ التَّنْفُّسُ عَنِ الْمَكْرُوبِ.

And he<sup>-asws</sup> said: ‘Among the atonement for grave sins is relief for the distressed, and relieving from the worried one’.<sup>232</sup>

6- وَقَالَ ع إِذَا كُنْتَ فِي إِدْبَارِ وَ الْمَوْتِ فِي إِقْبَالٍ فَمَا أَسْرَعَ الْمُلْتَقَى.

And he<sup>-asws</sup> said: ‘When you were to be in turning your back (delaying in doing good) while the death was in its coming forward, so how quick would be the meeting’.<sup>233</sup>

7- وَقَالَ ع مَنْ أَطَالَ الْأَمَلَ أَسَاءَ الْعَمَلِ وَ سَيِّئَةٌ تَسْوُؤُكَ خَيْرٌ مِنْ حَسَنَةٍ تَسْرُكُ.

And he<sup>-asws</sup> said: ‘One prolonging the hopes will worsen the deeds, and an evil deed which saddens you is better than a good deed which cheers you’.<sup>234</sup>

8- وَقَالَ ع الدَّهْرُ يُخْلِقُ الْأَبْدَانَ وَ يُجَدِّدُ الْأَمَالَ وَ يُقْرِبُ الْمَيِّتَةَ وَ يُبَاعِدُ الْأُمَيَّةَ مَنْ ظَفَرَ بِهِ تَعَبٌ وَ مَنْ فَاتَهُ نَصَبٌ.

And he<sup>-asws</sup> said: ‘The times wear out the bodies and renews the hopes and draws the death nearer, and distances the wishes. One succeeding with it is fatigued, and one who loses it, toils’.<sup>235</sup>

9- وَقَالَ ع عَجِبْتُ لِمَنْ يَنْقُطُ وَ مَعَهُ الْإِسْتِعْفَاؤُ.

And he<sup>-asws</sup> said: ‘I<sup>-asws</sup> am surprised at the one despairing and with him is (opportunity of) seeking the Forgiveness’.<sup>236</sup>

10- وَقَالَ ع لَكَانَ فِي الْأَرْضِ أَمَانَانِ فُرِغَ أَحَدُهُمَا وَ هُوَ رَسُولُ اللَّهِ ص فَتَمَسَّكُوا بِالْآخِرِ وَ هُوَ الْإِسْتِعْفَاؤُ قَالَ تَعَالَى وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ الْآيَةَ.

And he<sup>-asws</sup> said: ‘There used to be two safeties in the earth. One of these was raised, and he<sup>-saww</sup> is Rasool-Allah<sup>-saww</sup>. Therefore, hold on to the other, and it is seeking the Forgiveness. Allah<sup>-azwj</sup> the Exalted Says: **And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking Forgiveness [8:33]**’.<sup>237</sup>

11- وَقَالَ ع مَنْ أَصْلَحَ مَا بَيْنَهُ وَ بَيْنَ اللَّهِ أَصْلَحَ اللَّهُ مَا بَيْنَهُ وَ بَيْنَ النَّاسِ وَ مَنْ عَمِلَ لِآخِرَتِهِ كَفَاهُ اللَّهُ أَمْرَ دُنْيَاهُ وَ مَنْ كَانَ لَهُ فِي نَفْسِهِ وَاعِظٌ كَانَ عَلَيْهِ مِنَ اللَّهِ حَافِظٌ.

And he<sup>-asws</sup> said: ‘One who corrects what is between him and Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> Correct what is between him and the people; and the one who works for his Hereafter, Allah<sup>-azwj</sup> will Suffice

<sup>232</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 5

<sup>233</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 6

<sup>234</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 7

<sup>235</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 8

<sup>236</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 9

<sup>237</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 10



him for matters of his world; and one who were to have preaching for him within himself, would have a Protector of Allah<sup>-azwj</sup> upon him”.<sup>238</sup>

12- **وَ قَالَ ع كَمْ مِنْ مُسْتَدْرَجٍ بِالْإِحْسَانِ إِلَيْهِ وَ مَعْرُورٍ بِالسُّرْرِ عَلَيْهِ وَ مَفْتُونٍ بِحُسْنِ الْقَوْلِ فِيهِ وَ شَتَّانَ بَيْنَ عَمَلَيْنِ عَمِلَ تَذَهَبَ لَدُّهُ وَ يَبْقَى تَبَعُهُ وَ عَمِلَ تَذَهَبَ مَثُونُهُ وَ تَبْقَى أَجْرُهُ.**

And he<sup>-asws</sup> said: ‘How many have been gradually enticed with the favours to him, and deceived by the veiling upon him, and fascinated with the good words regarding him; and there is a variance between two deeds – a deed its pleasure goes away and its fatigue remains, and a deed its provision is gone but its Reward remains’.<sup>239</sup>

13- **وَ قَالَ ع اسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ فَمَنْ أَتَقَنَّ بِالْحَلْفِ جَادَ بِالْعَطَاءِ.**

And he<sup>-asws</sup> said: ‘Cause the sustenance to come down by (giving) the charity. The one who is certain of the replacement will be generous with the giving’.<sup>240</sup>

14- **وَ قَالَ ع مَنْ أُعْطِيَ أَرْبَعاً لَمْ يُحْرَمْ أَرْبَعاً مَنْ أُعْطِيَ الدُّعَاءَ لَمْ يُحْرَمِ الإِجَابَةَ وَ مَنْ أُعْطِيَ التَّوْبَةَ لَمْ يُحْرَمِ القُبُولَ وَ مَنْ أُعْطِيَ الإِسْتِغْفَارَ لَمْ يُحْرَمِ المَغْفِرَةَ وَ مَنْ أُعْطِيَ الشُّكْرَ لَمْ يُحْرَمِ الزِّيَادَةَ**

And he<sup>-asws</sup> said: ‘One who gives four will not be deprived of four – one who gives the supplication will not be deprived the Answer; and one who gives the repentance will not be deprived the Acceptance; and one who gives seeking of the Forgiveness will not be deprived the Forgiveness, and one who gives the thanks will not be deprived the increase’.

وَ قَالَ مُصَدِّقٌ ذَلِكَ فِي كِتَابِ اللَّهِ قَالَ اللَّهُ تَعَالَى فِي الدُّعَاءِ ادْعُونِي أَسْتَجِبْ لَكُمْ وَ قَالَ فِي التَّوْبَةِ- إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ الآية وَ قَالَ فِي الإِسْتِغْفَارِ- وَ مَنْ يَعْمَلْ سُوءاً أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ الآية وَ قَالَ فِي الشُّكْرِ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ.

And he<sup>-asws</sup> said: ‘The verification of that is in the Book of Allah<sup>-azwj</sup>. Allah<sup>-azwj</sup> the Exalted Said regarding the supplication: **Supplicate to Me, I will Answer you [40:60]**; and Said regarding the repentance: **But rather, the repenting to Allah is only for those who do the evil (deed) out of ignorance, [4:17]** – the Verse, and Said regarding seeking the Forgiveness: **And the one who does evil or is unjust to himself, then he seeks Forgiveness of Allah, [4:110]** – the Verse, and Said regarding the thanking: **If you are grateful, I would Increase it for you [14:7]**’.<sup>241</sup>

15- **وَ قَالَ ع الإِسْتِغْفَارُ دَرَجَةُ العَلِيِّينَ وَ هُوَ اسْمٌ وَقَعَ عَلَى سِتَّةِ مَعَانٍ أَوْلَاهَا النَّدَمُ عَلَى الفِعْلِ وَ الثَّانِي العَزْمُ عَلَى التَّوْبَةِ وَ أَنْ لَا يَعُودَ وَ الثَّلَاثُ تَأْدِيبُهُ الحُفُوقِ لِيَلْقَى اللَّهَ تَعَالَى وَ لَيْسَ عَلَيْهِ تَبِعَةٌ**

And he<sup>-asws</sup> said: ‘Seeking the Forgiveness (Al-Istighfar) is a level of Al-Illiyeen, and it is a name falling upon six meaning. Its first is his regretting upon the deed; and the second is his

<sup>238</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 11

<sup>239</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 12

<sup>240</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 13

<sup>241</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 14

determination upon the leaving (it) and not to repeat; and the third is his fulfilling the rights in order to meet Allah<sup>-azwj</sup> the Exalted and there isn't any responsibility (grievance) upon him.

وَالرَّابِعُ أَنْ يَغْمِدَ إِلَى كُلِّ فَرِيضَةٍ فَيُؤَدِّيَ حَقَّهَا وَ الْحَامِسُ أَنْ يُذِيبَ اللَّحْمَ الَّذِي نَبَتَ مِنْهُ [مِنْ] السُّخْتِ بِالْمُتَمَوِّمِ وَ الْأَخْرَانِ حَتَّى يَكْتَسِبَ لَحْمًا آخَرَ مِنَ الْحَلَالِ وَ السَّادِسُ أَنْ يُذِيقَ جِسْمَهُ أَلْمَ الطَّاعَةِ كَمَا أَذَاقَهُ لَذَّةَ الْمُعْصِيَةِ.

And the fourth is his deliberating to every Obligation, so he fulfils its right; and the fifth is his melting the flesh which has been built from his ill-gotten gains with the worrying and the grieving until he attains other flesh from the Permissible (earnings); and the sixth is his making his body taste the pain of the obedience just as he had made it taste the pleasure of the disobedience".<sup>242</sup>

16- وَ قَالَ صَلَّوْاُتِ اللّٰهُ عَلَيْهِ لَا تُكُنْ مِمَّنْ يُرِيدُ الْآخِرَةَ بِعَمَلِ الدُّنْيَا أَوْ يَغْيِرُ عَمَلٍ وَ يُؤَخِّرُ التَّوْبَةَ بِطُولِ الْأَمَلِ يَقُولُ فِي الدُّنْيَا قَوْلَ الرَّاهِدِينَ وَ يَعْمَلُ فِيهَا عَمَلَ الرَّاهِبِينَ إِنْ أُعْطِيَ مِنْهَا لَمْ يَشْبَعْ وَ إِنْ مَلَكَ الْكَثِيرَ لَمْ يَفْنَعْ

And he<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: 'Do not be from the ones intending the Hereafter with work of the world, or without any work, and he delays the repentance by prolonging the hopes. He says in the world the word of the ascetics and he works in what the desiring ones (of the world) work. If he is given something from it he is not satiated, and if he owns a lot he is not contented.

يَأْمُرُ بِالْمَعْرُوفِ وَ لَا يَأْتُمِرُ وَ يَنْهَى وَ لَا يَنْتَهِي بِحُبِّ الصَّالِحِينَ وَ لَا يَعْمَلُ بِعَمَلِهِمْ وَ يُبْغِضُ الْعَاصِينَ وَ هُوَ أَحَدُهُمْ يَكْرَهُ الْمَوْتَ لِكَثْرَةِ ذُنُوبِهِ وَ يُقِيمُ عَلَى مَا يَكْرَهُ اللّٰهُ مِنْهُ

He instructs with the acts of kindness and he neither takes such instructions, nor is forbidden, nor desists. He loves the righteous ones but does not work with their works, and he hates the disobedient ones while he is one of them. He dislikes the death due to the large number of his sins, but he stays upon what Allah<sup>-azwj</sup> Dislikes from him.

تُحِبُّهُ نَفْسُهُ إِذَا عُوِيَ وَ يَفْتِنُ إِذَا ابْتُلِيَ إِنْ أَصَابَهُ بَلَاءٌ دَعَا مُضْطَرًّا وَ إِنْ نَالَهُ رَحَاءٌ أَعْرَضَ مُعْتَرًّا تَغْلِبُهُ نَفْسُهُ عَلَى مَا يَظُنُّ وَ لَا يَغْلِبُهَا عَلَى مَا يَسْتَيْقِنُ

His own self fascinates him when he is healthy, and he despairs when he is afflicted. If a calamity afflicts him, he supplicates desperately, and if he attains prosperity, he turns away deceived. His self overcome him upon what he thinks and he does not overcome it upon what he is convinced of.

إِنْ اسْتَعَى بَطَرَ وَ إِنْ افْتَقَرَ قَنَطَ يُقَدِّمُ الْمُعْصِيَةَ وَ يُسَوِّفُ التَّوْبَةَ بِصِفِّ الْعِبَرِ وَ لَا يَعْتَبِرُ وَ يُبَالِغُ فِي الْمَوْعِظَةِ وَ لَا يَتَّعِظُ فَهُوَ مِنَ الْقَوْلِ مُكْثِرٌ وَ مِنَ الْعَمَلِ مُفْلٍ

If he is enriched, he disregards, and if he is impoverished, he despairs. He sends ahead the acts of disobedience and delays the repentance. He describes the taking of lessons (to others) and he does not take a lesson, and he is extensive in the preaching and he does not take preaching. Thus, he is abundant from the words and little from the deeds.

<sup>242</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 15

يُنَاقِشُ فِيمَا يَفْتَىٰ وَ يُسَامِعُ فِيمَا يَنْقَىٰ يَرَى الْمَغْنَمَ مَغْرَمًا وَ الْمَغْرَمَ مَغْنَمًا يَحْتَشَى الْمَوْتَ وَ لَا يُبَادِرُ الْفَوْتَ يَسْتَنْعِظُ مِنْ مَعَاصِي غَيْرِهِ مَا يَسْتَقِلُّهُ مِنْ مَعَاصِي نَفْسِهِ وَ يَسْتَكْبِرُ مِنْ طَاعَتِهِ مَا يَحْتَقِرُهُ مِنْ طَاعَةِ غَيْرِهِ فَهُوَ عَلَى النَّاسِ طَاعِنٌ وَ لِنَفْسِهِ مُدَاهِنٌ

He argues regarding what is perishable, and forgive regarding what is to remain. He sees the gain as a liability, and the liability as gain. He fears the death and he does not hasten to what is lost. He magnifies the acts of disobedience of others what he deems as little from his own acts of disobedience, and he deems a lot from his acts of obedience and belittles from the acts of obedience of others. Thus, he is a slanderer upon the people, a flatterer to himself.

اللَّعْوُ مَعَ الْأَعْيَاءِ أَحَبُّ إِلَيْهِ مِنَ الذِّكْرِ مَعَ الْفُقَرَاءِ يُزِيدُ غَيْرَهُ وَ يُعْوِي نَفْسَهُ- أَ تَأْمُرُونَ النَّاسَ بِالْبِرِّ وَ تَنْسَوْنَ أَنْفُسَكُمْ وَ أَنْتُمْ تَتْلُونَ الْكِتَابَ أَ فَلَا تَعْقِلُونَ.

The vanity with the rich is more beloved to him than the Zikr with the poor. He guides other and deviates his own self. **You are instructing the people with the righteousness and are forgetting yourselves and you are reciting the Book. Are you not using your intellects?** [2:44]<sup>243</sup>

17- وَ قَالَ ع مَنْ أَصْبَحَ عَلَى الدُّنْيَا حَزِينًا أَصْبَحَ لِقِصَاةِ اللَّهِ سَاحِطًا وَ مَنْ أَصْبَحَ يَشْكُو مُصِيبَةً نَزَلَتْ بِهِ إِلَى مَخْلُوقٍ مِثْلَهُ فَإِنَّمَا يَشْكُو رَبَّهُ

And he<sup>-asws</sup> said: ‘One who becomes grieving upon the world has become dissatisfied with the Decree of Allah<sup>-azwj</sup>, and the one who becomes complaining of a difficulty having befallen with him to a created being like him, so rather he is complaining of his Lord<sup>-azwj</sup>.

وَ مَنْ أَتَى غَنِيًّا يَتَوَاضَعُ لَهُ لِأَجْلِ دُنْيَاهُ ذَهَبَ ثُلُثَا دِينِهِ

And one who goes to a rich one humbling to him for the reason of his world, two-thirds of his religion is gone’.

قَالُوا وَ مَعْنَى هَذَا أَنَّ الْمَرْءَ إِنْسَانٌ بِجَسَدِهِ وَ قَلْبِهِ وَ لِسَانِهِ وَ التَّوَاضَعُ يَحْتَاجُ فِيهِ إِلَى اسْتِعْمَالِ الْجَسَدِ وَ اللَّسَانِ فَإِنْ أَضَافَ إِلَى ذَلِكَ الْقَلْبَ ذَهَبَ جَمِيعُ دِينِهِ.

They said, ‘And the meaning of this is that the person is a human being with his body and his heart and his tongue, and the humbling is needy to utilisation of the body, and the tongue during it. If he were to add the heart to that, entirety of his religion is gone’<sup>244</sup>.

18- وَ قَالَ ع إِنَّ قَوْمًا عَبَدُوا اللَّهَ رَغْبَةً فَبَلَكَ عِبَادَةُ التُّجَّارِ وَ إِنَّ قَوْمًا عَبَدُوا اللَّهَ رَهْبَةً فَبَلَكَ عِبَادَةُ الْعَبِيدِ وَ إِنَّ قَوْمًا عَبَدُوهُ شُكْرًا فَبَلَكَ عِبَادَةُ الْأَحْرَارِ.

And he<sup>-asws</sup> said: ‘A group worships Allah<sup>-azwj</sup> in desire (of Rewards), so that is worship of the traders, and a group worships Allah<sup>-azwj</sup> in fear (of Punishment), so that is worship of the slaves, and a group worships Him<sup>-azwj</sup> in appreciation, so that is worship of the free people’<sup>245</sup>.

19- وَ قَالَ ع أَحَدَرُوا نِقَارَ الْبَيْعِ فَمَا كَلُّ شَارِدٍ بِمَرْدُودٍ.

<sup>243</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 16

<sup>244</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 17

<sup>245</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 18

And he<sup>-asws</sup> said: 'Be cautious of the bounties fleeing away (declining), for not every straying ones returns'.<sup>246</sup>

20- وَقَالَ عَ أَفْضَلُ الْأَعْمَالِ مَا أُكْرِهْتُ عَلَيْهِ نَفْسِكَ.

And he<sup>-asws</sup> said: 'The best of deeds is what you force yourself upon it'.<sup>247</sup>

21- وَقَالَ عَ لَوْ لَمْ يَتَوَاعَدِ اللَّهُ عِبَادَهُ عَلَى مَعْصِيَتِهِ لَكَانَ الْوَاجِبُ إِلَّا يُعْصَى شُكْرًا لِنِعْمِهِ وَ مِنْ هَاهُنَا أَخَذَ الْقَائِلُ

And he<sup>-asws</sup> said: 'If Allah<sup>-azwj</sup> had not Threatened His<sup>-azwj</sup> servant upon disobeying Him<sup>-azwj</sup>, it would have been Obligatory that He<sup>-azwj</sup> not be disobeyed, as a thanks for His<sup>-azwj</sup> bounties'.

وَقِيلَ إِنَّهَا لِأَمِيرِ الْمُؤْمِنِينَ ع-

وَجَاحِةُ النَّارِ لَمْ تُضْرَمْ-  
حَيَاءُ الْعِبَادِ مِنَ الْمُنْعَمِ

هَبِ الْبُعْثَ لَمْ تَأْتِنَا رُسُلُهُ-  
أَلَيْسَ مِنَ الْوَاجِبِ الْمُسْتَحَقِّ-

And from over here the speaker has taken, and it is said it (couplet) is for Amir Al-Momineen<sup>-asws</sup>: 'Assume the Resurrection, its messenger did not come to us, and the Fire is frozen, not having been ignited, isn't it from the obligatory, the deserving, the embarrassment of the servant from the (thanking for) the bounties'.<sup>248</sup>

22- وَقَالَ عَ مَا أَكْثَرَ الْعِزَّ وَ مَا أَقَلَّ الْمُعْتَبِرِينَ.

And he<sup>-asws</sup> (Amir Al-Momineen<sup>-asws</sup>) said: 'How abundant are the lessons (to be taken) and how few are the lesson-takers'.<sup>249</sup>

23- وَقَالَ عَ أَقَلُّ مَا يَلْزُمُكَ لِلَّهِ تَعَالَى إِلَّا تَسْتَعِينُوا بِنِعْمِهِ عَلَى مَعَاصِيهِ.

And he<sup>-asws</sup> said: 'The least of what Necessitates for Allah<sup>-azwj</sup> the Exalted is that you should not assist each other upon disobeying Him<sup>-azwj</sup>'.<sup>250</sup>

24- وَقَالَ عَ الْمُدَّةُ وَ إِن طَالَتْ قَصِيرَةٌ وَ الْمَاضِي لِلْمَقِيمِ عِبْرَةٌ وَ الْمَيْتُ لِلْحَيِّ عِظَةٌ وَ لَيْسَ الْأَمْسَ [لِلْأَمْسِ] عَوْدَةٌ وَ لَا أَنْتَ مِنْ عَدِ عَلَى تَقَةٍ وَ كَلٌّ لِكُلِّ مَفَارِقٍ وَ بِهِ لَاحِقٌ فَاسْتَعِدُّوا لِيَوْمٍ لَا يَنْفَعُ فِيهِ مَالٌ وَ لَا بَنُونَ- إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

And he<sup>-asws</sup> said: 'The period (of life), and even if it was prolonged, is short; and the past is a lesson for the stayer; and the dead is a preaching for the living; and the yesterday isn't to return nor is the coming of tomorrow to be trusted, and each is a separation for each and will

<sup>246</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 19

<sup>247</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 20

<sup>248</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 21

<sup>249</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 22

<sup>250</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 23

be joining with it. Therefore, prepare for a Day, neither wealth nor sons will benefit during it, except the one comes to Allah<sup>-azwj</sup> with a sound heart.

وَاصْبِرُوا عَلَىٰ عَمَلِكُمْ لَا غِنَىٰ لَكُمْ عَنْ تَوَابِهِ وَارْجِعُوا عَنْ عَمَلِكُمْ لَا صَبْرَ لَكُمْ عَلَىٰ عِقَابِهِ فَإِنَّ الصَّبْرَ عَلَىٰ الطَّاعَةِ أَهْوَنُ مِنَ الصَّبْرِ عَلَىٰ الْعَذَابِ

And be patient upon a deed there is no needlessness for you of its Rewards, and return (retract) from a deed there is no patience for you upon its Punishment, for the patient upon the obedience is easier than the patience upon the Punishment.

وَإِنَّمَا أَنْتُمْ نَفْسٌ مَعْدُودٌ وَ أَمَلٌ مَمْدُودٌ وَ أَجَلٌ مَحْدُودٌ وَ لَا بُدَّ لِلْأَجَلِ أَنْ يَنْتَهِيَ وَ لِلنَّفْسِ أَنْ يُحْصَىٰ وَ لِلْعَمَلِ أَنْ يُطْوَىٰ- وَ إِنَّ عَلَيْكُمْ لِحَافِظِينَ كِرَامًا كَاتِبِينَ- يَعْلَمُونَ مَا تَفْعَلُونَ.

And rather you are of numbered breaths, and extended hopes, and limited term, and there is not escape for the term to be ending, and for the breaths to be counted, and for the hopes to be folded, **And surely upon you are keepers [82:10] Two honourable recorders [82:11] They know what you are doing [82:12]**.<sup>251</sup>

25- وَ قَالَ ع اتَّقُوا مَعَاصِيَ اللَّهِ فِي الْخَلَوَاتِ فَإِنَّ الشَّاهِدَ هُوَ الْحَاكِمُ.

And he<sup>-asws</sup> said: 'Fear the disobedience of Allah<sup>-azwj</sup> in the solitude for the Witness, He<sup>-azwj</sup> is the Judge'.<sup>252</sup>

26- وَ قَالَ ع كَمْ مِنْ مُؤْمِلٍ مَا لَا يَبْلُغُهُ وَ بَانٍ مَا لَا يَسْكُنُهُ مِمَّا سَوَفَ يَبْرُكُهُ وَ لَعْلَهُ مِنْ بَاطِلٍ جَمَعَهُ أَصَابَهُ حَرَامًا وَ اخْتَمَلَ مِنْهُ آثَامًا وَ رُبَّمَا اسْتَقْبَلَ الْإِنْسَانَ يَوْمًا وَ لَمْ يَسْتَدْبِرْهُ وَ رُبَّ مَغْبُوطٍ فِي أَوَّلِ يَوْمِهِ قَامَتْ بِوَأَكْبِهِ فِي آخِرِهِ

And he<sup>-asws</sup> said: 'How much he hopes for what cannot be reached, and builds what he cannot dwell in, from what he will soon be leaving it, and perhaps he had amassed it from falsehood, attain the Prohibited and bearing sins from it; and sometimes the human being faces a day and does not see its turning around, and sometimes he is joyful in the beginning of his day and his mourners stand at the end of it'.

وَ مِنْ هَاهُنَا أَخَذَ الْقَائِلُ-

يَا زَاقِدَ اللَّيْلِ مَسْرُورًا بِأَوَّلِهِ-	إِنَّ الْحَوَادِثَ قَدْ يُطْرَقُنَّ أَسْحَارًا-
أَفْقَى الثُّرُوبِ الَّتِي كَانَتْ مُسَلِّطَةً-	مِنَ الْحَوَادِثِ إِقْبَالًا وَ إِذْبَارًا-
يَا مَنْ يُكَابِدُ دُنْيَا لَا بَقَاءَ لَهَا-	يُجْسِي وَ يُصْبِحُ تَحْتَ الْأَرْضِ سَيَّارًا-
كَمْ قَدْ أَبَادَتْ صُرُوفُ الدَّهْرِ مِنْ مَلِكٍ-	قَدْ كَانَ فِي الْأَرْضِ نَفَاعًا وَ ضَرَارًا.

And from over here the speak has taken (a poem), 'O sleeper happily sleeping at night at the beginning of it! The events can knock on your door at pre-dawn. Generations have been annihilated which were hit from the events coming and going. O one who suffers for a world having not remaining for it, coming to an evening and morning beneath the ground as a

<sup>251</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 24

<sup>252</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 25

*traveller! How much have the strikes of the times annihilated from your wealth, having been in the earth as benefits and harms”.*<sup>253</sup>

27- *وَ قَالَ ع الرُّهْدُ كُلُّهُ فِي كَلِمَتَيْنِ مِنَ الْقُرْآنِ قَالَ اللَّهُ تَعَالَى لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ فَمَنْ لَمْ يَأْسَ عَلَى الْمَاضِي وَ لَمْ يَفْرَحْ بِالْآتِي فَهُوَ الرَّاهِدُ.*

And he<sup>-asws</sup> said: *الرُّهْدُ* the ascetism, all of it is in two phrases from the Quran Allah<sup>-azwj</sup> the Exalted Said: ***So that you may not despair over what has escaped you, nor be happy with what has been Given to you, [57:23].*** One who does not despair upon the past and does not rejoice with what comes, so he is an ascetic”.<sup>254</sup>

28- *وَ قَالَ ع أَفْضَلُ الرُّهْدِ إِخْفَاؤُهُ.*

And he<sup>-asws</sup> said: ‘The most superior ascetism is hiding it’.<sup>255</sup>

29- *وَ قَالَ ع أَخَذُوا [فَاخَذُوا] مِنَ اللَّهِ مَا حَذَّرَكُمْ مِنْ نَفْسِهِ وَ احْتَمَوْهُ حَشِيئَةً يَظْهَرُ أَثَرُهَا عَلَيْكُمْ وَ اعْمَلُوا بِغَيْرِ رِيَاءٍ وَ لَا سُمْعَةٍ فَإِنَّ مَنْ عَمِلَ لِغَيْرِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى مَنْ عَمِلَ لَهُ.*

And he<sup>-asws</sup> said: ‘Be cautious from Allah<sup>-azwj</sup> what He<sup>-azwj</sup> has Cautioned you from Himself<sup>-azwj</sup>, and fear with a fearfulness its impacts would appear upon you, and work without showing off nor for reputation, for the one who works for other than Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> will Allocate him to the one he had worked for’.<sup>256</sup>

30- *وَ قَالَ ع يُوشِكُ أَنْ يُفَقِدَ النَّاسُ ثَلَاثًا دِرْهَمًا حَلَالًا وَ لِسَانًا صَادِقًا وَ أَحَا يُسْتَرَاخَ إِلَيْهِ.*

And he<sup>-asws</sup> said: ‘The people are about to lose three – a Permissible Dirham, and a truthful tongue, and a brother he can be comforted to’.<sup>257</sup>

31- *وَ قَالَ ع اسْتَعِدُّوا لِلْمَوْتِ فَقَدْ أَظْلَكُكُمْ عَمَامُهُ وَ كُونُوا قَوْمًا صِيحُ بِهِمْ فَاثْتَبَهُوا وَ انْتَهَوْا فَمَا بَيْنَكُمْ وَ بَيْنَ الْجَنَّةِ وَ النَّارِ سِوَى الْمَوْتِ*

And he<sup>-asws</sup> said: ‘Prepare for the death, for its cloud is shading you, and be people (departure) has been shouted at them, so they pay attention and desist. There is nothing between you and the Paradise and the Fire apart from the death.

*وَ إِنَّ غَايَةَ تَنْفُصِهَا اللَّحْظَةُ- وَ تَهْدِمُهَا السَّاعَةُ جَدِيدَةٌ بِقِصْرِ الْمُدَّةِ وَ إِنَّ غَايَةَ يَحْدُوهُ الْجَدِيدَانِ الْحَرِيَّ بِسُرْعَةِ الْأُوتَةِ*

And the term (of life), the moment reduces it, and the time demolishes it for it is worthy of short duration, and the absentee (death) is being ushered by the two renewables (night and day) for the quick return.

<sup>253</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 26

<sup>254</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 27

<sup>255</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 28

<sup>256</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 29

<sup>257</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 30

فَرِحِمَ اللهُ عَبْدًا سَمِعَ حِكْمَةً فَوَعَى وَ دُعِيَ إِلَى خُلَاصِ نَفْسِهِ فَدَنَا وَ اسْتَقَامَ عَلَى الطَّرِيقَةِ فَتَجَا وَ أَحَبَّ رَبَّهُ وَ خَافَ ذَنْبَهُ وَ قَدَّمَ صَالِحًا وَ عَمِلَ خَالِصًا وَ اُكْتَسَبَ مَذْخُورًا وَ اجْتَنَّبَ مَخْذُورًا وَ رَمَى غَرَضًا وَ أَحْرَزَ عَوْضًا وَ كَابَدَ هَوَاهُ وَ كَدَّبَ مُنَاهُ وَ جَعَلَ الصَّبْرَ مَطِيَّةً نَجَاتِهِ وَ التَّقْوَى عُدَّةً عِنْدَ وَفَاتِهِ

May Allah<sup>-azwj</sup> have Mercy on a servant who hears wisdom, so he retains, and is called to save his soul so he goes near, and he stays upon the path so he attains salvation, and he loves his Lord and fears his sin, and sends ahead righteous deeds and works sincerely, and earns a treasure hoard, and shuns the hazards, and aims for the purpose, and protects compensation, and suffers his personal desires, and belies his wishes, and makes the patience a ride to his salvation, and the piety a weapon at his death.

رَكِبَ الطَّرِيقَ الْعَزَاءَ وَ لَزِمَ الْمَحَجَّةَ الْبَيْضَاءَ وَ اغْتَمَمَ الْمَهْلَ وَ تَادَرَ الْأَجَلَ وَ تَزَوَّدَ مِنَ الْعَمَلِ.

He rides the honourable road and sticks to the bright manifesto, and he gains the opportunity, and rushes to the death, and provides from the deeds".<sup>258</sup>

32- وَ قَالَ ع فِي صِفَةِ الدُّنْيَا دَارٌ أَوْلَاهَا عَنَاءٌ وَ آخِرُهَا فَنَاءٌ وَ حَلَالُهَا فِيهِ حِسَابٌ وَ حَرَامُهَا فِيهِ عِقَابٌ مَنِ اسْتَعْنَى فِيهَا فُتِنَ وَ مَنِ افْتَقَرَ فِيهَا حَزِنَ وَ مَنِ سَعَى إِلَيْهَا فَاتَتْهُ وَ مَنِ قَعَدَ عَنْهَا أَتَتْهُ وَ مَنِ أَبْصَرَ بِهَا بَصَرْتَهُ وَ مَنِ أَبْصَرَ إِلَيْهَا أَعْمَتَهُ.

And he<sup>-asws</sup> said in describing the world: 'A house, its beginning is fatigue and its end is annihilation, and in it's Permissible(s) there is Reckoning, and in it's Prohibitions there is Punishment. One who is enriched in it, is tempted, and one who is impoverished in it, grieves, and one who strives to it, loses it, and the one draws back from it, it comes to him, and one who is patience with it, is insightful with it, and one who looks at it, it blinds him".<sup>259</sup>

33- وَ قَالَ ع مَنْ لَمْ يُفْنِعْهُ الْيَسِيرُ لَمْ يَنْفَعْهُ الْكَثِيرُ.

And he<sup>-asws</sup> said: 'One whom the less does not make him contented, the lot will not benefit him".<sup>260</sup>

34- وَ قَالَ ع عَلَيْكَ بِمُدَارَاةِ النَّاسِ وَ إِكْرَامِ الْعُلَمَاءِ وَ الصَّفْحِ عَنْ زَلَاتِ الْإِخْوَانِ فَقَدْ آذَبَكَ سَيِّدُ الْأَوْلِيَيْنِ وَ الْآخِرِينَ يَقُولُهُ ص اغْفُ عَمَّنْ ظَلَمَكَ وَ صِلْ مَنْ قَطَعَكَ وَ أَعْطِ مَنْ حَرَمَكَ.

And he<sup>-asws</sup> said: 'Upon you is politeness with the people, and honouring the scholars, and forgive the slips of the brethren, for the chief of the former ones and the latter ones has educated you with his<sup>-saww</sup> words: 'Pardon the one who is unjust to you, and connect the one who cuts you off, and give the one who deprives you".<sup>261</sup>

35- وَ قَالَ ع وَ قَدْ مَرَّ عَلَى الْمُقَابِرِ قَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ أَنْتُمْ لَنَا سَلَفٌ وَ نَحْنُ لَكُمْ خَلْفٌ وَ إِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَاجِفُونَ

<sup>258</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 31

<sup>259</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 32

<sup>260</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 33

<sup>261</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 34

And he<sup>-asws</sup> said, and he<sup>-asws</sup> was passing by the graveyard. He<sup>-asws</sup> said: ‘The greetings be upon you all, O people of the graves! You are our ancestors and we are your successors, and if Allah<sup>-azwj</sup> so Desires, we shall be joining with you.

أَمَّا الْمَسَاكِينُ فَسُكِّنَتْ وَ أَمَّا الْأَزْوَاجُ فَتُكِيحَتْ وَ أَمَّا الْأَمْوَالُ فَفُصِّمَتْ هَذَا خَيْرٌ مَا عِنْدَنَا فَلَيْتَ شِعْرِي مَا خَيْرٌ مَا عِنْدَكُمْ

As for the (your) dwellings, they have been settled in, and as for the spouses, they have remarried, and as for the wealth, it has been distributed. This is the news what is with us. So, if only we knew what is the news which is with you’.

ثُمَّ قَالَ أَمَّا إِيَّاهُمْ إِنْ نَطَقُوا لَقَالُوا وَجَدْنَا التَّقْوَى خَيْرٌ زَادٍ.

Then he<sup>-asws</sup> said: ‘But if they were to speak, they would be saying, ‘We have found piety as being the best provision’’.<sup>262</sup>

36- وَ قَالَ كُمْيَلُ بْنُ زِيَادٍ سَمِعَ أَمِيرَ الْمُؤْمِنِينَ كَرَّمَ اللَّهُ وَجْهَهُ قَائِلًا يُنْشِدُ أَبْنَاتِ الْأَسْوَدِ بْنِ يَعْفُرٍ -

مَاذَا أُوتِئْتِ بَعْدَ آلِ مُحَرِّقٍ - تَرَكُوا مَنَازِلَهُمْ وَ بَعْدَ إِبَادٍ

And Kumeyl Bin Ziyad said, ‘Amir Al-Momineen<sup>-asws</sup>, may Allah<sup>-azwj</sup> Honour his<sup>-asws</sup> face, heard a speaker prosing couplets of Al-Aswad Bin Yafur, ‘What is that I can hope for after the family of Muharraq? They left behind their homes and afterwards, extinction’.

فَقَالَ هَلَّا قَرَأْتُمْ - كَمْ تَرَكُوا مِنْ جَنَابٍ وَ عُيُونِ الْآيَةِ.

He<sup>-asws</sup> said: ‘Have you not read the Verse: **How many of the gardens and fountains they left (behind), [44:25]**’’.<sup>263</sup>

37- وَ قَالَ ع الْعَجَبُ مِمَّنْ يَدْعُو وَ يَسْتَبْطِئُ الْإِجَابَةَ وَ قَدْ سَدَّ طَرِيقَهَا بِالْمَعَاصِي.

And he<sup>-asws</sup> said: ‘The surprise is from the one who is being called and he delays the response, and he has blocked its path with the (acts of) disobedience’’.<sup>264</sup>

38- وَ قَالَ ع فِي وَصْفِ التَّائِبِينَ عَرَسُوا أَشْجَارَ دُنُوبِهِمْ نُصَبَ عُيُونُهُمْ وَ فُلُوبُهُمْ وَ سَقَوْهَا بِمِيَاهِ النَّدَمِ فَأَثْمَرَتْ لَهُمُ السَّلَامَةُ وَ أَعْقَبَتْهُمْ الرِّضَا وَ الْكَرَامَةُ.

And he<sup>-asws</sup> said regarding the repentant ones: ‘They planted trees of their sins installing in their eyes and their hearts, and they watered it with the water of regret, so it bore fruit for the safety for them, and their end-result was the Satisfaction and the Honour’’.<sup>265</sup>

<sup>262</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 35

<sup>263</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 36

<sup>264</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 37

<sup>265</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 38



39- وَ قَالَ ع فِي صِفَةِ الْأَوْلِيَاءِ قَالَ أَبُو نُعَيْمٍ حَدَّثَنَا عَبْدُ اللَّهِ مُحَمَّدٌ حَدَّثَنَا أَبُو يَحْيَى الرَّازِيُّ حَدَّثَنَا هَنَادٌ عَنِ ابْنِ الْفُضَيْلِ عَنِ الْحَسَنِ الْبَصْرِيِّ قَالَ قَالَ  
 أَمِيرُ الْمُؤْمِنِينَ كَرَّمَ اللَّهُ وَجْهَهُ طُوبَى لِمَنْ عَرَفَ النَّاسَ وَ لَمْ يَعْرِفُهُ النَّاسُ أَوْلَيْكَ مَصَابِيحُ الْهُدَى بِهَمِّ يَكْشِفُ اللَّهُ عَنْ هَذِهِ الْأُمَّةِ كُلِّ فِتْنَةٍ مُظْلِمَةٍ أَوْلَيْكَ  
 سَيِّدِخْلَهُمْ اللَّهُ فِي رَحْمَةٍ مِنْهُ وَ فَضْلٍ لَيْسُوا بِالْمَدَائِيعِ الْبُدْرُ وَ لَا الْجَفَاءِ الْمُرَائِينَ الْمَدْيَاعِ الَّذِي لَا يَكْتُمُ السِّرَّ.

And he<sup>-asws</sup> said in describing friends. Abu Nueym said, 'It is narrated to us by Abdullah Muhammad, 'It is narrated to us by Abu Yahya Al Razy, 'It is narrated to us by Hannad, from Ibn Al Mufazzal, from Al Hassan Al Basry who said,

'Amir Al-Momineen<sup>-asws</sup>, may Allah<sup>-azwj</sup> Honour his<sup>-asws</sup> face, said: 'Beatitude is for one who recognises the people and the people do not recognise him. They are lamps of guidance. By them, Allah<sup>-azwj</sup> will Uncover from this community every dark Fitna. They, Allah<sup>-azwj</sup> will be Entering them in a Mercy from Him<sup>-azwj</sup> and Grace. Neither do they publicise the secrets nor are they show off hypocrites who do not conceal the secret"<sup>266</sup>

40- وَ قَالَ ابْنُ أَبِي الدُّنْيَا حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِيِّ أَخْبَرَنَا عَمْرُو بْنُ شَمْرٍ عَنِ السُّدِّيِّ عَنِ أَبِي أَرَاكَةَ قَالَ: صَلَّيْتُ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع صَلَاةَ الْفَجْرِ فَلَمَّا  
 سَلَّمَ انْقَلَبَ عَنْ يَمِينِهِ ثُمَّ مَكَثَ كَأَنَّ عَلَيْهِ كَابَةٌ حَتَّى إِذَا كَانَتِ الشَّمْسُ عَلَى حَائِطِ الْمَسْجِدِ قَبِدَ رُوحٍ أَوْ مُخَيَّنَ قَلْبَ يَدِهِ وَ قَالَ لَقَدْ رَأَيْتُ أَصْحَابَ مُحَمَّدٍ  
 ص فَمَا أَرَى الْيَوْمَ شَيْئاً يُشْبِهُهُمْ

And Ibn Abu Al Duniya said, 'It is narrated to us by Ali Bin Al Ja'dy, 'We are informed by Amro Bin Shimr, from Al Sady, from Abu Arakah who said,

'I prayed Salat with Amir Al-Momineen<sup>-asws</sup>, Salat Al-Fajr. When he<sup>-asws</sup> had greeted (completed), he<sup>-asws</sup> turned to his<sup>-asws</sup> right, then waited. It is as if there was gloom upon him until when the sun came to be upon a wall of the Masjid, measurement of a spear or two spears, he<sup>-asws</sup> turned his<sup>-asws</sup> hand and said: 'I<sup>-asws</sup> have seen companions of Muhammad<sup>-saww</sup>, but today I<sup>-asws</sup> cannot see anything (anyone) resembling them.

لَقَدْ كَانُوا يُصْبِحُونَ شُعْنًا غَيْرًا صُفْرًا بَيْنَ أَعْيُنِهِمْ أَمْثَالُ رِجْلِ كَبِ الْمَعْزَى قَدْ بَاتُوا لِلَّهِ سُجْدًا وَ قِيَامًا يَتْلُونَ كِتَابَ اللَّهِ يُرَاحُونَ بَيْنَ جِبَاهِهِمْ وَ أَقْدَامِهِمْ

They used to come to a morning unkempt, dusty, paleness between their eyes, similar to the knee of a goat. They had spent the night performing Sajdah(s) for Allah<sup>-azwj</sup> and standing reciting the Book of Allah<sup>-azwj</sup>, alternating between their foreheads (in Sajdah) and their feet (in Salat).

فَإِذَا أَصْبَحُوا فَذَكَرُوا اللَّهَ مَا دُوا كَمَا تَمِيدُ الشَّجَرُ فِي يَوْمِ رِيحٍ عَاصِفٍ وَ هَمَلَتْ عَيْوُهُمْ حَتَّى تَبَلَّ ثِيَابُهُمْ وَ اللَّهُ لَكَانَ الْقَوْمُ بَاتُوا غَافِلِينَ

When it was morning, they would do Zikr of Allah<sup>-azwj</sup>, they would shake just as the trees tend to shake in a day of stormy wind, and their eyes would fill up until it would wet their clothes. By Allah<sup>-azwj</sup>, the people are spending the night in heedlessness!'

ثُمَّ تَهَضَّ فَمَا رُئِيَ مُفْتَرًّا حَتَّى ضَرَبَهُ اللَّعِينُ ابْنُ مُلْحِمٍ.

Then he<sup>-asws</sup> got up and was not seen smiling until the Accursed Ibn Muljim<sup>-la</sup> struck him<sup>-asws</sup>.<sup>267</sup>

41- وَ رَوَى مُجَاهِدٌ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَوْمًا قَدْ وَصَفَ الْمُؤْمِنَ فَقَالَ حُزْنُهُ فِي قَلْبِهِ وَ بَشْرُهُ فِي وَجْهِهِ وَ أَوْسَعُ النَّاسِ صَدْرًا وَ أَرْفَعُهُمْ قَدْرًا يَكْرَهُ الرِّفْعَةَ وَ لَا يُحِبُّ السُّمْعَةَ طَوِيلًا عَمُّهُ بَعِيدٌ هُمُ كَثِيرٌ صَمْتُهُ مَشْغُولٌ بِمَا يَنْفَعُهُ صَبُورٌ شَكُورٌ قَلْبُهُ بِذِكْرِ اللَّهِ مَعْمُورٌ سَهْلُ الْحَلِيقَةِ لَيْسَ الْعَرِيكَةَ.

And it is reported by Mujahid, from Ibn Abbas who said,

‘Amir Al-Momineen<sup>-asws</sup> said one day and he<sup>-asws</sup> was describing the Momin. He<sup>-asws</sup> said: ‘His grief is in his heart, and his smile is in his face, and he is vastest of the people of chest (generous), and highest of them in worth. He dislikes the loftiness nor does he love the reputation. His grief is long, his worries are many, his silence is pre-occupied with what benefits him. He is patient, thankful. His heart is filled with Zikr of Allah<sup>-azwj</sup>, he is of easy-going character, soft spoken’.<sup>268</sup>

42- وَ فِي رِوَايَةٍ عَنِ أَبِي أَرَاكَةَ وَ عَنِ ابْنِ عَبَّاسٍ أَيْضًا قَالَا سَمِعْنَا أَمِيرَ الْمُؤْمِنِينَ كَرَّمَ اللَّهُ وَجْهَهُ يَقُولُ أَمَا بَعْدُ فَإِنَّ اللَّهَ سُبْحَانَهُ خَلَقَ الْخَلَائِقَ حِينَ خَلَقَهُمْ وَ هُوَ غَيِّيٌّ عَنْ طَاعَتِهِمْ وَ لَا يَنْصَرُّ بِمَعْصِيَتِهِمْ لِأَنَّهُ سُبْحَانَهُ لَا تَصُرُّهُ مَعْصِيَةٌ مِنْ عَصَاهُ وَ لَا يَنْفَعُهُ طَاعَةٌ مِنْ أَطَاعَةٍ

And in a report from Abu Arakah, and from Ibn Abbas as well, both said,

‘We heard Amir Al-Momineen<sup>-asws</sup>, may Allah<sup>-azwj</sup> Honour his<sup>-asws</sup> face, saying: ‘As for after, Allah<sup>-azwj</sup> the Glorious Created the creatures when He<sup>-azwj</sup> Created them, and He<sup>-azwj</sup> is needless of their obedience, nor is He<sup>-azwj</sup> harmed by their disobediences, because He<sup>-azwj</sup> the Glorious, neither does disobedience of the one disobeying Him<sup>-azwj</sup> harm Him<sup>-azwj</sup>, nor does the obedience of the one obeying Him<sup>-azwj</sup> benefit him.

وَ اتَّقَاهُ فَالْمُتَّقُونَ فِي هَذِهِ الدَّارِ هُمْ أَهْلُ الْمَضَائِلِ مَنْطِقُهُمُ الصَّوَابُ وَ مَلْبَسُهُمُ الْإِفْتِصَادُ وَ عَيْشُهُمُ التَّوَاضُعُ عَضُوا أَبْصَارَهُمْ عَنِ الْمَحَارِمِ وَ وَقَفُوا أَسْمَاعَهُمْ عَلَى الْعِلْمِ النَّافِعِ وَ لَوْ لَا الرَّجَاءُ لَمْ تَسْتَقِرَّ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ طَرَفَةَ عَيْنٍ شَوْقًا إِلَى جَزِيلِ الثَّوَابِ وَ خَوْفًا مِنْ وَبِيلِ الْعِقَابِ

And fear Him<sup>-azwj</sup>, for the ones pious in this house, they are the meritorious people. Their speaking is correct, and their clothing is moderate, and their lifestyle is humble. They shut their eyes from the Prohibitions, and they pause their ears to the beneficial knowledge, and had it not been the hope, their souls would not stay in their bodies for the blink of an eye, yearning to the plentiful Rewards, and fearing from scourge of the Punishment.

عَظُمَ الْخَالِقُ فِي أَنْفُسِهِمْ فَصَعُرَ مَا دُونَهُ فِي أَعْيُنِهِمْ فَهُمْ فِي الْجَنَّةِ كَمَنْ قَدْ رَأَاهَا مُنْعَمُونَ وَ فِي النَّارِ كَمَنْ قَدْ رَأَاهَا مُعَذِّبُونَ قُلُوبُهُمْ حُزُونَةٌ وَ شُرُورُهُمْ مَأْمُونَةٌ أَجْسَادُهُمْ خَفِيفَةٌ وَ حَاجَاتُهُمْ خَفِيفَةٌ صَبَرُوا أَيَّامًا يَسِيرَةً فَأَعْفَبَتْهُمْ رَاحَةً طَوِيلَةً

They magnify the Creator within themselves, so whatever is apart from Him<sup>-azwj</sup> is small in their eyes. They are in the Paradise like the one who has seen it being in bliss, and in the Fire like the one who has seen it being Punished. Their hearts are grieving, and (other) are safe from their harm, their bodies are thin, and their needs are light. They are being patient for a few days, so their end-result is a lengthy comfort.

<sup>267</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 40

<sup>268</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 41

أَمَّا اللَّيْلُ فَصَافُونَ أَقْدَامَهُمْ تَالِينَ كَلَامَ رَبِّهِمْ يُحِبُّونَهُ تَحْبِيراً وَ يُرْتَلُونَهُ تَرْتِيلاً فَإِذَا مَرُّوا بِآيَةٍ فِيهَا تَشْوِيقٌ رَكَنُوا إِلَيْهَا طَمَعاً وَ تَطَلَّعَتْ نُفُوسُهُمْ إِلَيْهَا شَوْقاً وَ هَلَعاً وَ إِذَا مَرُّوا بِآيَةٍ فِيهَا تَخْوِيفٌ أَصْغَوْا إِلَيْهَا بِسَامِعِ قُلُوبِهِمْ وَ مَثَلُوا زَفِيرَ جَهَنَّمَ فِي آذَانِهِمْ فَهُمْ مُفْتَرِّشُونَ جَنَاهَهُمْ وَ رَكَبَهُمْ وَ أَطْرَافَ أَقْدَامِهِمْ يُجَارُونَ إِلَى اللَّهِ فِي فَكِّ رِقَابِهِمْ

As for the night, they are placing their feet in a row, reciting the Speech of their Lord<sup>-azwj</sup> in a goodly way, and they are reciting it distinctly. Whenever they pass by a Verse wherein is incitement (for Paradise), they incline towards it eagerly, and their soul emerge to it out of yearning and grief; and whenever they pass by a Verse wherein is a scare (from Hell), they listen intently to it with ears of their heart, and they resemble (in their minds) exhalation of Hell in their ears. They spread (on the ground), their foreheads, and their knees, and edges of their feet. They seek shelter to Allah<sup>-azwj</sup> in liberating their necks (from the Fire).

وَ أَمَّا النَّهَارُ فَعُلَمَاءُ حُلَمَاءُ بَرَّةٌ أَتَقِيَاءُ قَدْ بَرَّاهُمْ الْخَوْفُ بَرِي الْقِدَاحِ يَنْظُرُ إِلَيْهِمُ النَّاطِرُ فَحَسِبَهُمْ مَرْضَى وَ مَا بِالْقَوْمِ مَرْضَى وَ يَقُولُ قَدْ حُولِطُوا وَ لَقَدْ خَالَطَهُمْ أَمْرٌ عَظِيمٌ- لَا يَرْضَوْنَ فِي أَعْمَالِهِمُ بِالْقَلِيلِ وَ لَا يَسْتَكْبِرُونَ الْكَبِيرَ فَهُمْ لِأَنْفُسِهِمْ مُتَّهِمُونَ وَ مِنْ أَعْمَالِهِمْ مُشْفِقُونَ

And as for the day, they are scholars, forbearing, righteous, pious. The fear slims them like the thinness of the arrow. The beholder looks at them, so he reckons them as being sick, but there is no sickness with the people, and they said, 'They are insane', and a mighty matter has come in their minds. They are not satisfied in their deeds with the little, nor are they deeming the lot as being a lot. So, they accuse their own selves, and they are dreading from their deeds.

إِذَا رَجَّي أَحَدَهُمْ خَافَ أَشَدَّ الْخَوْفِ يَقُولُ أَنَا أَعْلَمُ بِنَفْسِي مِنْ غَيْرِي اللَّهُمَّ فَلَا تُؤَاخِذْنِي بِمَا يَقُولُونَ وَ اجْعَلْنِي أَفْضَلَ مِمَّا يَظُنُّونَ وَ اغْفِرْ لِي مَا لَا يَعْلَمُونَ

Whenever one of them is praised, he fears with intense fear saying, 'I am more knowing with myself than others are. O Allah<sup>-azwj</sup> Do not Seize me with what they are saying, and Make me better than what they are thinking, and Forgive for me what they are not knowing of!'

وَ مِنْ عَلَامَةِ أَحَدِهِمْ أَنَّكَ تَرَى لَهُ قُوَّةً فِي دِينِهِ وَ وَرَعاً فِي يَقِينِهِ وَ حَزْماً فِي عِلْمِهِ وَ عَزْماً فِي جَلْمِهِ وَ قَصْداً فِي غَيْهِ وَ حَشُوعاً فِي عِبَادَةِ وَ جَمُلاً فِي فَاقَةِ وَ صَبْراً فِي شِدَّةِ وَ طَلَباً لِلْحَلَالِ وَ تَحَرُّجاً عَنِ الطَّمَعِ

And from a sign of one of them, you will see there being strength for him in religion, and devoutness in conviction, and resoluteness in knowledge, and determination in forbearance, and being moderate in riches, and fearfulness in worship, and beautifying in destitution, and patience in adversity, and searching for the Permissible, and embarrassment from the greed.

يَعْمَلُ الْأَعْمَالَ الصَّالِحَةَ عَلَى وَجَلٍ وَ يَجْتَهِدُ فِي إِصْلَاحِ ذَاتِ النَّبِيِّ مُسِيٍّ وَ هُمُّهُ الشُّكْرُ وَ يُصْبِحُ وَ شَعْلُهُ الْفِكْرُ

He does the righteous deeds upon fearfulness, and he struggles in reconciling between two. He comes to an evening and his concern is the thanking (Allah<sup>-azwj</sup>), and he comes to a morning and his pre-occupation is the contemplation.

الْحَيْرُ مِنْهُ مَأْمُولٌ وَ الشَّرُّ مِنْهُ مَأْمُونٌ وَ يَعْفُوا عَمَّنْ ظَلَمَهُ وَ يُعْطِي مَنْ حَرَمَهُ وَ يَصِلُ مَنْ قَطَعَهُ وَ فِي الزَّلَازِلِ صَبُورٌ وَ فِي الْمَكَارِهِ وَفُورٌ وَ فِي الرِّضَا شُكُورٌ-

The good from him is hoped for, and the evil from him is safe from; and he pardons the one who oppresses him, and he gives to the one who deprives him, and he connects the one who

cuts him off. And he is patient during the disturbances, and dignified during the abhorrence, and thanking during the satisfaction.

لَا يُنَابِرُ بِالْأَلْقَابِ وَلَا يَعْرِفُ الْعَابَ وَلَا يُؤْذِي الْجَارَ وَلَا يَشْمَتُ بِالْمَصَائِبِ وَلَا يَدْخُلُ فِي الْبَاطِلِ وَلَا يَخْرُجُ مِنَ الْحَقِّ

He does not entitle (others) with the (bad) titles, nor does he know the games (playfulness), nor does he harm the neighbour, and nor does he gloat at the calamities, nor does he enter into the falsities, nor does he exit from the truth.

إِنْ بَغِيَ عَلَيْهِ صَبَرَ لِيَكُونَ اللَّهُ تَعَالَى هُوَ الْمُنتَقِمَ لَهُ نَفْسُهُ مِنْهُ فِي عَنَاءٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ أَتَعَبَ نَفْسَهُ لِأَخْرَاهُ وَ زَهَدَ فِي الْفَانِي شَوْقاً إِلَى مَوْلَاهُ.

If he is rebelled against, he is patient. He lest Allah<sup>-azwj</sup> the Exalted be the Avenger for him. He is in fatigue from himself while the people are at rest from him. He exhausts himself for his Hereafter and is ascetic regarding the perishable (world) yearning to his Master<sup>-azwj</sup>".<sup>269</sup>

43- قَالَ ع فِي صِفَةِ الْفَقِيهِ قَالَ أَبُو نُعَيْمٍ حَدَّثَنَا أَبِي حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْحَكَمِ عَنْ يَعْقُوبَ عَنْ إِبْرَاهِيمَ الدَّوْرَقِيِّ عَنْ شُجَاعِ بْنِ الْوَلِيدِ عَنْ زِيَادِ بْنِ خَيْثَمَةَ عَنْ أَبِي إِسْحَاقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ كَرَّمَ اللَّهُ وَجْهَهُ قَالَ: أَلَا إِنَّ الْفَقِيهَ كُلَّ الْفَقِيهِ هُوَ الَّذِي لَمْ يَقْنَطِ النَّاسَ مِنْ رَحْمَةِ اللَّهِ تَعَالَى وَ لَا يُؤْمِنُهُمْ مِنْ عَذَابِهِ وَ لَا يُرْخِصُ لَهُمْ فِي مَعْصِيَتِهِ وَ لَا يَدْعُ الْقُرْآنَ رَغْبَةً فِي غَيْرِهِ وَ لَا خَيْرَ فِي عِبَادَةٍ لَا عِلْمَ فِيهَا وَ لَا خَيْرَ فِي قِرَاءَةٍ لَا تَدَبُّرَ فِيهَا.

He<sup>-asws</sup> said in describing the jurist. Abu Nueym said, 'It is narrated to us by my father, 'It is narrated to us by Abu Ja'far Muhammad Bin Ibrahim Bin Al Hakam, from Yaqoub, from Ibrahim Al Dowraqy, from Shuja'a Bin Al Waleed, from Ziyad Bin Khaysama, from Abu Is'haq, from Aasim Bin Zamrah,

'From Amir Al-Momineen<sup>-asws</sup>, may Allah<sup>-azwj</sup> Honour his<sup>-asws</sup> face, said: 'Indeed! The jurist of all jurists, he is the one who does not despair the people from Mercy of Allah<sup>-azwj</sup> the Exalted, nor does he make them feel safe from His<sup>-azwj</sup> Punishment, nor does makes allowances for them in disobeying Him<sup>-azwj</sup>, nor does he leave the Quran desiring something else; and there is no good in worship having no knowledge in it, nor is there any good in recitation not having pondering in it"<sup>270</sup>.

44- وَ سَأَلَهُ رَجُلٌ عَنِ الْمُرُوَّةِ فَقَالَ ع إِطْعَامُ الطَّعَامِ وَ تَعَاهُدُ الْإِخْوَانَ وَ كَفُّ الْأَذَى عَنِ الْجِيرَانِ ثُمَّ قَرَأَ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسَانِ الْآيَةَ.

And a man asked him about the manliness (good personality). He<sup>-asws</sup> said: 'Feeding the food, and taking care of the brothers, and refraining from hurting the neighbour'. Then he<sup>-asws</sup> recited: '**Surely Allah Commands with the justice, and the kindness, [16:90] – the Verse**".<sup>271</sup>

45- وَ مِنْ وَصَايَاهُ ع أَحْبَبْنَا عَبْدَ الْوَهَّابِ بْنِ عَبْدِ اللَّهِ الْمُقَرِّيَّ أَحْبَبْنَا مُحَمَّدُ بْنُ نَاصِرٍ أَحْبَبْنَا عَبْدَ الْقَادِرِ بْنِ يُوسُفَ أَحْبَبْنَا أَبُو إِسْحَاقَ الْبَرْمَكِيَّ حَدَّثَنَا إِسْحَاقُ بْنُ سَعْدِ بْنِ الْحَسَنِ بْنِ سُفْيَانَ النَّسَوِيِّ حَدَّثَنَا جَدِّي الْحَسَنُ بْنُ سُفْيَانَ حَدَّثَنَا حَزْمَلَةُ بْنُ بَحْجِيِّ عَنِ ابْنِ وَهْبٍ عَنْ سُفْيَانَ عَنِ السَّرِيِّ بْنِ إِسْمَاعِيلَ عَنْ غَامِرِ الشَّعْبِيِّ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ كَرَّمَ اللَّهُ وَجْهَهُ يَا أَيُّهَا النَّاسُ خُذُوا عَنِّي هَذِهِ الْكَلِمَاتِ فَلَوْ رَكِبْتُمْ الْمَطِيَّ حَتَّى تُنْضَوْهَا مَا أَصَبْتُمْ مِثْلَهَا-

And from his<sup>-asws</sup> advices, we are informed by Abdul Wahhab Bin Abdullah Al Muqry, 'We are informed by Muhammad Bin Nasir, 'We are informed by Abdul Qadir Bin Yusuf, 'We are informed by Abu Is'haq Al Barmakky,

<sup>269</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 42

<sup>270</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 43

<sup>271</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 44

'It is narrated to us by Is'haq Bin Sa'ad Bin Al Hassan Bin Sufyan Al Nasawy, 'It is narrated to us by my grandfather Al Hassan Bin Sufyan, 'It is narrated to us by Harmala Bin Yahya, from Ibn Wahab, from Sufyan, from Al Sary Bin Ismail, from Aamir Al Shaie who said,

'Amir Al-Momineen<sup>-asws</sup>, may Allah<sup>-azwj</sup> Honour his<sup>-asws</sup> face, said: 'O you people! Take these phrases from me<sup>-asws</sup>, for even if you were to ride the horses until you exhaust them, you will not attain similar to these!

لَا يَرْجُونَ عَبْدًا إِلَّا رَبَّهُ وَ لَا يَخَافُونَ إِلَّا ذَنْبَهُ وَ لَا يَسْتَنْجِي إِذَا لَمْ يَعْلَمْ أَنْ يَتَعَلَّمَ وَ لَا يَسْتَجِي إِذَا سئِلَ عَمَّا لَا يَعْلَمُ أَنْ يَقُولَ لَا أَعْلَمُ

No servant should be hoping except to his Lord<sup>-azwj</sup>, nor fear except his sin, nor be embarrassed to learn when he does not know, nor be embarrassed from saying, 'I don't know when he is asked about what he does not know.

وَ اعْلَمُ أَنَّ الصَّبْرَ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ وَ لَا خَيْرَ فِي جَسَدٍ لَا رَأْسَ لَهُ وَ قَدْ بَلَغَنِي أَنَّ اللَّهَ تَعَالَى أَوْحَى إِلَى نَبِيِّهِ مِنْ أَنْبِيَائِهِ أَنَّهُ لَيْسَ مِنْ أَهْلِ بَيْتٍ وَ لَا أَهْلِ دَارٍ وَ لَا أَهْلِ قَرْيَةٍ يَكُونُونَ لِي عَلَى مَا أَحَبُّ فَيَتَحَوَّلُونَ إِلَى مَا أَكْرَهُ فَيَتَحَوَّلُونَ إِلَى مَا يُحِبُّونَ إِلَى مَا يَكْرَهُونَ

And know that the patience from the Eman is at the status of the head from the body, and there is no good in a body having no head for it; and it has reached me<sup>-asws</sup> that Allah<sup>-azwj</sup> had Revealed to a Prophet<sup>-as</sup> from His<sup>-azwj</sup> Prophets<sup>-as</sup>: "There isn't anyone from any family, nor people of a household, nor people of a town being for Me<sup>-azwj</sup> upon what I<sup>-azwj</sup> Like, but if they were to transfer to what I<sup>-azwj</sup> Dislike, except I<sup>-azwj</sup> will Transform for them from what they like to what they are disliking.

لَيْسَ مِنْ أَهْلِ دَارٍ وَ لَا قَرْيَةٍ يَكُونُونَ لِي عَلَى مَا أَكْرَهُ فَيَتَحَوَّلُونَ إِلَى مَا أَحَبُّ إِلَّا تَحَوَّلْتُ لَهُمْ مِمَّا يَكْرَهُونَ إِلَى مَا يُحِبُّونَ.

There isn't anyone from people of a household, nor a town being for Me<sup>-azwj</sup> upon what I<sup>-azwj</sup> Dislike, so they transfer to what I<sup>-azwj</sup> do Like, except I<sup>-azwj</sup> will Transform for them from what they are disliking to what they are liking"<sup>272</sup>.

46- ذَكَرَ وَصِيَّتَهُ عَ لِكُمَيْلِ بْنِ زِيَادٍ أَخْبَرَنَا عَبْدُ الْوَهَّابِ بْنُ عَلِيٍّ الصُّوفِيُّ أَخْبَرَنَا عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَمْرِو أَخْبَرَنَا رِزْقُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ التَّمِيمِيُّ أَخْبَرَنَا أَحْمَدُ بْنُ عَلِيٍّ بْنِ الْبَادِ أَخْبَرَنَا حَبِيبُ بْنُ الْحَسَنِ الْفَرَّازِيُّ حَدَّثَنَا مُوسَى بْنُ إِسْحَاقَ الْأَنْصَارِيُّ حَدَّثَنَا ضِرَارُ بْنُ ضَمْرَةَ حَدَّثَنَا عَاصِمُ بْنُ حُمَيْدٍ حَدَّثَنَا أَبُو حَمْرَةَ الثَّمَالِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُنْدَبٍ عَنْ كُمَيْلِ بْنِ زِيَادٍ قَالَ: أَخَذَ بِيَدِي أَمِيرُ الْمُؤْمِنِينَ كَرَّمَ اللَّهُ وَجْهَهُ فَأَخْرَجَنِي إِلَى نَاحِيَةِ الْجَبَّانِ فَلَمَّا أَصَحَرْنَا جَلَسَ فَتَنَفَّسَ الصُّعْدَاءَ ثُمَّ قَالَ يَا كُمَيْلُ بْنُ زِيَادٍ إِنَّ هَذِهِ الْقُلُوبَ أَوْعِيَّةٌ فَخَيَّرْهَا أَوْعَاهَا احْفَظْ مَا أَقُولُ لَكَ

Mention of his<sup>-asws</sup> advice to Kumeyl Bin Ziyad, 'We are informed by Abdul Wahab Bin Ali Al Sowfy, 'We are informed by Ali Bin Muhammad Bin Umar, 'We are informed by Rizqullah Bin Abdul Wahab Al Tameemi, 'We are informed by Ahmad Bin Ali Bin Al bad, 'We are informed by Habeeb Bin Al Hassan Al Fazzaz, 'It is narrated to us by Musa Bin Is'haq Al Ansari, 'It is narrated to us by Zirar Bin Zamrah, 'It is narrated to us by Aasim Bin Humeiy, 'It is narrated to us by Abu Hamza Al Sumali, from Abdul Rahman Bin Jundab, from Kumeyl Bin Ziyad who said,

'Amir Al-Momineen<sup>-asws</sup>, may Allah<sup>-azwj</sup> Honour his<sup>-asws</sup> face, held my hand and took me out to an area of Al-Jabban. When he<sup>-asws</sup> came to be in the desert, he<sup>-asws</sup> breathed a sigh, then said:

<sup>272</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 45

'O Kumeyl Bin Ziyad! These hearts are containers, so choose it's strongest and memorise from me<sup>-asws</sup> what I<sup>-asws</sup> am saying to you.

النَّاسُ ثَلَاثَةٌ عَالِمٌ رَبَّانِيٌّ وَ مُتَعَلِّمٌ عَلَى سَبِيلِ نَجَاةٍ وَ هَمَّجٌ زَعَاغٌ أَتْبَاعُ كُلِّ نَاعِقٍ يَمِيلُونَ مَعَ كُلِّ رِيحٍ لَمْ يَسْتَضِيئُوا بِنُورِ الْعِلْمِ وَ لَمْ يَلْجَأُوا إِلَى زَكْنٍ وَثِيقٍ

The people are three – the gnostic scholar, and a scholar upon the way of salvation, and a floating idiot following every croaker, inclining with every (stream of) wind, not being illumination with the light of knowledge, and he does not take shelter to any trustworthy corner.

يَا كُمَيْلُ الْعِلْمُ خَيْرٌ مِنَ الْمَالِ الْعِلْمُ يَحْرُسُكَ وَ أَنْتَ تَحْرُسُ الْمَالَ الْعِلْمُ يَزُودُ عَلَى الْإِنْفَاقِ وَ الْمَالُ يَزُولُ وَ حُبُّ الْعَالِمِ دِينٌ يُدَانُ بِهِ وَ بِهِ يَكْسِبُ الْعَالِمُ الطَّاعَةَ فِي حَيَاتِهِ وَ حَمِيلَ الْأَحْدُوثِ بَعْدَ مَمَاتِهِ الْمَالُ تَنْفُسُهُ النَّفْقَةَ الْعِلْمُ حَاكِمٌ وَ الْمَالُ مَحْكُومٌ عَلَيْهِ

O Kumeyl! The knowledge is better than the wealth. The knowledge guards you while you have to guard the wealth. The knowledge is purified upon the spending, and the wealth declines, love of the scholar is religion one can make it a religion with, by it the scholar earns obedience during his lifetime, and beautiful is the conversation after his death. The wealth is reduced by the spending. The knowledge is a ruler and the wealth is ruled upon.

يَا كُمَيْلُ مَاتَ حُزْرَانُ الْمَالِ وَ هُمْ أَحْيَاءُ وَ الْعُلَمَاءُ نَافُونَ مَا بَقِيَ الدَّهْرُ أَعْيَانُهُمْ مَفْقُودَةٌ وَ أَمْثَالُهُمْ فِي الْقُلُوبِ مَوْجُودَةٌ

O Kumeyl! The treasurers of the wealth died while they were alive, while the scholars are remaining for as long as the time remains. Seeing them is lost (to the people), but their examples exists in the hearts'.

ثُمَّ قَالَ آوِ آوِ إِنَّ هَاهُنَا عِلْمًا جَمًّا لَوْ أَصْبَتْ لَهُ حَمَلَةٌ وَ أَشَارَ بِيَدِهِ إِلَى صَدْرِهِ

Then he<sup>-asws</sup> said: 'Aah! Aah! Over here there is immense knowledge, if only I<sup>-asws</sup> could find a bearer for it' – and he<sup>-asws</sup> indicated to his<sup>-asws</sup> own chest.

ثُمَّ قَالَ اللَّهُمَّ بَلَى قَدْ أَصْبَتْ لِقِنًا غَيْرَ مَأْمُونٍ عَلَيْهِ يَسْتَعْمِلُ آلَةَ الدِّينِ لِلدُّنْيَا يَسْتَنْظَهُرُ بِنِعْمِ اللَّهِ عَلَى عِبَادِهِ وَ يُحْجِجُهُ عَلَى كِتَابِهِ أَوْ مُعَايِدِ لِأَهْلِ الْحَقِّ يَنْفَعُ الشُّكَّ فِي قَلْبِهِ بِأَوَّلِ عَارِضٍ مِنْ شُبُهَةِ-

Then he<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! Yes, I<sup>-asws</sup> did find one of quick indulgence, not trusted upon it. He used the tools of religion for the world and to manifest the Favours of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> servants, and by his arguments upon His<sup>-azwj</sup> friends, of he was yielding to the bearers of the truth, there was no insight for him in his chest. The doubt would appear in his heart at the first presentation of suspicion.

لَا دَا وَ لَا ذَاكَ بَلْ مِنْهُومًا بِاللَّدَاتِ سَلَسَ الْقِيَادِ لِلشَّهَوَاتِ مُعْرِى بِجَمْعِ الْأَمْوَالِ وَ الْإِدْحَارِ لَيْسَ مِنَ الدِّينِ فِي شَيْءٍ أَقْرَبُ شَبَهًا بِالْبَهَائِمِ السَّائِمَةِ كَذَلِكَ يَمُوتُ الْعِلْمُ بِمَوْتِ حَامِلِيهِ

Indeed! Neither this nor that! Or one covetous of the pleasures easily being led to the lustful desires, or one grabbing the wealth and hoarding it. They aren't from the caretakers of anything of the religion. The closest of things resembling with them are the cattle pasturing. Like that, the knowledge dies at the death of its carrier.

اللَّهُمَّ بَلَى لَنْ تَخْلُو الْأَرْضُ مِنْ قَائِمٍ إِلَيْهِ بِحُجَّةٍ لِكَيْلَا تَبْطُلَ حُجُجُ اللَّهِ عَلَى عِبَادِهِ أَوْلَيْكَ هُمْ الْأَقْلُونَ عَدَدًا الْأَعْظَمُونَ عِنْدَ اللَّهِ قَدْرًا بِحِمِّ يَحْفَظُ اللَّهُ دِينَهُ حَتَّى يُؤَدُّوهُ إِلَى نُظَرَائِهِمْ وَ يَزْرَعُوهُ فِي قُلُوبِ أَشْبَاهِهِمْ

O Allah<sup>-azwj</sup>! The earth will never be empty from one standing for Allah<sup>-azwj</sup> with argument lest the Arguments of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> creatures be nullified. These ones, they are few in number, mighty of worth in the Presence of Allah<sup>-azwj</sup>. By them, Allah<sup>-azwj</sup> Protects His<sup>-azwj</sup> religion until they deposit it to their peers, and they cultivate it in hearts of their similar ones’.

وَ فِي رِوَايَةٍ بِحِمِّ يَحْفَظُ اللَّهُ حُجُجَهُ بِحِمِّ الْعِلْمِ عَلَى حَقِيقَةِ الْأَمْرِ فَاسْتَلَانُوا مَا اسْتَوْعَرَ مِنْهُ الْمُتَرَفُونَ وَ أَنْسُوا بِمَا اسْتَوْحَشَ مِنْهُ الْجَاهِلُونَ صَحَبُوا الدُّنْيَا بِأَيْدَانِ أَرْوَاحِهَا مُعَلَّقَةً بِالْمَحَلِّ الْأَعْلَى

And in a report: ‘By them, Allah<sup>-azwj</sup> Protects His<sup>-azwj</sup> Arguments. He<sup>-azwj</sup> Charges the knowledge with them upon the realities of the matters, so they consider easy what the other ones with the bounties consider difficult, and they are comforted with what the ignorant ones are feeling lonely from. They accompany the world with their bodies while their souls are suspended in the high places.

أَوْلَيْكَ خَلْفَاءُ اللَّهِ فِي أَرْضِهِ وَ دُعَاتُهُ إِلَى دِينِهِ آهْ ثُمَّ آهْ وَ شَوْقَاهُ إِلَى رُؤْيَيْهِمْ وَ اسْتَغْفِيرُ اللَّهِ لِي وَ لَكَ إِذَا شِئْتَ فَعْم.

They are caliphs of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth, and His<sup>-azwj</sup> callers to His<sup>-azwj</sup> religion. Aah! Then aah, the yearning to see them! And I<sup>-asws</sup> seek Forgiveness of Allah<sup>-azwj</sup> for me<sup>-asws</sup> and of you. Whenever you so desire to, arise”<sup>273</sup>.

47- وَصِيَّتُهُ لِنَبِيِّهِ عَلَيْهِ وَ عَلَيْهِ السَّلَامُ وَ بِهِ قَالَ أَبُو حَمْرَةَ التَّمَالِيُّ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ عَنِ الشَّعْبِيِّ عَنْ ضِرَارِ بْنِ صَمْرَةَ قَالَ: أَوْصَى أَمِيرُ الْمُؤْمِنِينَ ع بَيْنَهُ فَقَالَ يَا بَنِي عَاشِرُوا النَّاسَ بِالْمَعْرُوفِ مُعَاشِرَةً إِنْ عَشِئْتُمْ حُنُوا إِلَيْكُمْ وَ إِنْ مِتُّمْ بَكَوْا عَلَيْكُمْ

His<sup>-asws</sup> bequest to his<sup>-asws</sup> sons, may the greetings be upon him<sup>-asws</sup> and them<sup>-asws</sup>. Abu Hamza Al Sumali said, ‘It is narrated to us by Ibrahim Bin Saeed, from Al Shabi, from Zirara Bin Zamrah who said,

‘Amir Al-Momineen<sup>-asws</sup> bequeathed to his<sup>-asws</sup> sons. He<sup>-asws</sup> said: ‘O my<sup>-asws</sup> sons! Cohabit with the people with the acts of kind cohabitation such that if you were to live, they will yearn to you, and if you were to die, they will cry upon you!’

عُمُّ قَالَ -

أُرِيدُ بِدَاكُمْ أَنْ تَهْشُوا لِطَلْقَتِي - وَ أَنْ تُكْثِرُوا بَعْدِي الدُّعَاءَ عَلَى قَبْرِي -  
وَ أَنْ يَمْنَحُونِي فِي الْمَجَالِسِ وَدَّهْمُ - وَ إِنْ كُنْتُ عَنْهُمْ غَائِبًا أَحْسِنُوا ذِكْرِي

Then he<sup>-asws</sup> (Amir Al-Momineen<sup>-asws</sup>) said (in couplets): ‘I<sup>-asws</sup> want you to be mourning at my<sup>-asws</sup> separation, and after me<sup>-asws</sup> to be frequenting the supplications upon my grave, and accord me<sup>-asws</sup> their affection in the gatherings, and even though I<sup>-asws</sup> would be absent from them, mention me<sup>-asws</sup> well”<sup>274</sup>.

<sup>273</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 46

<sup>274</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 47



48- وَقَالَ ابْنُ عَبَّاسٍ سَأَلَ رَجُلٌ أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ أَوْصِنِي

And Ibn Abbas said,

‘A man asked Amir Al-Momineen<sup>-asws</sup> saying, ‘Advise me!’

فَقَالَ لَا تُحَدِّثْ نَفْسَكَ بِفَقْرٍ وَلَا بِطَوِيلِ عُمُرٍ.

He<sup>-asws</sup> said: ‘Neither discuss poverty with yourself nor long life’.<sup>275</sup>

49- وَقَالَ ع وَ قَدْ سُئِلَ عَنْ أَحَادِيثِ رَسُولِ اللَّهِ ص مِنْ رِوَايَةِ الشَّعْبِيِّ عَنْ زِيَارِ بْنِ زَمْرَةَ وَ عَبْدِ خَيْرٍ قَالَا قِيلَ لَهُ مَا سَبَبُ اخْتِلَافِ النَّاسِ فِي الْحَدِيثِ

And he<sup>-asws</sup> said, and he<sup>-asws</sup> had been asked about Ahadeeth of Rasool-Allah<sup>-saww</sup> – from a report by Al-Shaby, from Zirar Bin Zamrah, and Abd Khayr who both said, ‘It was said to him<sup>-asws</sup>, ‘What is the cause of differing of the people in the Hadeeth?’

فَقَالَ النَّاسُ أَرْبَعَةٌ مُنَافِقٌ مُظْهِرٌ لِلْإِسْلَامِ وَ قَلْبُهُ يَأْتِي الْإِيمَانَ- لَا يَتَحَرَّجُ عَنِ الْكُذِبِ كَذَبَ عَلَى رَسُولِ اللَّهِ ص مُتَعَدِّدًا فَلَوْ عَلِمَ النَّاسُ حَالَهُ مَا أَحَدُوا عَنْهُ وَ لَكِنَّهُمْ قَالُوا صَاحِبُ رَسُولِ اللَّهِ ص فَأَحَدُوا بِقَوْلِهِ

He<sup>-asws</sup> said: ‘The people are four – a hypocrite manifesting Al-Islam while his heart refuses the Eman. He has no problems with the lying. He lies upon Rasool-Allah<sup>-saww</sup> deliberately. Had the people known his state, they would not be taking from him (the Ahadeeth), but they said, ‘A companion of Rasool-Allah<sup>-azwj</sup>’, so they took his words.

وَ قَدْ أَحْبَرَ اللَّهُ عَنِ الْمُنَافِقِينَ بِمَا أَحْبَرَ وَ وَصَفَهُمْ بِمَا وَصَفَ ثُمَّ إِهْمَ عَاشُوا بَعْدَهُ فَتَفَرَّقُوا إِلَى أَيْمَةِ الضَّلَالِ وَ الدُّعَاةِ إِلَى النَّارِ بِالزُّورِ وَ الْيَهُتَانِ فَوَلَّوهُمُ الْأَعْمَالَ وَ جَعَلُوهُمُ عَلَى رِقَابِ النَّاسِ فَأَكَلُوا بِهِمُ الدُّنْيَا وَ إِنَّمَا هُمْ تَبِيعٌ لِلْمُلُوكِ إِلَّا مَنْ عَصَمَهُ اللَّهُ تَعَالَى

And Allah<sup>-azwj</sup> has Informed about the hypocrites with what He<sup>-azwj</sup> Informed, and Described them with what He<sup>-azwj</sup> Described. They lived after him and they drew closer to the straying leaders and the callers to the Fire with the falsehood and the slanders. So they made them in charge of the offices and made them upon necks of the people. So they ate the world with them, and rather they are followers of the kings except the one whom Allah<sup>-azwj</sup> the Exalted Protects.

وَ رَجُلٌ سَمِعَ رَسُولَ اللَّهِ ص يَقُولُ قَوْلًا أَوْ رَأَاهُ يَعْمَلُ عَمَلًا ثُمَّ غَابَ عَنْهُ وَ نُسِخَ ذَلِكَ الْقَوْلُ وَ الْفِعْلُ وَ لَمْ يَعْلَمْ فَلَوْ عَلِمَ أَنَّهُ نُسِخَ مَا حَدَّثَ بِهِ وَ لَوْ عَلِمَ النَّاسُ أَيْضًا أَنَّهُ نُسِخَ لَمَا نَقَلُوهُ عَنْهُ

And a man heard Rasool-Allah<sup>-saww</sup> saying a word, or saw him<sup>-saww</sup> doing a deed, then he was absent from him<sup>-saww</sup>, and that word and deed were abrogated, and he did not know that what he is narrated with had been abrogated, and had the people known as well it is abrogated, they would not have transmitted (Ahadith) from him.

وَ رَجُلٌ سَمِعَ رَسُولَ اللَّهِ ص يَقُولُ قَوْلًا فَوَهِمَ فِيهِ وَ لَوْ عَلِمَ أَنَّهُ وَهَمَ فِيهِ لَمَا حَدَّثَ عَنْهُ وَ- لَا عَمَلٍ بِهِ

<sup>275</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 48



And a man heard Rasool-Allah<sup>-saww</sup> saying a word, so he had delusion in it, and had the people known he had delusion in it, they would not have narrated from him nor worked with it.

وَرَجُلٌ لَمْ يَكْذِبْ وَلَمْ يَغِبْ حَدَّثَ بِمَا سَمِعَ وَعَمِلَ بِهِ

And a man who did not lie but was not absent. He narrated with what he heard and acted with it.

فَأَمَّا الْأَوَّلُ فَلَا اعْتِبَارَ بِرَوَاتِهِ وَ لَا يَحِلُّ الْأَخْذُ عَنْهُ وَ أَمَّا الْبَاقُونَ فَيُنَزَّغُونَ إِلَى غَايَةِ وَ يَرْجِعُونَ إِلَى نَهَائِهِ وَ يُسْقَوْنَ مِنْ قَلْبٍ وَاحِدٍ وَ كَلَامُهُمْ أَشْرَقَ بُنُورِ النَّبُوءَةِ ضِيَاؤُهُ وَ مِنَ الشَّجَرَةِ الْمُبَارَكَةِ اقْتَبَسَتْ نَارُهُ.

As for the first, there is not reliance with his report nor is it permissible to take from him (Hadith), and as for the rest, they are conflicting to an end and are returning to an end, and (as for the later ones) they are drawing water from one well, and their speech is shining with Noor of the Prophet-hood of its illumination, and from a Blessed tree they are fetching its fire”.<sup>276</sup>

وَ فِي رِوَايَةٍ أَنَّهُ قَالَ: فِي أَيْدِي النَّاسِ حَقٌّ وَ بَاطِلٌ وَ صِدْقٌ وَ كَذِبٌ وَ نَاسِخٌ وَ مَنْسُوخٌ وَ عَامٌّ وَ خَاصٌّ وَ مُحْكَمٌ وَ مُتَشَابِهٌ وَ حِفْظٌ وَ وَهْمٌ

And in a report, he<sup>-asws</sup> said: ‘In the hands of people there is right and falsehood, and truth and lies, and abrogating and abrogated, and general and special, and decisive and allegorical, and memorised and imagined.

وَ قَدْ كُذِّبَ عَلَى رَسُولِ اللَّهِ ص فِي عَهْدِهِ حَتَّى قَامَ خَطِيباً فَقَالَ مَنْ كَذَبَ عَلَيَّ مُتَعَدِّداً فَلْيَبْتَوِ مُقْعَدَهُ مِنَ النَّارِ وَ إِنَّمَا يَأْتِيكَ الْحَدِيثُ [بِالْحَدِيثِ] أَرْبَعَةٌ رِجَالٍ لَيْسَ لَهُمْ حَامِسٌ وَ ذَكَرَهُمْ.

And Rasool-Allah<sup>-saww</sup> had been lied upon during his<sup>-asws</sup> lifetime, until he<sup>-saww</sup> stood to address. He<sup>-saww</sup> said: ‘One who lies upon me<sup>-saww</sup> deliberately, let him assume his seat from the Fire!’ And rather, the Hadeeth comes to you (from) four (types of) men. There isn’t any fifth for them’ – and he<sup>-asws</sup> mentioned them”.<sup>277</sup>

50- كَشْفٌ، كَشْفٌ، كَشْفٌ الْغَمَةِ ذَكَرَ مُحَمَّدٌ بْنُ طَلْحَةَ أَخْبَاراً رَوَاهَا الْجَوَادُ ع عَنْ آبَائِهِ ع عَنْ عَلِيٍّ ع قَالَ: بَعَثَنِي النَّبِيُّ ص إِلَى الْيَمَنِ فَقَالَ لِي وَ هُوَ يُوصِينِي يَا عَلِيُّ مَا حَارَ مِنْ اسْتِحَارَ وَ لَا نَدِمَ مِنْ اسْتَشَارَ

(The book) ‘Kashf Al Ghamma’ –

Muhammad Bin Talha mentioned Ahadeeth he reported by Al-Jawad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers, from Ali<sup>-asws</sup> having said: ‘The Prophet<sup>-saww</sup> sent me<sup>-asws</sup> to Al-Yemen. He<sup>-saww</sup> said to me<sup>-asws</sup>, and he<sup>-saww</sup> was advising me<sup>-asws</sup>: ‘O Ali<sup>-asws</sup>! He will not be confused, one who seeks Choice (of Allah<sup>-azwj</sup> – Al-Istikhara), nor will he regret, the one who consults.

يَا عَلِيُّ عَلَيْكَ بِالذُّجَةِ فَإِنَّ الْأَرْضَ تُطَوَّى بِاللَّيْلِ مَا لَا تُطَوَّى بِالنَّهَارِ

<sup>276</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 49 a

<sup>277</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 49 b

O Ali<sup>-asws</sup>! Upon you is with night travel, for the ground folds at night (quicker travel) and does not fold at daytime.

يَا عَلِيُّ اغْدُ بِاسْمِ اللَّهِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ بَارَكَ لِأُمَّتِي فِي بُكُورِهَا.

O Ali<sup>-asws</sup>! Go in the Name of Allah<sup>-azwj</sup>, for Allah<sup>-azwj</sup> Mighty and Majestic Blessed for my<sup>-saww</sup> community in their going early”.<sup>278</sup>

51- وَقَالَ ع مِنْ اسْتَفَادَ أَحَا فِي اللَّهِ فَقَدِ اسْتَفَادَ بَيْتًا فِي الْجَنَّةِ.

And he<sup>-asws</sup> said: ‘One who benefits a brother for the Sake of Allah<sup>-azwj</sup>, so he has benefited with a house in the Paradise’.<sup>279</sup>

52- وَعَنْهُ ع وَقَدْ سُئِلَ عَنْ حَدِيثِ النَّبِيِّ ص أَنَّ فَاطِمَةَ أَحْصَنَتْ فَرْجَهَا فَحَرَّمَ اللَّهُ ذُرِّيَّتَهَا عَلَى النَّارِ فَقَالَ خَاصٌّ لِلْحَسَنِ وَالْحُسَيْنِ.

And from him<sup>-asws</sup>, and he<sup>-asws</sup> had been asked about a Hadeeth of the Prophet<sup>-saww</sup> that (Syeda) Fatima<sup>-asws</sup> had veiled her<sup>-asws</sup> Allah<sup>-azwj</sup> has Prohibited her<sup>-asws</sup> offspring unto the Fire’. He<sup>-asws</sup> said: ‘It (offspring) is particularly for Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>’.<sup>280</sup>

53- وَعَنْهُ عَنْ عَلِيِّ ع قَالَ فِي كِتَابِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع ابْنُ آدَمَ أَشْبَهُ شَيْءٍ بِالْمِغْيَارِ إِذَا رَاجِعٌ يَعْلَمُ وَ قَالَ مَرَّةً يَعْطَلُ أَوْ نَاقِصٌ يَجْهَلُ.

And from him, from Ali<sup>-asws</sup>. He said, ‘In the book of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>: ‘Son of Adam<sup>-as</sup> is the most resembling of things with the criterion, either he is preponderant with knowledge, and says sometimes with intellect, or is deficient with ignorance’.<sup>281</sup>

54- وَعَنْهُ عَنْ عَلِيِّ ع قَالَ لِأَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ إِذَا عَضِبْتَ لِلَّهِ عَزَّ وَجَلَّ فَارْجُ مِنْ عَضِبْتَ لَهُ إِنَّ الْقَوْمَ خَافُوكَ عَلَى دُنْيَاهُمْ وَ خِفْتَهُمْ عَلَى دِينِكَ

And from him, from Ali<sup>-asws</sup> having said to Abu Zarr<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>: ‘But rather you<sup>-ra</sup> are getting angry for Allah<sup>-azwj</sup> Mighty and Majestic, so hope to the One<sup>-azwj</sup> you<sup>-ra</sup> are getting angered for. The people are frightening you<sup>-ra</sup> upon their world, and you are fearing them upon your<sup>-ra</sup> religion.

وَاللَّهُ لَوْ كَانَتِ السَّمَاوَاتُ وَالْأَرْضُونَ رَتْقًا عَلَى عَبْدٍ لَمَّا أَتَى اللَّهُ لَجَعَلَ اللَّهُ لَهُ مِنْهَا مَخْرَجًا- لَا يُؤْنِسُنَا إِلَّا الْحَقُّ وَ لَا يُوحِشُنَا إِلَّا الْبَاطِلُ.

By Allah<sup>-azwj</sup>! Even if the skies and the earths were to be closed upon a servant, then he fears Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> would Make an outlet to be for him from it. Neither should anything comfort you<sup>-ra</sup> except the truth, nor make you<sup>-ra</sup> feel lonely except the falsehood’.<sup>282</sup>

55- وَعَنْهُ عَنْ عَلِيِّ ع أَنَّهُ قَالَ لِقَيْسِ بْنِ سَعْدٍ وَ قَدْ قَدِمَ عَلَيْهِ مِنْ مِصْرَ يَا قَيْسُ إِنَّ لِمَخْرِجَاتٍ لَا بُدَّ أَنْ تَنْتَهِيَ إِلَيْهَا فَيَجِبُ عَلَى الْعَاقِلِ أَنْ يَتِمَّ لَهَا إِلَى إِذْبَارِهَا فَإِنَّ مَكَابِدَهَا بِالْحَيْلَةِ عِنْدَ إِقْبَالِهَا زِيَادَةٌ فِيهَا.

<sup>278</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 50

<sup>279</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 51

<sup>280</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 52

<sup>281</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 53

<sup>282</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 54

And from him, from Ali<sup>-asws</sup> having said to Qays Bin Sa'ad, and he had arrived to him<sup>-asws</sup> from Egypt: 'O Qays! For the Tests there is peak, it is inevitable that they end to it. It is obligatory for the intellectual that he sleeps (remains patient) for it till it goes away, for it's suffering with the means (to resolve it) during its coming increases (suffering) in it'.<sup>283</sup>

56- وَ عَنْهُ ع قَالَ: مَنْ وَثِقَ بِاللَّهِ أَرَاهُ السُّرُورَ وَ مَنْ تَوَكَّلَ عَلَيْهِ كَفَاهُ الْأُمُورَ وَ التِّقَةُ بِاللَّهِ حِصْنٌ لَا يَنْخَسِرُ فِيهِ إِلَّا مُؤْمِنٌ أَمِينٌ وَ التَّوَكُّلُ عَلَى اللَّهِ نَجَاتٌ مِنْ كُلِّ سُوءٍ وَ حِزْبٌ مِنْ كُلِّ عَدُوٍّ

And from him<sup>-asws</sup> having said: 'One who trusts in Allah<sup>-azwj</sup>, He<sup>-azwj</sup> will Show him the happiness, and the one who relies upon Him<sup>-azwj</sup>, He<sup>-azwj</sup> will Suffice him of the matters; and trust in Allah<sup>-azwj</sup> is a fortress, no one will fortify in it except a trusting Momin; and the reliance upon Allah<sup>-azwj</sup> is salvation from every evil and a protection from every enemy.

وَ الدِّينُ عِزٌّ وَ الْعِلْمُ كَنْزٌ وَ الصَّمْتُ نُورٌ وَ غَايَةُ الرَّهْدِ الْوَرَعُ وَ لَا هَدْمَ لِلدِّينِ مِثْلَ الْبِنَاعِ وَ لَا أَفْسَدَ لِلرِّجَالِ مِنَ الطَّمَعِ

And the religion is honour, and the knowledge is a treasure, and the silence is Noor, and the peak of ascetism is the devoutness, and there is no demolisher of the religion like the innovation, nor anything more spoiling for the men than the greed.

وَ بِالرَّاعِي تَصْلُحُ الرَّعِيَّةُ وَ بِالدَّعَاءِ تُصْرَفُ الْبَلِيَّةُ وَ مَنْ رَكِبَ مَرْكَبَ الصَّبْرِ اهْتَدَى إِلَى مَضْمَارِ النَّصْرِ وَ مَنْ عَابَ عَيْبَ وَ مَنْ شَتَمَ أُحِبَّ وَ مَنْ عَرَسَ أَشْجَارَ التَّقَى اجْتَنَى ثَمَارَ الْمُتَى.

And the citizens are corrected by the shepherd, and the afflictions are turned away by the supplication, and one who sails the ship of patience is guided to the track of victory; and the one who faults is faulted; and one who insults is responded (with insult); and the one who plants trees of piety will reap the fruits of wishes".<sup>284</sup>

57- وَ قَالَ ع أَرْبَعُ خِصَالٍ تُعِينُ الْمَرْءَ عَلَى الْعَمَلِ الصَّحَّةُ وَ الْعَيْ وَ الْعِلْمُ وَ التَّوْفِيقُ.

And he<sup>-asws</sup> said: 'Four characteristics assist the person upon the deed – the health, and the riches, and the knowledge, and the inclination".<sup>285</sup>

58- وَ قَالَ ع إِنَّ لِلَّهِ عِبَادًا يُخْصِمُهُمُ بِالنِّعَمِ وَ يُقْرَهُ فِيهِمْ مَا بَدَلُوهَا فَإِذَا مَنَعُوهَا نَزَعَهَا عَنْهُمْ وَ حَوَّلَهَا إِلَى غَيْرِهِمْ.

And he<sup>-asws</sup> said: 'For Allah<sup>-azwj</sup> there are servants He<sup>-azwj</sup> Particularises them with the bounties, and Settles these in them for as long as they spend it. When they prevent it, He<sup>-azwj</sup> Snatches is away from them and Transfers it to others".<sup>286</sup>

59- وَ قَالَ: مَا عَظُمَتْ نِعْمَةُ اللَّهِ عَلَى أَحَدٍ إِلَّا عَظُمَتْ عَلَيْهِ مَثُونَةُ النَّاسِ فَمَنْ لَمْ يَحْتَمِلْ تِلْكَ الْمَثُونَةَ عَرَضَ النِّعْمَةُ لِلرُّوَالِ.

<sup>283</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 55

<sup>284</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 56

<sup>285</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 57

<sup>286</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 58

And he<sup>-asws</sup> said: 'A bounty of Allah<sup>-azwj</sup> is not magnified upon anyone except assisting the people is magnified upon him. So the one who cannot tolerate that assisting, the bounty is exposed to the decline'.<sup>287</sup>

60- **وَ قَالَ ع** أَهْلُ الْمَعْرُوفِ إِلَى اصْطِنَاعِهِ أَحْوَجُ مِنْ أَهْلِ الْحَاجَةِ إِلَيْهِ لِأَنَّ لَهُمْ أَجْرَهُ وَ فَحْرَهُ وَ ذِكْرَهُ فَمَهْمَا اصْطَنَعَ الرَّجُلُ مِنْ مَعْرُوفٍ فَإِنَّمَا يَبْدَأُ فِيهِ بِنَفْسِهِ فَلَا يَطْلُبُ شُكْرَ مَا صَنَعَ إِلَى نَفْسِهِ مِنْ غَيْرِهِ.

And he<sup>-asws</sup> said: 'The people of acts of kindness are needier to its dealings than the people of need are to it, because for them is its Recompense, and its pride, and its Zikr. So whenever the man does a dealing from the acts of kindness, he should rather begin with himself, so he should not seek being thanked from other for what he is doing to himself'.<sup>288</sup>

61- **وَ قَالَ ع** مَنْ أَقْلَ إِنْسَانًا فَقَدْ هَابَهُ وَ مَنْ جَهَلَ شَيْئًا غَابَهُ وَ الْفُرْصَةُ حُلْسَةٌ وَ مَنْ كَثُرَ هُمُّهُ سَقَمَ جَسَدُهُ وَ الْمُؤْمِنُ لَا يَشْتَفِي عَيْظُهُ وَ عُنْوَانُ صَحِيفَةِ الْمُؤْمِنِ حُسْنُ خُلُقِهِ.

And he<sup>-asws</sup> said: 'One who gives hope to a person he will dread (respect) him; and one who is ignorant of a thing, faults it; and the opportunity is a chance; and one whose worries are a lot, his body will be sick; and the Momin should not heal his rage (be revenge); and a heading of the book (register of deeds) of the Momin is 'Goodness of his manners'.<sup>289</sup>

**وَ قَالَ فِي مَوْضِعٍ آخَرَ عُنْوَانُ صَحِيفَةِ السَّعِيدِ حُسْنُ التَّنَاءِ عَلَيْهِ.**

And he<sup>-asws</sup> said in another place: 'A heading of the book of the fortunate ones is, 'Goodness of the praise upon Him<sup>-azwj</sup>'.<sup>290</sup>

62- **وَ قَالَ ع** مَنْ اسْتَعْنَى بِاللَّهِ افْتَقَرَ النَّاسُ إِلَيْهِ وَ مَنْ اتَّقَى اللَّهَ أَحَبَّهُ النَّاسُ وَ إِنْ كَرِهُوا.

And he<sup>-asws</sup> said: 'One who is needless (from others) with Allah<sup>-azwj</sup>, the people will be impoverished (needy) to him, and the one who fears Allah<sup>-azwj</sup>, the people will love him and even if they dislike him'.<sup>291</sup>

63- **وَ قَالَ ع** عَلَيْكُمْ بِطَلْبِ الْعِلْمِ فَإِنَّ طَلَبَهُ فَرِيضَةٌ وَ الْبَحْثُ عَنْهُ نَافِلَةٌ وَ هُوَ صِلَةٌ بَيْنَ الْإِخْوَانِ وَ دَلِيلٌ عَلَى الْمُرُوءَةِ وَ نُحْمَةٌ فِي الْمَجَالِسِ وَ صَاحِبٌ فِي السَّفَرِ وَ أَنْسٌ فِي الْعُرْبَةِ.

And he<sup>-asws</sup> said: 'Upon you all is with seeking the knowledge, for seeking it is an Obligation, and the discussing from it is optional, and it is a connection between the brothers, and evidence upon the personality, and a gift in the gathering, and a companion in the journey, and a comforter in the estrangement'.<sup>292</sup>

<sup>287</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 59

<sup>288</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 60

<sup>289</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 61 a

<sup>290</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 61 b

<sup>291</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 62

<sup>292</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 63

64- وَقَالَ ع الْعِلْمُ عِلْمَانِ مَطْبُوعٌ وَ مَسْمُوعٌ وَ لَا يَنْفَعُ مَسْمُوعٌ إِذَا لَمْ يَكُ مَطْبُوعٌ وَ مَنْ عَرَفَ الْحِكْمَةَ لَمْ يَصْبِرْ عَنِ الْإِزْدِيَادِ مِنْهَا الْجَمَالَ فِي اللِّسَانِ وَ الْكَمَالَ فِي الْعَقْلِ.

And he<sup>-asws</sup> said: 'The knowledge is two (types of) knowledge(s) —written-up and heard, and the heard cannot benefit when it is not written-up; and the one who recognises the wisdom will not be patience from the increase from it; the beauty is in the tongue and the perfection is in the intellect'.<sup>293</sup>

65- وَقَالَ ع الْعَفَافُ زِينَةُ الْفَقْرِ وَ الشُّكْرُ زِينَةُ الْغِنَى وَ الصَّبْرُ زِينَةُ الْبَلَاءِ وَ التَّوَاضُّعُ زِينَةُ الْحَسَبِ وَ الْفَصَاحَةُ زِينَةُ الْكَلَامِ وَ الْعَدْلُ زِينَةُ الْإِيمَانِ وَ السَّكِينَةُ زِينَةُ الْعِبَادَةِ وَ الْحِفْظُ زِينَةُ الرِّوَايَةِ

And he<sup>-asws</sup> said: 'The chastity is an adornment of the poverty, and the thanking is an adornment of the rich, and the patience is an adornment of the affliction, and the humility is an adornment of the pedigree, and the fluency is an adornment of the speech, and the justice is an adornment of the Eman, and the calmness is an adornment of the worship, and the memorisation is an adornment of the reporting.

وَ خَفْضُ الْجَنَاحِ زِينَةُ الْعِلْمِ وَ حُسْنُ الْأَدَبِ زِينَةُ الْعَقْلِ وَ بَسْطُ الْوَجْهِ زِينَةُ الْحِلْمِ وَ الْإِيثَارُ زِينَةُ الرُّهْدِ وَ بَذْلُ الْمَجْهُودِ زِينَةُ النَّفْسِ وَ كَثْرَةُ الْبُكَاءِ زِينَةُ الْخَوْفِ وَ التَّقَلُّبُ زِينَةُ الْفَنَاعَةِ وَ تَرْكُ الْمَنِّ زِينَةُ الْمَعْرِوفِ وَ الْحُشُوعُ زِينَةُ الصَّلَاةِ وَ تَرْكُ مَا لَا يَغْنِي زِينَةُ الْوَرَعِ.

And lowering the wings (humbleness) is an adornment of the knowledge, and good etiquettes is an adornment of the intellect, and extending the face (friendliness) is an adornment of the forbearance, and the selflessness is an adornment of the ascetism, and exerting the effort is an adornment of the self; and crying a lot is an adornment of the fear (of Allah<sup>-azwj</sup>); and the reduction is an adornment of the contentment; and neglecting the reproach is an adornment of the act of kindness, and the fearfulness is an adornment of the Salat, and neglecting what is of no concern is an adornment of the devoutness".<sup>294</sup>

66- وَقَالَ ع حَسْبُ الْمَرْءِ مِنْ كَمَالِ الْمُرُوءَةِ تَرْكُهُ مَا لَا يَجْمَلُ بِهِ وَ مِنْ حَيَاتِهِ أَنْ لَا يَلْقَى أَحَدًا بِمَا يَكْرَهُ وَ مِنْ عَقْلِهِ حُسْنُ رَفْعِهِ وَ مِنْ آدَابِهِ أَنْ لَا يَتْرَكَ مَا لَا بُدَّ لَهُ مِنْهُ وَ مِنْ عِرْفَانِهِ عِلْمُهُ بِزَمَانِهِ وَ مِنْ وَرَعِهِ غَضُّ بَصَرِهِ وَ عِفَّةُ بَطْنِهِ

And he<sup>-asws</sup> said: 'It suffices the person from perfection of the personality to leave what he cannot beautify with, and from his modesty that he does not meet anyone with what he dislikes, and from his intellect is his goodly kindness, and from his etiquettes is that he does not leave any right of Allah<sup>-azwj</sup> from his wealth, and from his recognition is his knowledge of his times, and from his devoutness is the shutting of his eyes and chastity of his belly.

وَ مِنْ حُسْنِ خُلُقِهِ كَفُّهُ أَدَاهُ وَ مِنْ سَخَائِهِ بَرُّهُ بِمَنْ يَجِبُ حَقُّهُ عَلَيْهِ وَ إِخْرَاجُهُ حَقَّ اللَّهِ مِنْ مَالِهِ وَ مِنْ إِسْلَامِهِ تَرْكُهُ مَا لَا يَغْنِيهِ وَ تَحْتَبُّهُ الْجِدَالَ وَ الْمِرَاءَ فِي دِينِهِ وَ مِنْ كَرَمِهِ إِتْيَارُهُ عَلَى نَفْسِهِ

And from goodness of his manners is his restraining of his harm; and from his generosity is his righteousness with the one whose right is obligated upon him, and his extracting the right of Allah<sup>-azwj</sup> from his wealth; and from his Islam is his leaving what does not concern him, and

<sup>293</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 64

<sup>294</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 65

his shunning the quarrelling and the showing-off in his religion; and from his benevolence is his preferring (others) over himself.

وَمِنْ صَبْرِهِ قَلَّةُ شَكْوَاهُ وَمِنْ عَقْلِهِ إِتصَافُهُ مِنْ نَفْسِهِ وَمِنْ حِلْمِهِ تَرْكُهُ الْعُصْبَ عِنْدَ مُخَالَفَتِهِ وَمِنْ إِتصَافِهِ قَبُولُهُ الْحَقَّ إِذَا بَانَ لَهُ وَمِنْ نَصَحِهِ كَثِيرُهُ عَمَّا لَا يَرْضَاهُ لِنَفْسِهِ وَمِنْ حِفْظِهِ جَوَارِكَ تَرْكُهُ تَوْبِيخَكَ عِنْدَ إِسَاءَتِكَ مَعَ عِلْمِهِ بِعُيُوبِكَ

And from his patience is scarcity of his complaints; and from his intellect is his fairness from himself; and from his forbearance is his neglecting the anger in the presence of his adversaries; and from his fairness is his accepting the truth when it is clear to him; and from his advice is his forbidding from what he is not pleased with himself; and from his preserving your neighbourhood is his leaving rebuking you during capacity with his knowledge of your faults.

وَمِنْ رَفَقِهِ تَرْكُهُ عَذْلَكَ عِنْدَ غَضَبِكَ بِحَضْرَةِ مَنْ تَكْرَهُ وَمِنْ حُسْنِ صُحْبَتِهِ لَكَ إِسْقَاطُهُ عَنْكَ مَثُونَةَ أَذَاكَ وَمِنْ صِدَاقَتِهِ كَثْرَةُ مُوَافَقَتِهِ وَ قَلَّةُ مُخَالَفَتِهِ وَمِنْ صَلَاحِهِ شِدَّةُ خَوْفِهِ مِنْ ذُنُوبِهِ

And from his kindness is his neglecting abandoning you during your anger in the presence of the one you dislike; and from goodness of his accompanying you is his cutting off the supply of what harms you; and from his truthfulness is the abundance of his compatibility and lack of his opposition; and from his righteousness is intensity of his fearing from his sins.

وَمِنْ شُكْرِهِ مَعْرِفَةُ إِحْسَانِ مَنْ أَحْسَنَ إِلَيْهِ وَمِنْ تَوَاضُعِهِ مَعْرِفَتُهُ بِقَدْرِهِ وَمِنْ حِكْمَتِهِ عِلْمُهُ بِنَفْسِهِ وَمِنْ سَلَامَتِهِ قَلَّةُ حِفْظِهِ لِغُيُوبِ غَيْرِهِ وَ عِنَايَتُهُ بِإِصْلَاحِ عُيُوبِهِ.

And from his thanks is recognition of a favour of the one favouring to him; and from his humbleness is his recognition of his ability; and from his wisdom is his knowledge of himself; and from his safety is lack of his preserving faults of others and his care in correcting his faults”<sup>295</sup>.

67- وَقَالَ ع لَنْ يَسْتَكْمِلَ الْعَبْدُ حَقِيقَةَ الْإِيمَانِ حَتَّى يُؤْتِرَ دِينَهُ عَلَى شَهْوَتِهِ وَ لَنْ يَهْلِكَ حَتَّى يُؤْتِرَ شَهْوَتَهُ عَلَى دِينِهِ.

And he<sup>asws</sup> said: ‘The servant will never perfect reality of the Eman until he prefers his religion over his lustful desires, and he will never be destroyed until he prefers his lustful desires over his religion”<sup>296</sup>.

68- وَقَالَ ع الْفَضَائِلُ أَرْبَعَةٌ أَجْنَاسٍ أَحَدُهَا الْحِكْمَةُ وَ قِوَامُهَا فِي الْفِكْرَةِ وَ الثَّانِي الْعِفَّةُ وَ قِوَامُهَا فِي الشَّهْوَةِ وَ الثَّلَاثُ الْقُوَّةُ وَ قِوَامُهَا فِي الْغَضَبِ وَ الرَّابِعُ الْعَدْلُ وَ قِوَامُهَا فِي اعْتِدَالِ قُوَى النَّفْسِ.

And he<sup>asws</sup> said: ‘The merits are four types – one of these is the wisdom, and its pillar is in the contemplation; and the second is the chastity, and its pillar is in the lustful desires; and the

<sup>295</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 66

<sup>296</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 67

third is the strength, and its pillar is in the anger; and the fourth is the justice, and its pillar is in moderating strength of the soul".<sup>297</sup>

69- وَقَالَ عِ الْغَامِلِ بِالظُّلْمِ وَالْمُعِينُ لَهُ وَالرَّاضِي بِهِ شَرِكَاؤُهُ.

And he<sup>-asws</sup> said: 'The worker with the injustice, and the assistant to him, and the one satisfied with him are associates'.<sup>298</sup>

70- وَقَالَ عِ يَوْمِ الْعَدْلِ عَلَى الظَّالِمِ أَشَدُّ مِنْ يَوْمِ الْجَوْرِ عَلَى الْمَظْلُومِ.

And he<sup>-asws</sup> said: 'The day of justice upon the oppressor is severer than the day of tyranny upon the oppressed'.<sup>299</sup>

71- وَقَالَ عِ أَفْضَلُ الْعُلَمَاءِ لِلْمَحِجَّةِ الْمُمْسِكِ عِنْدَ الشُّبْهَةِ وَالْجَدَلُ يُورِثُ الرِّيَاءَ وَمَنْ أَخْطَأَ وُجُوهَ الْمَطَالِبِ خَذَلَتْهُ الْحَيْلُ وَالطَّامِعُ فِي وَثَاقِ الدُّلَى وَمَنْ أَحَبَّ الْبَقَاءَ فَلْيَعِدَّ لِلْمَصَائِبِ قَلْبًا صَبُورًا.

And he<sup>-asws</sup> said: 'The most moderate of the scholars for the manifesto is the one withholding at the doubtful matters; and the (pointless) arguments inherit the showing off; and the one missing the faces of demands, the means will abandon him; and the greedy is in the binds of disgrace; and the one who loves the remaining (alive), let him prepare for the calamities with a patient heart'.<sup>300</sup>

72- وَقَالَ عِ الْعُلَمَاءُ غُرَبَاءُ لِكثْرَةِ الْجُهَالِ بَيْنَهُمْ.

And he<sup>-asws</sup> said: 'The scholars are strangers due to the large number of ignorant ones between them'.<sup>301</sup>

73- وَقَالَ عِ الصَّبْرُ عَلَى الْمُصِيبَةِ مُصِيبَةٌ عَلَى الشَّامِتِ بِهَا.

And he<sup>-asws</sup> said: 'The patience upon the calamity is a calamity upon the one gloating with it'.<sup>302</sup>

74- وَقَالَ عِ التَّوْبَةُ عَلَى أَرْبَعَةِ دَعَائِمٍ نَدَمٍ بِالْقَلْبِ وَاسْتِعْفَارٍ بِاللِّسَانِ وَعَمَلٍ بِالْجَوَارِحِ وَعَزْمٍ أَنْ لَا يَعُودَ

And he<sup>-asws</sup> said: 'The repentance is based upon four pillars – regretting with the heart, and seeking the Forgiveness with the tongue, and working (good deeds) with the limbs, and determination of not repeating.

وَ ثَلَاثٌ مِنْ عَمَلِ الْأَبْرَارِ إِقَامَةُ الْفَرَائِضِ وَ اجْتِنَابُ الْمَحَارِمِ وَ احْتِرَاسٌ مِنَ الْعَقْلَةِ فِي الدِّينِ

<sup>297</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 68

<sup>298</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 69

<sup>299</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 70

<sup>300</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 71

<sup>301</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 72

<sup>302</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 73

And three are from the deeds of the righteous ones – establishing the obligations, and shunning the Prohibitions, and guarding from the heedlessness in the religion.

وَ ثَلَاثٌ يُبَلِّغُنَّ بِالْعِبَادَةِ رِضْوَانَ اللَّهِ كَثْرَةُ الْإِسْتِغْفَارِ وَ حِفْظُ الْجَانِبِ وَ كَثْرَةُ الصَّدَقَةِ

And three cause the servant to reach Satisfaction of Allah<sup>-azwj</sup> – frequently seeking the Forgiveness, and lowering the wings (humility), and frequently giving charity.

وَ أَزْبَعٌ مَنْ كُنَّ فِيهِ اسْتِكْمَالُ الْإِيمَانِ مَنْ أُعْطِيَ اللَّهُ وَ مَنْعَ فِي اللَّهِ وَ أَحَبَّ لِلَّهِ وَ أَبْغَضَ فِيهِ

And four, one who has these in him, will perfect the Eman – one who gives for the Sake of Allah<sup>-azwj</sup>, and prevents for the Sake of Allah<sup>-azwj</sup>, and loves for the Sake of Allah<sup>-azwj</sup>, and hates for His<sup>-azwj</sup> Sake.

وَ ثَلَاثٌ مَنْ كُنَّ فِيهِ لَمْ يَنْدَمْ تَرْكُ الْعَجَلَةِ وَ الْمَشُورَةُ وَ التَّوَكُّلُ عِنْدَ الْعَزْمِ عَلَى اللَّهِ عَزَّ وَ جَلَّ.

And three, one who has these in him will not regret – neglecting the haste, and the consulting, and the reliance upon Allah<sup>-azwj</sup> Mighty and Majestic during determination”<sup>303</sup>

75- وَ قَالَ ع لَوْ سَكَتَ الْجَاهِلُ مَا اخْتَلَفَ النَّاسُ.

And he<sup>-asws</sup> said: ‘Had the ignorant one remained silent, the people would not have differed’<sup>304</sup>.

76- وَ قَالَ ع مَقْتَلُ الرَّجُلِ بَيْنَ لِحْيَيْهِ وَ الرَّأْيِ مَعَ الْأَنَاءَةِ وَ بَسْنِ الظَّهْرِ الرَّأْيِ الطَّيِّبِ.

And he<sup>-asws</sup> said: ‘And he<sup>-asws</sup> said: ‘Killing ground of the man is between his two beards (stomach); and the (good) opinion is with the unhurriedness; and evil supporter is the hasty opinion’<sup>305</sup>.

77- وَ قَالَ ع ثَلَاثٌ خِصَالٍ يُجْتَلَبُ بِهِنَّ الْمَحَبَّةُ الْإِنْصَافُ فِي الْمَعَاشِرَةِ وَ الْمُوَاسَاةُ فِي الشَّدَّةِ وَ الْإِنْطِوَاعُ وَ الرَّجُوعُ عَلَى قَلْبِ سَلِيمٍ.

And he<sup>-asws</sup> said: ‘Three traits, the love is attracted by these – the fairness in the community, and the consoling during the adversity, and the compliance, and the referring upon a sound heart’<sup>306</sup>.

78- وَ قَالَ ع فَسَادُ الْأَخْلَاقِ بِمَعَاشِرَةِ السُّفَهَاءِ وَ صَلَاحُ الْأَخْلَاقِ بِمُتَابَعَةِ الْعُلَمَاءِ وَ الْخَلْقُ أَشْكَالٌ فَ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ وَ النَّاسُ إِخْوَانٌ فَمَنْ كَانَتْ إِخْوَتُهُ فِي غَيْرِ ذَاتِ اللَّهِ فَإِنَّهَا تَحُورُ عِدَاوَةً وَ ذَلِكَ قَوْلُهُ تَعَالَى - الْأَخْلَاقُ بِوَيْمِيذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ.

And he<sup>-asws</sup> said: ‘Corruption of the morals is with associating the foolish, and the righteous morals are with competing with the intellectuals; and moral is a disposition (intention), so **‘Every one acts according to his own disposition; [17:84];** and the people are brothers, so the

<sup>303</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 74

<sup>304</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 75

<sup>305</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 76

<sup>306</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 77



one whose brotherhood was regarding other than the Self of Allah<sup>-azwj</sup> will acquire enmity, and that is the Words of the Exalted: ***The friends on that Day would be enemies of each other, except for the pious [43:67]***".<sup>307</sup>

79- **وَقَالَ ع** مِنْ اسْتَحْسَنَ قَبِيحاً كَانَ شَرِيكاً فِيهِ.

And he<sup>-asws</sup> said: 'One who approves an ugly deed would be a participant in it'.<sup>308</sup>

80- **وَقَالَ ع** كُفْرُ الْبِعْمَةِ دَاعِيَةُ الْمَقْتِ وَ مَنْ جَازَاكَ بِالشُّكْرِ فَقَدْ أَعْطَاكَ أَكْثَرَ بِمَا أَخَذَ مِنْكَ.

And he<sup>-asws</sup> said: 'Kufr of the bounties is the inviter of hate; and one who recompenses you with the thanks, so he has given you more than what he has taken from you'.<sup>309</sup>

81- **وَقَالَ ع** لَا يُفْسِدُكَ الظُّلُّ عَلَى صَدِيقِي وَ قَدْ أَصْلَحَكَ اليَقِينُ لَهُ وَ مَنْ وَعَظَ أَخَاهُ سِرّاً فَقَدْ زَانَهُ وَ مَنْ وَعَظَهُ عَلَانِيَةً فَقَدْ شَانَهُ

And he<sup>-asws</sup> said: 'Do not let it corrupt you, the conjecture upon a friend, and the certainty will correct you to him; and the one who preaches his brother in secret so he has adorned him, and the one who preaches his openly, so he has shamed him.

اسْتِصْلَاحُ الْأَخْيَارِ بِإِكْرَامِهِمْ وَ الْأَشْرَارِ بِتَأْدِيبِهِمْ وَ الْمَوَدَّةُ قَرَابَةٌ مُسْتَفَادَةٌ وَ كَفَى بِالْأَجْلِ جِزْأً وَ لَا يَزَالُ الْعَقْلُ وَ الْحُمَّى يَنْعَابِلَانِ عَلَى الرَّجُلِ إِلَى ثَمَانِي عَشْرَةَ سَنَةً فَإِذَا بَلَغَهَا غَلَبَ عَلَيْهِ أَكْثَرُهُمَا فِيهِ

Correcting the good people is by honouring them, and the evil people by disciplining them; and the cordiality of the near relatives is beneficial; and suffice with the life term as a protection; and the intellects and the stupidity do not cease to be prevailing upon a man until he is eighteen years old. When he reaches it, the more abundant of the two overcomes upon him.

وَ مَا أَنْعَمَ اللَّهُ عَزَّ وَ جَلَّ عَلَى عَبْدٍ نِعْمَةً فَعَلِمَ أَنَّهَا مِنَ اللَّهِ إِلَّا كَتَبَ اللَّهُ جَلَّ اسْمُهُ لَهُ شُكْرَهَا قَبْلَ أَنْ يُحَمِدَهُ عَلَيْهَا وَ لَا أُذْنَبَ ذَنْباً فَعَلِمَ أَنَّ اللَّهَ مُطَّلِعٌ عَلَيْهِ إِنْ شَاءَ عَذَّبَهُ وَ إِنْ شَاءَ عَفَرَ لَهُ إِلَّا عَفَرَ اللَّهُ لَهُ قَبْلَ أَنْ يَسْتَغْفِرَهُ.

And Allah<sup>-azwj</sup> Mighty and Majestic does not Confer a bounty upon a servant, so he knows that it is from Allah<sup>-azwj</sup>, except Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Name, Writes its thanks for him before he even praises Him<sup>-azwj</sup> upon it; and he does not commit a sin, so he knows that Allah<sup>-azwj</sup> is Overseeing upon him, if He<sup>-azwj</sup> so Desires He<sup>-azwj</sup> can Punish him, and if He<sup>-azwj</sup> so Desires, He<sup>-azwj</sup> can Forgive him, except Allah<sup>-azwj</sup> Forgives (the sin) for him before he even seeks His<sup>-azwj</sup> Forgiveness".<sup>310</sup>

82- **وَقَالَ ع** الشَّرِيفُ كُلُّ الشَّرِيفِ مَنْ شَرَفَهُ عِلْمُهُ وَ السُّؤْدُودُ حَقُّ السُّؤْدُودِ لِمَنْ اتَّقَى اللَّهَ رَبَّهُ وَ الْكَرِيمُ مَنْ أَكْرَمَ عَنْ ذُلِّ النَّارِ وَجْهَهُ.

<sup>307</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 78

<sup>308</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 79

<sup>309</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 80

<sup>310</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 81

And he<sup>-asws</sup> said: ‘The noble of all nobles is the one his nobility is his knowledge; and the worthy as is the right of worthiness is for one who fears his Lord<sup>-azwj</sup> Allah<sup>-azwj</sup>; and the honourable is the one more honourable from the Fire disgracing his face’.<sup>311</sup>

83- وَقَالَ ع مَنْ أَمَلَ فَاجِرًا كَانَ أَدْنَىٰ عُقُوبَتِهِ الْحَرِيمَانَ.

And he<sup>-asws</sup> said: ‘One who gives hope (pleases) an immoral person, the least of his Punishment would be the deprivation’.<sup>312</sup>

84- وَقَالَ ع ائْتَانِ عَيْلَانِ أَبَدًا صَحِيحٍ مُحْتَمٍ وَ عَيْلٍ مُخَلِّطٍ مَوْتِ الْإِنْسَانِ بِالذُّنُوبِ أَكْثَرُ مِنْ مَوْتِهِ بِالْأَجْلِ وَ حَيَاتُهُ بِالْبِرِّ أَكْثَرُ مِنْ حَيَاتِهِ بِالْعُمْرِ.

And he<sup>-asws</sup> said: ‘Two are forever sick – a healthy one dieting, and a sick one eating harmful foods; death of the human being due to the sins is more than his death due to the term (ended), and his life with the righteousness is more (prolonged) than his life with the age’.<sup>313</sup>

85- وَقَالَ ع لَا تُعَاجِلُوا الْأَمْرَ قَبْلَ بُلُوغِهِ فَتَنْدَمُوا وَ لَا يَطْوِلُ عَلَيْكُمْ الْأَمَدُ فَتَنْفَسُوا قُلُوبَكُمْ وَ ارْحَمُوا ضِعْفَاءَكُمْ وَ اطْلُبُوا الرَّحْمَةَ مِنَ اللَّهِ بِالرَّحْمَةِ لَهُمْ.

And he<sup>-asws</sup> said: ‘Do not hasten the matter before its reaching (you), so you will regret it, nor will the period be prolonged upon you, so it will harden your hearts; and be merciful to your weak ones and seek the Mercy from Allah<sup>-azwj</sup> by being merciful to them’.<sup>314</sup>

86- مِنْ كِتَابِ مَطَالِبِ السُّئُولِ، مِنْ كَلَامِهِ ع عَزَّكَ عَزَّكَ فَصَارَ فُضَارًا ذَلِكَ ذَلِكَ فَاحْشَ فَاحْشَ فَعَلِكَ فَعَلِكَ هَذَا هَذَا.

From the book ‘Matalib Al Suoul’ –

‘From his<sup>-asws</sup> speech: ‘Your honour has deceived you, so it became deficient, that is your disgrace; fear your immoral deed, perhaps you will calm down by this’.<sup>315</sup>

87- وَ مِنْ كَلَامِهِ ع الْعَالَمُ حَدِيقَةٌ سَيَّاحُهَا الشَّرِيعَةُ وَ الشَّرِيعَةُ سُلْطَانٌ يُحِبُّ لَهُ الطَّاعَةَ وَ الطَّاعَةُ سِيَاسَةٌ يَتَقَوْمُ بِهَا الْمَلِكُ وَ الْمَلِكُ رَاحٍ يَعْصِدُهُ الْجَيْشُ وَ الْجَيْشُ أَعْوَانٌ يَكْفُلُهُمُ الْمَالُ وَ الْمَالُ رِزْقٌ يَجْمَعُهُ الرَّعِيَّةُ وَ الرَّعِيَّةُ سَوَادٌ يَسْتَعْبِدُهُمُ الْعَدْلُ وَ الْعَدْلُ أَسَاسٌ بِهِ قِوَامُ الْعَالَمِ.

And from a speech of his<sup>-asws</sup>: ‘The world is a garden, it’s visitor is the Law; and the Law is a ruler, the obedience is obligated to it; and the obedience is politics which the kings stands with it; and the king is a shepherd, the army supports him; and the army, the wealth guarantees them; and the wealth is sustenance, the citizens collect it; and the citizens are the generality, the justice enslaves them; and the justice is a foundation, the world stands with it’.<sup>316</sup>

<sup>311</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 82

<sup>312</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 83

<sup>313</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 84

<sup>314</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 85

<sup>315</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 86

<sup>316</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 87

88- نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ عِ الْأَقْوَابِلُ مَحْفُوظَةٌ وَ السَّرَائِرُ مَبْلُوءَةٌ وَ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ وَ النَّاسُ مَنُفُوصُونَ مَدْحُولُونَ إِلَّا مَنْ عَصَمَ اللَّهُ سَائِلُهُمْ مُتَعَيِّنٌ وَ مُجِيْبُهُمْ مُتَكَلِّفٌ

(The book) 'Nahj Al Balagah' –

'He<sup>-asws</sup> said: 'The words are preserved and the actions are a trial: **Every soul would be held for what it earns [74:38]**, and the people are deficient, meddled with, except the one whom Allah<sup>-azwj</sup> Protects. Their questioner confuses and their loving one causes encumbrment (hardship).

يَكَادُ أَفْضَلُهُمْ رَأْيًا يَزُدُّهُ عَنِ فَضْلِ رَأْيِهِ الرِّضَا وَ السُّخْطُ وَ يَكَادُ أَصْلَبُهُمْ عُدُوًّا تَنْكُؤُهُ اللَّحْظَةُ وَ تَسْتَحِيلُهُ الْكَلِمَةُ الْوَاحِدَةُ

Their best of opiners almost retracts it from the grace of his opinion by the satisfaction and dissatisfaction, and their most solid of wisdom could be diverted by a single glance and one phrase can transform him.

مَعَاشِرَ النَّاسِ اتَّقُوا اللَّهَ فَكُمْ مِنْ مُؤَقَّلٍ مَا لَا يَبْلُغُهُ وَ بَانٍ مَا لَا يَسْكُنُهُ وَ جَامِعٍ مَا سَوْفَ يَبْرُكُهُ وَ لَعْلَهُ مِنْ بَاطِلٍ جَمَعَهُ وَ مِنْ حَقٍّ مَنَعَهُ أَصَابَهُ حَرَامًا وَ احْتَمَلَ بِهِ آثَامًا

Community of people, fear Allah<sup>-azwj</sup>! How many a hoping one hopes for what he cannot achieve, and a builder who does not dwell in it, and an amasser what he will soon be leaving it, and perhaps he had collected it from false means and from a right he had prevented, and borne sins due to it.

قَبَاءَ بَوْرِهِ وَ قَدِيمَ عَلَى رَيْهِ آسِفًا لَاهِفًا قَدْ خَسِرَ الدُّنْيَا وَ الْآخِرَةَ ذَلِكَ هُوَ الْحُسْرَانُ الْمُبِينُ.

Thus, he was with its burden and he went forward to his Lord<sup>-azwj</sup> in regret, sorrowful, **losing the world and the Hereafter. That is the clear loss [22:11]**'.<sup>317</sup>

89- وَ قَالَ عِ الْمَنِيَّةُ وَ لَا الدَّيْبَةُ وَ التَّقَلُّلُ وَ لَا التَّوَسُّلُ وَ مَنْ لَمْ يُعْطِ قَاعِدًا لَمْ يُعْطِ قَائِمًا

And he<sup>-asws</sup> said: '(Let it be) death and not be lowliness, and (let it be) little and not be (seeking) the means (from the people)! And one not being given while seated (being patient) will not be given while standing (making noises and being impatient).

وَ الدَّهْرُ يَوْمَانِ يَوْمٌ لَكَ وَ يَوْمٌ عَلَيْكَ فَإِذَا كَانَ لَكَ فَلَا تَبْتَطِرْ وَ إِذَا كَانَ عَلَيْكَ فَاصْبِرْ.

And the times are of two days – a day being for you and a day against you. When it were to be for you, do not be arrogant (don't disregard it), and where it were to be against you, then be patient'.<sup>318</sup>

90- وَ قَالَ عِ مَسْكِينِ ابْنِ آدَمَ مَكْتُومِ الْأَجْلِ مَكْتُونِ الْعَلْلِ مَحْفُوظِ الْعَمَلِ تُؤْلِمُهُ الْبِقَّةُ وَ تَقْتُلُهُ السَّرْفَةُ وَ تُنَبِّئُهُ الْعَرَفَةُ.

<sup>317</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 88

<sup>318</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 89

And he<sup>-asws</sup> said: ‘O Poor son of Adam<sup>-as</sup>! (He is of) concealed term of death, hidden of the ailments, preserved of (every) deed. The mosquito bite pains him, and the choking kills him, and the sweating stinks him’.<sup>319</sup>

91- كُنْزُ الْكَرَاجِكِيِّ، وَ رُوِيَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع مَرَّ عَلَى الْمَدَائِنِ فَلَمَّا رَأَى آثَارَ كِسْرَى وَ قُرْبَ حَرَاجِمَا قَالَ رَجُلٌ مِمَّنْ مَعَهُ-

فَكَأَنَّهُمْ كَانُوا عَلَى مِيعَادٍ-

جَرَّتِ الرِّيحُ عَلَى رُسُومِ دِيَارِهِمْ

(The book) ‘Kanz’ of Al Karajaky –

‘And it is reported that Amir Al-Momineen<sup>-asws</sup> passed by Al-Madain. When he<sup>-asws</sup> saw traces of Chosroe and went closer to its ruins, a man from the ones who were with him<sup>-asws</sup> said (a couplet), ‘The winds flow over the topes of their houses. It is as if they were upon an appointment’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَفَلَا قُلْتُمْ- كَمْ تَرَكُوا مِنْ جَنَاتٍ وَ عُيُونٍ- وَ زُرُوعٍ وَ مَقَامٍ كَرِيمٍ- وَ نِعْمَةً كَانُوا فِيهَا فَالْكَيْهِنَ- كَذَلِكَ وَ أَوْرَثْنَاهَا قَوْمًا آخِرِينَ- فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَ الْأَرْضُ وَ مَا كَانُوا مُنْظَرِينَ.

Amir Al-Momineen<sup>-asws</sup> said: ‘Why don’t you say: **How many of the gardens and fountains they left (behind), [44:25] And plantations and noble places, [44:26] And bounties they used to enjoy in? [44:27] Like that, and We Made these to be inherited by another people [44:28] So the sky and the earth did not weep upon them, nor were they Respited [44:29]**’.<sup>320</sup>

92- مِنْ كِتَابِ مَطَالِبِ السُّئُولِ، لِكَمَالِ الدِّينِ مُحَمَّدِ بْنِ طَلْحَةَ

مِنْ تَعْظِيمِهِ ع

وَ أَنَّ قَلِيلَ الْمَالِ خَيْرٌ مِنَ الْغِنَى-

دَلِيلُكَ أَنَّ الْفَقْرَ خَيْرٌ مِنَ الْغِنَى-

وَ لَمْ تَرَ مَخْلُوقًا عَصَى اللَّهَ بِالْفَقْرِ.

لِقَائِكَ مَخْلُوقًا عَصَى اللَّهَ بِالْغِنَى-

From the book ‘Mataalib Al Soul’ of Kamal Al Deen Muhammad Bin Talha –

From his<sup>-asws</sup> compositions: ‘Your evidence that the poverty is better than the riches, and that the little wealth is better than the abundant is your meeting the created beings disobeying Allah<sup>-azwj</sup> due to the riches, and you do not see any created being disobeying Allah<sup>-azwj</sup> due to the poverty’.<sup>321</sup>

وَ قَوْلُهُ

وَ حُكْمُ الَّذِي دُونَ الْوَفَاةِ قَلِيلٌ-

لِكُلِّ اجْتِمَاعٍ مِنْ خَلِيقَيْنِ فَزَقَّةٌ-

دَلِيلٌ عَلَى أَنَّ لَا يَدُومُ خَلِيلٌ.

وَ إِنَّ أَفْقَادِي وَاحِدًا بَعْدَ وَاحِدٍ-

<sup>319</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 90

<sup>320</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 91

<sup>321</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 92 /1

And he<sup>-asws</sup> said: 'For every gathering of two friends there is separation, and all the ones not dead (yet) are few, and my<sup>-asws</sup> losing one after one evidence's upon that a friend is not permanent'.<sup>322</sup>

وَ قَوْلُهُ

عَلِيلَ النَّفْسِ بِالْكَفَافِ وَ إِلَّا - طَلَبْتُ مِنْكَ فَوْقَ مَا يَكْفِيهَا -  
 مَا لِمَا قَدْ مَضَى وَ لَا لِلَّذِي لَمْ - يَا أَيُّ مَنْ لَدَّوْهُ لِمَسْتَحْلِيهَا -  
 إِنَّمَا أَنْتَ طَوَّلَ مَدَّةَ مَا - عُمِرْتَ كَالسَّاعَةِ الَّتِي أَنْتَ فِيهَا -

And his<sup>-asws</sup> words: 'Sicken the soul with the sufficient, or else it will demand from you above what suffices it. What pleasure is there for what has passed, nor for which has not come yet, due to its impossibility. But rather, you are of lengthy period for as long as you are living, like the time which you are in'.<sup>323</sup>

وَ قَوْلُهُ عَ يَزِي رَسُولَ اللَّهِ ص

أُ مِنْ بَعْدِ تَكْفِينِ النَّبِيِّ وَ دَفْنِهِ - بِأَثْوَابِهِ آسَى عَلَى هَالِكِ نَوَى -  
 زُرِينَا رَسُولَ اللَّهِ فِينَا فَلَنْ نَرَى - بِدَاكٍ عَدِيلاً مَا حِينَنَا مِنَ الرَّزَى -  
 وَ كَانَ لَنَا كَالْحِصْنِ مِنْ دُونِ أَهْلِهِ - لَهْمُ مَعْقِلٍ فِيهَا حَصِينٌ مِنَ الْعَدَى -

And his<sup>-asws</sup> words eulogising (Marsiya) Rasool-Allah<sup>-sawww</sup>: 'Is it from after enshrouding of the Prophet<sup>-as</sup> and burying him<sup>-sawww</sup> with his<sup>-sawww</sup> clothes I<sup>-asws</sup> should feel sorry upon the one destroyed, dead? We heard sounds of Rasool-Allah<sup>-sawww</sup> among us, but we will never see any sound equal with that for as long as we live; and he<sup>-sawww</sup> was like a fortress for us, apart from his<sup>-sawww</sup> family. For them he<sup>-sawww</sup> was a stronghold in it they could fortify from the enemies.

وَ كُنَّا بِمَرَاةِ نَرَى النُّورَ وَ الْهُدَى - صَبَاحَ مَسَاءٍ رَاحَ فِينَا أَوْ اعْتَدَى -  
 فَقَدْ غَشِيَتْنَا ظِلْمَةٌ بَعْدَ مَوْتِهِ - نَهَارًا وَ قَدْ زَادَتْ عَلَى ظِلْمَةِ الدُّجَى -  
 فَيَا حَبِيرَ مَنْ مِنْ الْجَوَانِحِ وَ الْحَشَا - وَ يَا حَبِيرَ مَنِتِ صَمَّةُ التُّرْبِ وَ النَّرَى -

And we, with his<sup>-sawww</sup> passing by, we were seeing the Noor and the guidance, morning, evening, going among us and coming. Darkness has overwhelmed us after his<sup>-sawww</sup> death at daytime, and it increased upon darkness of the dark night. O best of the ones containing the wings and the stuff! And O best deceased contained by the soil and the ground!

كَأَنَّ أُمُورَ النَّاسِ بَعْدَكَ ضُمَّنَتْ - سَفِينَةَ مَوْجِ الْبَحْرِ وَ الْبَحْرُ قَدْ سَمَا -  
 وَ صَاقَ فِضَاءُ الْأَرْضِ عَنْهُمْ بِرُحْبِهِ - لِقَفْدِ رَسُولِ اللَّهِ إِذْ قَبِلَ قَدْ مَضَى -  
 فَقَدْ نَزَلَتْ لِلْمُسْلِمِينَ مُصِيبَةٌ - كَصَدْعِ الصَّخَا لَا شِعْبَ لِلصَّدْعِ فِي الصَّخَا -

<sup>322</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 92 / 2

<sup>323</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 92 / 3

*It is as if affairs of the people after you<sup>-azwj</sup> are contained in a ship in the waves of the sea, and the sea is split, and the atmosphere of the earth is constricted for them by his<sup>-sawww</sup> despite is capaciousness, at the loss of Rasool-Allah<sup>-sawww</sup> when it is said: 'He<sup>-sawww</sup> has passed away', for a calamity has befallen for the Muslims, like a split in Al-Safa. There is no ravine for the crack in Al-Safa.*

فَلَنْ يَسْتَقِيلَ النَّاسُ تِلْكَ مُصِيبَةً-  
وَلَنْ يُجْبِرَ الْعَظَمُ الَّذِي مِنْهُمْ وَهَى-  
وَ فِي كُلِّ وَقْتٍ لِلصَّلَاةِ يَهْبِجُهُ-  
بِلَالٌ وَ يَدْعُو بِاسْمِهِ كُلُّ مَنْ دَعَا-  
وَ يَطْلُبُ أَقْوَامَ مَوَارِيثَ هَالِكٍ-  
وَ فِيْنَا مَوَارِيثَ النَّبُوَّةِ وَ الْهُدَى

*The people will not be (able to) uproot that calamity, and the might which is from them will not be forcibly weaken; and during every timing of the Salat Bilal stirs it and calls out with his<sup>-sawww</sup> name, every one who calls out; and people tend to demand inheritance of the dead, and among us<sup>-asws</sup> are inheritances of the Prophet-hood and the guidance".<sup>324</sup>*

وَ قَدْ نُقِلَتْ هَذِهِ الْمَرْثِيَةُ عَنْهُ بِرِيَادَةِ أُخْرَى فَمَا رَأَيْتُ إِسْقَاطَهَا فَأَتَيْتُهَا عَلَى صُورَتِهَا وَ هِيَ هَذِهِ

And I have copied this eulogy (Marsiya) from him<sup>-asws</sup> with another addition. I did not see its termination, so I affirmed is upon its outline, and it is this:

أُ مِنْ بَعْدِ تَكْفِينِ النَّبِيِّ وَ دَفْنِهِ-  
بِأَثْوَابِهِ أَسَى عَلَى مَيِّتِ نَوَى-  
لَقَدْ غَابَ فِي وَقْتِ الظَّلَامِ لِدَفْنِهِ-  
عَنِ النَّاسِ مَنْ هُوَ خَيْرٌ مَنْ وَطِئَ الْحَصَا-  
رُزِينَا رَسُولَ اللَّهِ فِيْنَا فَلَنْ نَرَى-  
لِدَاكَ عَدِيلاً مَا خَبِينَا مِنَ الرَّزَى-  
رُزِينَا رَسُولَ اللَّهِ فِيْنَا وَ وَخِيَهُ-  
فَخَيْرٌ خِيَارٍ مَا رُزِينَا وَ لَا سَوَى-

*Is it from after enshrouding of the Prophet<sup>-as</sup> and burying him<sup>-sawww</sup> with his<sup>-sawww</sup> clothes I<sup>-asws</sup> should feel sorry upon the one destroyed, dead? He<sup>-sawww</sup> has disappeared from the people during a time of darkness due to his<sup>-sawww</sup> burial, one<sup>-sawww</sup> who is the best of the ones having trodden the pebbles. We heard sounds of Rasool-Allah<sup>-sawww</sup> among us, but we will never see any sound equal with that for as long as we live. We heard sounds of Rasool-Allah<sup>-sawww</sup> among us and his<sup>-sawww</sup> Revelations, so best of the best is what we have heard and there is no equal.*

فَمِثْلُ رَسُولِ اللَّهِ إِذْ حَانَ يَوْمُهُ-  
لِفَقْدَانِهِ فَلَيْبُكَ يَا عَيْشُ مَنْ بَكَى-  
وَ كَانَ لَنَا كَالْحِصْنِ مِنْ دُونِ أَهْلِهِ-  
لَهُمْ مَعْقِلٌ مِنْهُ خَصِيْبٌ مِنَ الْعِدَى-  
وَ كُنَّا بِرُؤْيَاةِ نَرَى النُّورَ وَ الْهُدَى-  
صَبَاحَ مَسَاءٍ رَاحَ فِيْنَا أَوْ اعْتَدَى-  
فَقَدْ غَشِيَتْنَا ظِلْمَةٌ بَعْدَ مَوْتِهِ-  
نَحَارًا فَقَدْ زَادَتْ عَلَى ظِلْمَةِ الدُّجَى-

*And example of Rasool-Allah<sup>-sawww</sup> when news of losing him<sup>-sawww</sup> came, so let him weep, O living ones who weep! and he<sup>-sawww</sup> was like a fortress for us, apart from his<sup>-sawww</sup> family. For them he<sup>-sawww</sup> was a stronghold in it they could fortify from the enemies. And we, by seeing him<sup>-sawww</sup>, saw the Noor and the guidance, morning, evening, going among us and coming. Darkness has*

<sup>324</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 92 / 4

overwhelmed us after his<sup>-saww</sup> death at daytime, so it increased upon darkness of the dark night.

وَ كُنَّا بِهِ سَمَّ الْأَنْوَابِ بِنَجْوَةٍ - عَلَى مَوْضِعٍ لَا يُسْتَطَاعُ وَلَا يَرَى -  
فَيَا حَيْرٌ مَنْ صَمَّ الْجَوَانِحَ وَالْحَشَا - وَ يَا حَيْرٌ مَنِتِ ضَمُّهُ الثُّرُبَ وَ النَّزَى -  
كَأَنَّ أُمُورَ النَّاسِ بَعْدَكَ صُمِّمَتْ - سَفِينَةٌ مَوْجِ الْبَحْرِ وَ الْبَحْرُ قَدْ طَمَى -  
وَ هُمْ كَالْأَسَارَى مِنْ تَوْفُوعِ هَجْمَةٍ - مِنَ الشَّرِّ يَرْجُو مَنْ رَجَاهَا عَلَى شَفَا -

And we used to sniff the noses at a peak upon a place one could not and did not see. O best of the ones containing the wings and the stuff! And O best deceased contained by the soil and the ground! It is as if affairs of the people after you<sup>-azwj</sup> are contained in a ship in the waves of the sea, and the sea is split, and they are like the prisoners from anticipating an assault from the evil, hoping of the one who hopes it upon an edge.

وَ ضَاقَ فِضَاءُ الْأَرْضِ عَنْهُمْ بِرُحْبِهِ - لِفَقْدِ رَسُولِ اللَّهِ إِذْ قِيلَ قَدْ قَضَى -  
فَيَا لَا تَقْطَعُ الْوَجْهِ عَنَّا بِنُورِهِ - إِذَا أَمَرْنَا أَعَشَى لِفَقْدِكَ أَوْ دَجَى -  
لَقَدْ نَزَلَتْ بِالْمُسْلِمِينَ مُصِيبَةٌ - كَصَدْعِ الصَّفَا لَا شِعْبَ لِلصَّدْعِ فِي الصَّفَا -  
فَيَا حُرُنَّا إِنَّا رَزِينَا نَبِينَا - عَلَى حِينِ تَمَّ الدِّينُ وَ اسْتَدَّتْ الْقَوَى -

And the atmosphere of the earth is constricted for them by his<sup>-saww</sup> despite is capaciousness, at the loss of Rasool-Allah<sup>-saww</sup> when it is said: 'He<sup>-saww</sup> has passed away'. Alas at the termination of the Revelation from us with his<sup>-saww</sup> Noor, when we are Commanded to live at your<sup>-saww</sup> loss or grief. for a calamity has befallen for the Muslims, like a split in Al-Safa. There is no ravine for the crack in Al-Safa. Alas, our grief! We are in a disaster of (losing) our Prophet<sup>-saww</sup> to a time the religion is completed, and the strength intensifies.

فَلَنْ يَسْتَقِلَّ النَّاسُ تِلْكَ مُصِيبَةً - وَ لَنْ يُجَيِّرَ الْعَظْمُ الَّذِي مِنْهُمْ وَهَى -  
كَأَنَّ لِأُولَى شُبُهَةَ سَفْرِ لَيْلَةٍ - أَضَلُّوا الْهُدَى لَا نَجْمَ فِيهَا وَ لَا ضَوَا -  
فَيَا مَنْ لَأَمْرٍ اعْتَرَانَا بِظُلْمَةٍ - وَ كُنْتَ لَهُ بِالنُّورِ فِينَا إِذَا اعْتَرَى -  
فَتَجَلُّو الْعَمَى عَنَّا فَيُصْبِحُ مُسْفِرًا - لَنَا الْحَقُّ مِنْ بَعْدِ الرَّخَا مُسْفِرَ اللَّوَا -

The people will not be (able to) uproot that calamity, and the might which is from them will not be forcibly weaken; it is as if at the first doubt is a night journey, losing the guidance, there neither being any star in it nor any illumination. Alas at the matter afflicting us with darkness, and I<sup>-asws</sup> used to be with the Noor for him<sup>-saww</sup> among us when afflicted, so the blindness was cleared away from us, causing the truth to be for us from after the prosperity bring about the flag.

وَ تَجَلُّو نُورَ اللَّهِ عَنَّا وَ وَحْيِهِ - عَمَى الْبَتْرُكِ حَتَّى يَذْهَبَ الشُّكُّ وَ الْعَمَى -  
تَطَاوَلَ لَيْلِي أَنِّي لَا أَرَى لَهُ - شَبِيهَا وَ لَمْ يُدْرِكْ لَهُ الْخُلُقُ مُنْتَهَى -  
وَ فِي كُلِّ وَقْتٍ لِلصَّلَاةِ يَهْبِجُهُ - بِأَلَّ وَ يَدْعُو بِاسْمِهِ كُلُّ مَنْ دَعَا -

And by the Noor of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Revelation, the Shirk was cleared away from us until the doubts and the blindness was eliminated. My<sup>-asws</sup> nights are lengthy, I<sup>-asws</sup> cannot see any resemblance of his<sup>-saww</sup>, and the created being will not come across an end-point for him<sup>-saww</sup>, and during every timing of the Salat Bilal stirs and calls out with his<sup>-saww</sup> name, every one he calls.

يُذَكِّرُنِي رُؤْيَا الرَّسُولِ بِدَعْوَةٍ - يُنَوِّهُ فِيهَا بِاسْمِهِ كُلِّ مَنْ دَعَا -  
قَوْلِي أبا بَكْرٍ إِمَامَ صَلَاتِنَا - وَكَانَ الرِّضَا مِنَّا لَهُ حِينَ يُجْتَنَّبِي -  
أَبِي الصَّبْرِ إِلَّا أَنْ يَقُومَ مَقَامَهُ - وَخَافَ بَأْنَ يَغْلِبَ الصَّبْرَ وَالْعَنَا.

It comes to my<sup>-asws</sup> mind a dream of Rasool-Allah<sup>-azwj</sup> with a call mentioning in it by his name every one he<sup>-saww</sup> called. Abu Bakr took charge as being a prayer leader of our Salat, and the satisfaction was from us to him when he was selected. The aloe (bitterness) refused except that it would stand in his place, and feared that the aloe and the selection would be reversed”.

كذا، و ما أدرى من أي كتاب نقلها هنا من نقلها مع لحن الألفاظ و تكرارها و ما دس فيها من زيادة بعض الأبيات

Note – ‘Like this, and I (Majlisi) don’t know from which book he has copied it over here, who has copied it, along with the tone of the wordings and its repetitions, and what he has added into it from the additions of some of the couplets’.

وَ قَوْلُهُ ع يَرْثِيهِ ص

أَلَا طَرَقَ النَّاعِي بِلَيْلٍ فَرَاعِي - وَ أَرْقَنِي لَمَّا اسْتَهَلَّ مُنَادِيًا -  
فَقُلْتُ لَهُ لَمَّا رَأَيْتُ الَّذِي أَتَى - أَعَبَّرَ رَسُولَ اللَّهِ إِذْ كُنْتُ نَاعِيًا -  
فَحَقِّقْ مَا أَشْفَقْتُ مِنْهُ وَ لَمْ يَبَلْ - وَ كَانَ خَلِيلِي عَزَّنَا وَ جَمَالِيًا -

And his<sup>-asws</sup> words eulogising him<sup>-saww</sup>: ‘Didn’t the obituarist knock on the door at night, alarming me<sup>-asws</sup> and it was kind with me<sup>-asws</sup> when a caller called out. I<sup>-asws</sup> said to him when I<sup>-asws</sup> saw the one who had come: ‘Is it other than Rasool-Allah<sup>-saww</sup> when you were obituarising? He fulfilled what I<sup>-asws</sup> had feared from him and he did not tire, and he<sup>-saww</sup> was my<sup>-asws</sup> friend, our strength and our beauty.

فَوَ اللَّهُ مَا أَنْسَاكَ أَحْمَدُ مَا مَسَّنَتْ - بِي الْعَيْسُ فِي أَرْضٍ تَجَاوَزَنَ وَادِيًا -  
وَ كُنْتُ مَتَى أَهْبَطُ مِنَ الْأَرْضِ تُلَعَةً - أَرَى أَثْرًا مِنْهُ جَدِيدًا وَ عَافِيًا -  
شَدِيدٌ جَرِيءُ الصَّدْرِ تَهْدُ مُصَدَّرٌ - هُوَ الْمَوْتُ مَعْدُورٌ عَلَيْهِ وَ عَادِيًا -

By Allah<sup>-azwj</sup>! I<sup>-asws</sup> will not forget you<sup>-saww</sup> Ahmad<sup>-saww</sup> for as long as the life walks with me<sup>-asws</sup> in a land crossing a valley; and whenever I<sup>-asws</sup> used to go down from the high ground, I<sup>-asws</sup> saw traces of his<sup>-saww</sup>, new and healthy; severe flow of the chest, resounding chest, it is the death excused upon, and returning”.<sup>325</sup>

<sup>325</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 92 / 5



وَمَا نُقِلَ عَنْهُ عَ قَوْلُهُ وَ قِيلَ هُمَا لِعَبْرِهِ

أَنْ لَا مَعَادَ فُقُلْتُ ذَاكَ إِلَيْكُمَا-  
أَوْ صَحَّ قَوْلِي فَأَلْوَبَالُ عَلَيَكُمَا.

رَزَعَمَ الْمُنَجِّمُ وَالطَّبِيبُ كِلَاهُمَا-  
إِنْ صَحَّ قَوْلُكُمَا فَلَسْتُ بِخَاسِرٍ-

And from what we are transmitting from him<sup>-asws</sup> are his<sup>-asws</sup> words, and it is said these are for someone else: 'The astrologer and the doctor, both of them claim that there is no Hereafter, so I<sup>-asws</sup> said: 'That is up to you. If your words are correct, then I<sup>-asws</sup> won't lose, or if my<sup>-asws</sup> words are correct, then doom will be upon you both'.<sup>326</sup>

وَمَا نُقِلَ عَنْهُ عَ قَوْلُهُ

وَ لِي فَرَسٌ لِلْخَيْرِ بِالشَّرِّ مُسْرَجٌ-  
وَ مَنْ رَامَ تَعْوِجِي فَلِي مَعْوَجٌ.

وَ لِي فَرَسٌ لِلْخَيْرِ بِالْخَيْرِ مُلْحَمٌ-  
فَمَنْ رَامَ تَعْوِجِي فَلِي مَقْوَمٌ-

And from what we are transmitting from him<sup>-asws</sup> are his<sup>-asws</sup> words: 'And for me<sup>-asws</sup> there is a horse for the good, reined with the good, and for me<sup>-asws</sup> there is a horse for the (punishing the) evil, equipped with (to destroy) the evil. The one who aims a reforming me<sup>-asws</sup>, then I<sup>-asws</sup> am a reformer, and one who aims to bend me<sup>-asws</sup>, then I<sup>-asws</sup> am a bender'.<sup>327</sup>

وَمَا نُقِلَ عَنْهُ عَ قَوْلُهُ

عَلَى رُكْنِ الْيَمَامَةِ وَالشَّامِ-  
تُنَارِعُنِي أَقَابِلُ الطَّعَامِ.

وَ لَوْ أَنِّي أُطِغْتُ حَمَلْتُ قَوْمِي-  
وَ لَكِنِّي مَتَى أَبْرَمْتُ أَمْرًا-

And from what we are transmitting from him<sup>-asws</sup> are his<sup>-asws</sup> words: 'If I<sup>-asws</sup> were to be obeyed, I<sup>-asws</sup> would carry my<sup>-asws</sup> people upon corner of Al-Yamama and Syria, but when have I<sup>-asws</sup> been let to accomplish a matter. The words of the common people squabbled with me<sup>-asws</sup>'.<sup>328</sup>

وَ قَوْلُهُ يَرِي عَمَّهُ حَمْرَةَ لَمَّا قُتِلَ بِأُحُدٍ

دَعَتْ ذَرَكًا وَ بَشَّرَتْ الْهُنُودًا-  
مَعَ الشُّهَدَاءِ مُخْتَسِبًا شَهِيدًا-  
أَبَا جَهْلٍ وَ عُتْبَةَ وَ الْوَلِيدًا-

أَتَانِي أَنَّ هِنْدًا جَلَّ صَحْرٍ-  
فَإِنْ تَفَحَّرَ بِحَمْرَةَ يَوْمَ وَلِي-  
فَإِنَّا قَدْ قَتَلْنَا يَوْمَ بَدْرٍ-

And his<sup>-asws</sup> words eulogising his<sup>-asws</sup> uncle Hamza<sup>-as</sup> when he<sup>-as</sup> was killed at (battle of) Ohad: 'It (news) came to me that Hinda<sup>-la</sup> resolved a stone, she called it an achievement, and gave glad tidings praising. If you are priding with Hamza<sup>-as</sup> on the day he<sup>-as</sup> passed away with the

<sup>326</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 92 / 6

<sup>327</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 92 / 7

<sup>328</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 92 / 8

(other) martyrs counted as martyrs, so I<sup>asws</sup> have killed on the day of Badr, Abu Jahl<sup>la</sup>, and Utba, and Al-Waleed.

وَ شَيْبَةَ قَدْ قَتَلْنَا يَوْمَ أُحُدٍ - عَلَى أَنْوَابِهِ عُلِقَ جَسِيداً -  
 فَبُؤَىٰ فِي جَهَنَّمَ شَرٌّ دَارٍ - عَلَيْهِ لَمْ يَجِدْ عَنْهَا حَيْدًا -  
 فَمَا سَيِّئَانِ مَنْ هُوَ فِي حَمِيمٍ - يَكُونُ شَرَّائِهِ فِيهَا صَدِيدًا -  
 وَمَنْ هُوَ فِي الْجِنَانِ يَدُرُّ فِيهَا - عَلَيْهِ الرَّزْقُ مُغْتَبَطًا حَيْدًا -

And Shayba we had killed on the day of Ohad, his body thrown upon his clothes. He is in an abode in Hell, being an evil house. He could not find any escape from it. They both are not the same, one who is in boiling water, his drink therein being pus, and one who is in Gardens roaming in it, upon him being the sustenance, blessed, praiseworthy".<sup>329</sup>

وَ قَوْلُهُ

أَلَا أَيُّهَا الْمَوْتُ الَّذِي لَيْسَ تَارِكِي - أُرَاكَ بَصِيرًا بِالَّذِينَ أَحْبَبْتُهُمْ -  
 أُرْحَنِي فَقَدْ أَفْنَيْتَ كُلَّ خَلِيلٍ - كَأَنَّكَ تَسْمَعُ نَحْوَهُمْ بِدَلِيلٍ -

And his<sup>asws</sup> words: 'Indeed, O you death which isn't going to leave me<sup>asws</sup>! Give me<sup>asws</sup> rest, for every friend of mine<sup>asws</sup> has perished! I<sup>asws</sup> see you insightful with the ones I<sup>asws</sup> love. It is as if you are striving towards them with evidence".<sup>330</sup>

وَ قَوْلُهُ أَيْضًا فِيهِ يَرْتَبِيهِ

رَأَيْتُ الْمُشْرِكِينَ بَعُؤًا عَلَيْنَا - وَ جَاءُوا فِي الْعَوَانِيَةِ وَ الضَّلَالِ -  
 وَ قَالُوا نَحْنُ أَكْثَرُ إِذْ نَقَرْنَا - عَدَاةَ الرُّوعِ بِالْأَسْلِ النَّبَالِ -  
 فَإِنْ يَبْعُؤُوا وَ يَفْتَخِرُوا عَلَيْنَا - بِحَمْرَةٍ فَهَوَّ فِي غُرْبِ الْعَوَالِ -

And his<sup>asws</sup> words as well he<sup>asws</sup> eulogises in it: 'I<sup>asws</sup> saw the Polytheists rebelling against us, and they resorted to the deceit and the misleading, and they said, 'We are more when we march in the morning, scaring with the numerous arrows. So if they are rebelling and priding upon us with Hamza<sup>as</sup>, he<sup>as</sup> is in lofty place.

فَقَدْ أُوْدِيَ بِعُتْبَةَ يَوْمَ بَدْرٍ - وَ قَدْ أَبْلَىٰ وَ جَاهَدَ غَيْرَ آلٍ -  
 وَ قَدْ غَادَزَتْ كَبَشْتَهُمْ جِهَادًا - بِحَمْدِ اللَّهِ طَلْحَةَ فِي الْمَجَالِ -  
 فَحَرَّ لَوَجْهِهِ وَ رَفَعَتْ عَنْهُ - رَقِيقَ الْحَدِّ حُودِثَ بِالصِّقَالِ -

He<sup>as</sup> fulfilled his<sup>as</sup> Covenant on the day of Badr, and he was exhausted and fought without a family; and he<sup>as</sup> has left, you rammed war, by the Praise of Allah<sup>azwj</sup>, agility in the field. He<sup>as</sup>

<sup>329</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 92 / 9

<sup>330</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 92 / 10

fell on his<sup>as</sup> face, and was raised from him<sup>as</sup> the swear of the brow by the event with the polish’.

وَ حَضَرَ لَدَيْهِ إِنْسَانٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَسْأَلُكَ أَنْ تُخْبِرَنِي عَنْ وَاجِبٍ وَ أَوْجَبٍ وَ عَجَبٍ وَ أَعْجَبٍ وَ صَعْبٍ وَ أَصْعَبٍ وَ قَرِيبٍ وَ أَقْرَبٍ

And a person presented in front of him<sup>asws</sup>. He said, ‘O Amir Al-Momineen<sup>asws</sup>! I ask you<sup>asws</sup> to inform me about obligatory and most obligatory, and surprising and most surprising, and difficult and most difficult, and near and nearest’.

فَمَا انْبَجَسَ بَيَانُهُ بِكَلِمَاتِهِ وَ لَا حَنَّسَ لِسَانُهُ فِي لَهَوَاتِهِ حَتَّى أَجَابَهُ عَ بِأَبْيَاتِهِ وَ قَالَ-

تَوْبُ رَبِّ الْوَرَى وَاجِبٌ عَلَيْهِمْ-  
وَ الدَّهْرُ فِي صَرْفِهِ عَجِيبٌ-  
وَ الصَّبْرُ فِي النَّائِبَاتِ صَعْبٌ-  
وَ كُلُّ مَا يُرْتَجَى قَرِيبٌ-  
وَ تَرْكُهُمُ لِلذُّنُوبِ أَوْجَبٌ-  
وَ غَفْلَةُ النَّاسِ فِيهِ أَعْجَبٌ-  
لَكِنَّ قُوَّةَ التَّوَابِ أَصْعَبُ-  
وَ الْمَوْتُ مِنْ كُلِّ ذَاكٍ أَقْرَبُ

He<sup>asws</sup> did not burst out with its explanation with his<sup>asws</sup> words, nor did his<sup>asws</sup> tongue get stuck in his<sup>asws</sup> mouth, until he<sup>asws</sup> answered him with his<sup>asws</sup> couplets and said: ‘Repenting to Lord<sup>azwj</sup> of the devout is obligatory upon them, and their neglecting of the sins is most obligatory; and the times in its changes is surprising, and heedlessness of the people in it is most surprising; and the patience during the disasters is difficult, but losing the Rewards is most difficult; and all what is hoped for is near, and the death is nearer than all that’.<sup>331</sup>

وَ قَالَ عَ إِذَا أَقْبَلَتِ الدُّنْيَا فَأَنْفِقْ مِنْهَا فَإِنَّمَا لَا بَقَى [تَبْقَى] وَ إِذَا مَا أَدْبَرَتْ فَأَنْفِقْ مِنْهَا فَإِنَّمَا لَا تَبْقَى

And he<sup>asws</sup> said: ‘When the world comes forward, then spend from it, for it will not remain, and when it turns around (going away), then spend from it for it will not perish’.

وَ أَنْشَدَ-

لَا تَبْخَلَنَّ بِدُنْيَا وَ هِيَ مُقْبِلَةٌ-  
وَ إِنْ تَوَلَّتْ فَأَخْرِي أَنْ جُودَ بِهَا-  
فَلَيْسَ يَنْفُصُهَا التَّبْدِيرُ وَ السَّرْفُ-  
فَالْحَمْدُ مِنْهَا إِذَا مَا أَدْبَرَتْ خَلْفًا

And he<sup>asws</sup> prosed: ‘Do not be stingy with the world while it is coming forward, for it will not be reduced by the waste and the extravagance, and if it turns around (going away) then it is worthy to be generous with it, for the praise is from it when it is replaced, for as long as it turns away’.<sup>332</sup>

وَ قَوْلُهُ عَ

إِذَا جَادَتِ الدُّنْيَا عَلَيْكَ فَجُدْ بِهَا-  
عَلَى الْخَلْقِ طَرًّا إِذَا تَقَلَّبَتْ-

<sup>331</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 92 / 11

<sup>332</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 92 / 12

فَلَا الْجُودُ يُفْنِيهَا إِذَا هِيَ أَقْبَلَتْ- وَ لَا الْبُخْلُ يُبْقِيهَا إِذَا هِيَ تَدَعَبَتْ.

And his<sup>-asws</sup> words: 'When the world is generous upon you, then being generous with it upon the people is desirable. It will turn, so neither will the generosity deplete it when it is coming over, nor the miserliness will make it last when it goes away'.<sup>333</sup>

وَ قَوْلُهُ ع

أَصُمُّ عَنِ الْكَلِمِ الْمُحَفَّطَاتِ- وَأَخْلَمُ وَالْحِلْمِ بِي أَشْبَهُ-  
وَ إِنِّي لِأَتْرُكُ بَعْضَ الْكَلَامِ- لِقَالِ أَجَابَ بِمَا أُكْرَهُ-  
إِذَا مَا اجْتَرَّثُ سِفَاةَ السَّفِيهِ- عَلَيَّ فَإِنِّي إِذْنُ أَسْفَهُ-  
فَلَا تَعْتَزِرُ بِرِوَاءِ الرِّجَالِ- وَ إِن رَحَرْتُمْ لَكُمْ أَوْ مَوَّهُوا-  
فَكَمْ مِنْ فَيِّ تُعْجِبُ النَّاطِرِينَ- لَهُ أَلْسُنٌ وَ لَهُ أَوْجُهُ.

And his<sup>-asws</sup> words: 'I<sup>-asws</sup> am deaf from the memorised speech and more forbearing, and the forbearance with me<sup>-asws</sup> resembles it, and I<sup>-asws</sup> do not neglect part of the speech lest I<sup>-asws</sup> am answered with what I<sup>-asws</sup> dislike then I<sup>-asws</sup> will be audacious with foolishness of the foolish one attacking me<sup>-asws</sup>, for then I<sup>-asws</sup> will be more foolish. So do not be deceived by the reports of the men, and even if they were to be decorative (in the words) to you, or misrepresenting, for how many a youth has fascinated the beholders to him, there are years for him and faces'.<sup>334</sup>

وَ قَوْلُهُ ع

أَتَمُّ النَّاسِ أَعْلَمُهُمْ بِنُصْبِهِ- وَ أَقْمَعُهُمْ لِشَهْوَتِهِ وَ حِرْصِهِ-  
فَلَا تَسْتَعْلِ عَاقِبَةَ بَشِيءٍ- وَ لَا تَسْتَرْحِصْ دَاءَ لِرِخْصِهِ.

And his<sup>-asws</sup> words: 'The most complete of the people is their most knowledgeable of his own deficiencies, and their most suppressing of his lustful desires and his greed. So neither consider good health as expensive with anything nor consider cheap any disease due to its cheapness'.<sup>335</sup>

93- الدُّرَّةُ الْبَاهِرَةُ مِنَ الْأَصْدَافِ الطَّاهِرَةِ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْعَمُو عَنْ الْمُقَرَّرِ لَا عَنِ الْمُصِرِّ وَ مَا أَقْبَحَ الْحُشُوعَ عِنْدَ الْحَاجَةِ وَ الْجَفَاءَ عِنْدَ الْغِنَاءِ

(The book) 'Al Durr Al Bahira Min Al Asdaf Al Tahira' –

'Amir Al-Momineen<sup>-asws</sup> said: 'The pardoning is from the acknowledge not from the persistent; and how ugly is the fearfulness during the need, and the abandonment during the riches.

<sup>333</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 92 / 13

<sup>334</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 92 / 14

<sup>335</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 92 / 15

بَلَاءُ الْإِنْسَانِ مِنَ اللِّسَانِ سَبْعٌ إِنْ خَلِيَ عَنْهُ عَقَرُ الْعَافِيَةِ وَ الْعَافِيَةُ عَشْرَةٌ أَجْزَاءُ تِسْعَةٌ مِنْهَا فِي الصَّمْتِ إِلَّا بِذِكْرِ اللَّهِ وَ وَاحِدٌ فِي تَرْكِ مُجَالَسَةِ السُّفَهَاءِ وَ الْعَاقِلُ مَنْ رَفَضَ الْبَاطِلَ عِمَادُ الدِّينِ الْوَرَعُ وَ فَسَادُهُ الطَّمَعُ.

Affliction of the human being is from the tongue. The tongue is a wild animal, if you leave it alone (free), it will bite the well being; and the well-being is of ten segments, nine of these are in the silent except with Zikr of Allah<sup>-azwj</sup>, and one is in neglecting gatherings of the foolish people; and the intellectual is one who rejects the falsehood; a pillar of religion is the devoutness, and its corrupter is the greed<sup>336</sup>.

94- دَعَوَاتُ الرَّاَوْنَدِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَيْفَ يَكُونُ حَالُ مَنْ يَفْقَى بِنَفَائِهِ وَ يَسْتَقِمُّ بِصِحَّتِهِ وَ يُؤْتَى مَا مِنْهُ يَفِرُّ.

(The book) 'Dawaat' of Al Rawandy –

'Amir Al-Momineen<sup>-asws</sup> said: 'How would be a state of the one who is being annihilated by his remaining (alive), and is falling sick with his health, and he is come to by what he is fleeing from<sup>337</sup>'.

وَ قَالَ ع فِي كُلِّ جُرْعَةٍ شَرْقَةٌ وَ مَعَ كُلِّ أَكْلَةٍ غَضَّةٌ

And he<sup>-asws</sup> said: 'In every gulp there is choking and with every morsel eaten there is choking'.

وَ قَالَ النَّاسُ فِي أَجْلِ مَنْقُوصٍ وَ عَمَلٍ مَحْفُوظٍ.

And he<sup>-asws</sup> said: 'The people, regarding the death are inadequate, and (regarding) deeds, preserved (recorded)<sup>338</sup>'.

نَحَجْ، نَحَجِ الْبَلَاغَةَ قَالَ: عَيْبِكَ مَسْتُورٌ مَا أَسْعَدَكَ جَدُّكَ.

'Your defects are concealed for as long as your position is fortunate<sup>339</sup>'.

95- كَنْزُ الْكَرَاجِكِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ ضَاقَ صَدْرُهُ لَمْ يَصْبِرْ عَلَى أَدَاءِ حَقِّ مَنْ كَسِبَ لَمْ يُؤَدِّ حَقَّ اللَّهِ مَنْ عَظَّمَ أَوْامِرَ اللَّهِ أَجَابَ سُؤَالَهُ مَنْ تَنَزَّهَ عَنْ حُرْمَاتِ اللَّهِ سَارَعَ إِلَيْهِ عَفْوُ اللَّهِ وَ مَنْ تَوَاضَعَ قَلْبُهُ لِلَّهِ لَمْ يَسْتَأْمِ بِدَنُّهُ مِنْ طَاعَةِ اللَّهِ

(The book) 'Kanz' of Al Kajaky –

'Amir Al-Momineen<sup>-asws</sup> said: 'One whose chest is constricted will not be patient upon fulfilling a right; one who is lazy will not fulfil a right of Allah<sup>-azwj</sup>; one who reveres Commands of Allah<sup>-azwj</sup>, his questions (requests) will be Answered; one who turns away from Prohibitions of Allah<sup>-azwj</sup>, the Pardon of Allah<sup>-azwj</sup> will be Quick to him; one who humbles his heart to Allah<sup>-azwj</sup>, his body will not tire from obeying Allah<sup>-azwj</sup>'.

<sup>336</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 93

<sup>337</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 94 a

<sup>338</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 94 b

<sup>339</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 94 c

الدَّاعِي بِلَا عَمَلٍ كَالرَّامِي بِلَا وَتَرٍ لَيْسَ مَعَ فَطِيعةِ الرَّحِمِ نَمَاءٌ وَ لَا مَعَ الْفُجُورِ عِنَى عِنْدَ تَصْحِيحِ الضَّمَائِرِ تُعْفَرُ الْكِبَائِرُ تَصْنِيفُهُ الْعَمَلُ خَيْرٌ مِنَ الْعَمَلِ عِنْدَ الْحَوْفِ يَحْسُنُ الْعَمَلُ رَأْسُ الدِّينِ صِحَّةُ الْيَقِينِ أَفْضَلُ مَا لَقِيَتْ اللَّهُ بِهِ نَصِيحَةٌ مِنْ قَلْبٍ وَ تَوْبَةٌ مِنْ ذَنْبٍ

The supplicater without working is like the archer without a bowstring; there is no growth with cutting the kinship nor is there any riches with the immoralities; at the correcting of the consciences the major sins are Forgiven; purifying the deeds is better than the deed during fear; improve the deeds; head of the religion is healthy conviction; superior of what one can meet Allah<sup>-azwj</sup> with is good advice from the heart and repentance from sin.

إِيَّاكُمْ وَ الْجِدَالَ فَإِنَّهُ يُورِثُ الشَّكَّ فِي دِينِ اللَّهِ بِضَاعَةُ الْأَخِرَةِ كَأَسَدَةٍ فَاسْتَكْبَرُوا مِنْهَا فِي أَوَانٍ كَسَادَهَا دُخُولُ الْجَنَّةِ رَخِيسٌ وَ دُخُولُ النَّارِ غَالٍ التَّقِيُّ سَابِقٌ إِلَى كُلِّ خَيْرٍ مَنْ عَرَسَ أَشْجَارَ التَّقَى جَنَى ثَمَارِ الْهُدَى

Beware of the quarrelling for it inherits the doubts in religion of Allah<sup>-azwj</sup>; the merchandise of the Hereafter are unsaleable (priceless) therefore take a lot from these in the times of its cheapness (for) entering the Paradise is cheap and entering the Fire is expensive; the piety precedes to every good so one who plants the trees of piety will reap fruits of guidance.

الْكَرِيمُ مَنْ أَكْرَمَ عَنْ ذُلِّ النَّارِ وَجْهَهُ ضَاحِكٌ مُعْتَرِفٌ بِذَنْبِهِ أَفْضَلُ مِنْ بَاكِ مُدِلِّ عَلَى رَبِّهِ مَنْ عَرَفَ عَيْبَ نَفْسِهِ اشْتَغَلَ عَنْ عَيْبِ غَيْرِهِ مَنْ نَسِيَ خَطِيئَتَهُ اسْتَغْطَمَ خَطِيئَةَ غَيْرِهِ وَ مَنْ نَظَرَ فِي عُيُوبِ النَّاسِ وَ رَضِيَهَا لِنَفْسِهِ فَذَلِكَ الْأَحْمَقُ بِعَيْنِهِ

The honourable is one who is too honourable from the Fire disgracing his face; a laughing one acknowledging with his sin is better than a crying one being haughty unto his Lord<sup>-azwj</sup>; one who recognises his own faults will be too pre-occupied from faulting others; one who forgets his own sins will magnify sins of others; and one who looks into faults of the people and being satisfied for himself, so that is the idiot exactly.

كَفَاكَ أَدْبُكَ لِنَفْسِكَ مَا كَرِهْتَهُ لِعَيْرِكَ اتَّعِظْ بِعَيْرِكَ وَ لَا تُكُنْ مُتَعِظًا بِكَ- لَا خَيْرَ فِي لَذَّةِ تُعْقِبُ نَدَامَةً تَمَامُ الْإِخْلَاصِ يُحْتَبُ الْمَعَاصِي مِنْ أَحَبِّ الْمَكَارِمِ الْجِتْنَابُ الْمَحَارِمِ جَهْلُ الْمَرْءِ بِعُيُوبِهِ مِنْ أَكْبَرِ ذُنُوبِهِ مَنْ أَحَبَّكَ تَهَاكَ وَ مَنْ أَبْغَضَكَ أَعْرَكَ

It suffices as an education for yourself what you dislike for others; be preached by others and do not become a lesson for others; there is no good in pleasure resulting in regret; the complete sincerity shuns the disobedience; from the most beloved morals is shunning the Prohibitions; ignorance of the person of his own faults is from greatest of his sins; one who loves you will forbid you and one who hates you will deceive you.

مَنْ أَسَاءَ اسْتَوْحَشَ مَنْ عَابَ عَيْبَ وَ مَنْ سَتَمَ أُجِيبَ أَدْوَا الْأَمَانَةَ وَ لَوْ إِلَى قَاتِلِ الْأَنْبِيَاءِ الرَّغْبَةُ مِفْتَاحُ الْعَطَبِ وَ التَّعَبُ مَطِيئَةُ النَّصَبِ وَ الشَّرُّ دَاعٍ إِلَى التَّقَحُّمِ فِي الذُّنُوبِ وَ مَنْ تَوَرَّطَ فِي الْأُمُورِ غَيْرَ نَاطِرٍ فِي الْعَوَاقِبِ فَقَدْ تَعَرَّضَ لِمَدْرَجَاتِ النَّوَائِبِ مَنْ لَرِمَ الْإِسْتِقَامَةَ لَرِمْتَهُ السَّلَامَةُ.

One who offends will be lonely; one who faults will be faulted; and one who insults will be responded (with insults). Pay back the entrustments and even if to a killer of the Prophets<sup>-as</sup>; the desire is a key of failure; and the fatigue is a mount (ride) of toil; and the evil is a caller to the storming into the sins; and one who indulges in matters without looking into the

consequences, so he has exposed to the steps of disasters; one who necessitates the straightness, will be necessitated the safety".<sup>340</sup>

96- وَقَالَ ع الْعَفَافُ زِينَةُ الْفَقْرِ وَ الشُّكْرُ زِينَةُ الْعَيْ وَ الصَّبْرُ زِينَةُ الْبَلَاءِ وَ التَّوَضُّعُ زِينَةُ الْحَسَبِ وَ الْفَصَاحَةُ زِينَةُ الْكَلَامِ وَ الْعَدْلُ زِينَةُ الْإِمَارَةِ وَ السَّكِينَةُ زِينَةُ الْعِبَادَةِ وَ الْحِفْظُ زِينَةُ الرِّوَايَةِ

And he<sup>-asws</sup> said: 'The chastity is an adornment of the poverty, and the thanking is an adornment of the riches, and the patience is an adornment of the afflictions, and the humbleness is an adornment of the pedigree, and the fluency is an adornment of the speech, and the justice is an adornment of the rule, and the calmness is an adornment of the worship, and the memorisation is an adornment of the report.

وَ خَفْضُ الْجَنَاحِ زِينَةُ الْعِلْمِ وَ حُسْنُ الْأَدَبِ زِينَةُ الْعَقْلِ وَ بَسْطُ الْوَجْهِ زِينَةُ الْحِلْمِ وَ الْإِبْتِئَارُ زِينَةُ الرُّهْدِ وَ بَدَلُ الْمَجْهُودِ زِينَةُ الْمَعْرُوفِ وَ الْحُشُوعُ زِينَةُ الصَّلَاةِ تَرَكَ مَا لَا يَعْني زِينَةُ الْوَرَعِ.

And lowering the wings (humility) is an adornment of the knowledge, and good etiquettes is an adornment of the intellect, and extending the face (friendliness) is an adornment of the forbearance, and the selflessness is an adornment of the ascetism, and exerting the struggle is an adornment of the act of kindness, and the fearfulness is an adornment of the Salat, leaving what is meaningless is an adornment of the devoutness".<sup>341</sup>

97- وَ مِنْ بَدِيعِ كَلَامِهِ ع أَنَّ رَجُلًا قَطَعَ عَلَيْهِ حُطْبَتَهُ وَ قَالَ لَهُ صِفْ لَنَا الدُّنْيَا

And from his<sup>-asws</sup> wonderful speech, a man had interrupted him<sup>-asws</sup> in his<sup>-asws</sup> sermon and said to him<sup>-asws</sup>, 'Describe the world to us!'

فَقَالَ أَوْلَاهَا عَنَاءٌ وَ آخِرُهَا بَلَاءٌ حَلَالُهَا حِسَابٌ حَرَامُهَا عِقَابٌ مَنْ صَحَّ فِيهَا أَمِنَ وَ مَنْ مَرَضَ فِيهَا نَدِمَ وَ مَنْ اسْتَعْنَى فِيهَا فُتِنَ وَ مَنْ افْتَقَرَ فِيهَا خَزِنَ وَ مَنْ سَاعَاها فَاتَتْهُ وَ مَنْ قَعَدَ عَنْهَا أَتَتْهُ وَ مَنْ نَظَرَ إِلَيْهَا أَهْتَهُ وَ مَنْ تَمَاوَنَ بِهَا نَصَرَتْهُ ثُمَّ عَاوَدَ إِلَى مَكَانِهِ مِنْ حُطْبَتِهِ.

He<sup>-asws</sup> said: 'Its beginning is fatigue, and its end is affliction; (in) its Permissibles there is Reckoning (and in its) Prohibitions there is Punishment. One who is healthy in it is safe and one sick in it regrets; and one enriched in it is tempted and one impoverished in it grieves; and one who strives for it loses it and one who sits back from it, it comes to him; and one who looks at it, takes it as a god, and one who neglects it, it helps him'. Then he<sup>-asws</sup> returned to his<sup>-asws</sup> place from his<sup>-asws</sup> sermon".<sup>342</sup>

98- كَنْزُ الْكَرَاجِكِيِّ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع الْجَوَادُ مَنْ بَدَّلَ مَا يَضُنُّ بِنَفْسِهِ مِنْ كَرَمٍ أَصْلُهُ حَسَنٌ فَعَلَهُ.

(The book) 'Kanz' of Al Karajaky –

<sup>340</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 95

<sup>341</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 96

<sup>342</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 97

‘From Amir Al-Momineen<sup>-asws</sup>: ‘The generous is one who spends what he holds back with himself; one whose origin is benevolent; his deed will be good’’.<sup>343</sup>

وَقَالَ ع أَزْرَىٰ بِنَفْسِهِ مَنِ اسْتَشْعَرَ الطَّمَعَ مَنْ أَهْوَىٰ إِلَىٰ مُتَفَاوِتِ الْأُمُورِ خَدَلَتْهُ الرَّغْبَةُ أَشْرَفَ الْعَيْنى تَرَكَ الْمُنَىٰ مَنْ تَرَكَ الشَّهَوَاتِ كَانَ حُرّاً الْحِرْصُ مِفْتَاحُ التَّعَبِ وَ دَاعٍ إِلَى التَّقْصُرِ فِي الذُّنُوبِ وَ الشَّرُّ جَامِعٌ لِمَسَاوِي الْعُيُوبِ الْحِرْصُ عَلَامَةُ الْفَقْرِ

And he<sup>-asws</sup> said: ‘He will despise himself, one who is aware of the greed; one who inclines to differing matters, the desire will abandon him; the noblest of the riches is neglecting the wishes; one who neglects the lustful desires would be free; the greed is a key of fatigue and calls to the storming into the sins, and its evil is a summary of evil faults; the greed is a sign of the poverty.

مَنْ أَطْلَقَ طَرْفَهُ كَثُرَ أَسْفُهُ قَلِمَا تُصَدِّقُكَ الْأَمْنِيَّةُ رَبُّ طَمَعٍ كَاذِبٍ وَ أَمَلٍ خَائِبٍ مَنْ لَجَأَ إِلَى الرَّجَاءِ سَطَطَتْ كِرَامَتُهُ هَمُّ الرَّاهِدِ مُخَالَفَةُ الْهُوَىٰ وَ السُّلُوكُ عَنِ الشَّهَوَاتِ مَا هَدَمَ الدِّينَ مِثْلُ الْبِدْعِ وَ لَا أَفْسَدَ الرَّجُلَ مِثْلُ الطَّمَعِ

One who frees his eyes, his regret will be a lot; one who shelters to the prosperity his honour will drop; endeavour of the ascetic is opposing the personal desires and stripping off the lustful desires; nothing demolishes the religion like the innovation, and nothing corrupts the man like the greed.

إِيَّاكَ وَ الْأَمَانِيَةَ فَإِنَّهَا بَضَائِعُ النَّوْكَىٰ لَنْ يُكْمَلَ الْعَبْدُ حَقِيقَةَ الْإِيمَانِ حَتَّىٰ يُؤْتِرَ دِينَهُ عَلَىٰ شَهْوَتِهِ وَ لَنْ يَهْلِكَ حَتَّىٰ يُؤْتِرَ شَهْوَتَهُ عَلَىٰ دِينِهِ مَنْ تَبَيَّنَ أَنَّ اللَّهَ سُبْحَانَهُ يَرَاهُ وَ هُوَ يَعْمَلُ بِمَعَاصِيهِ فَقَدْ جَعَلَهُ أَهْوَىٰ النَّاطِرِينَ.

Beware of the aspirations, for these are merchandise of the idiots; the servant will never perfect reality of the Eman until he prefers his religion over his lustful desires, and he will never be destroyed until he prefers his lustful desires over his religion; one who is certain that Allah<sup>-azwj</sup> the Glorious is Seeing him while he is doing the (act of) disobedience, so he has regarding Him<sup>-azwj</sup> as weakest of the beholders’’.<sup>344</sup>

99- وَقَالَ ع إِيَّاكُمْ وَ سَفَطَاتِ الْإِسْتِزْسَالِ فَإِنَّهَا لَا تُسْتَقَالُ.

And he<sup>-asws</sup> said: ‘Beware of talking incessantly (relentlessly) for the stumbles cannot be withdrawn’’.<sup>345</sup>

100- وَقَالَ ع صَدِيقُ كُلِّ إِنْسَانٍ عَقْلُهُ وَ عَدُوُّهُ جَهْلُهُ وَ الْعُمُودُ ذَخَائِرُ وَ الْأَعْمَالُ كُنُوزٌ وَ النُّفُوسُ أَشْكَالٌ فَمَا تَشَاكَلٍ مِنْهَا اتَّفَقَ وَ النَّاسُ إِلَىٰ أَشْكَالِهِمْ أُمَّتِلُ.

And he<sup>-asws</sup> said: ‘A friend of every human being is his intellect, and his enemy is his ignorance; and the intellects are hoards and the deeds are treasures; and the souls are like forms, so

<sup>343</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 98 a

<sup>344</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 98 b

<sup>345</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 99



whatever resembles from these, agree (compatible), and the people tend to incline towards their likenesses”(similar ones).<sup>346</sup>

101- وَ قَالَ عَ الْفِكْرَةُ مِرَاةٌ صَافِيَةٌ وَ الْإِعْتِبَارُ مُنْدِرٌ نَاصِحٌ مَن تَفَكَّرَ اعْتَبَرَ وَ مَن اعْتَبَرَ اعْتَزَلَ وَ مَن اعْتَزَلَ سَلِمَ الْعَجَبُ مِمَّنْ خَافَ الْعِقَابَ فَلَمْ يَكُفَّ وَ رَجَا الثَّوَابَ فَلَمْ يَعْمَلْ

And he<sup>-asws</sup> said: ‘The idea (thought) is a clear mirror and taking a lesson is an advising warner; one who contemplates, takes a lesson, and one who takes a lesson, isolates, and one who isolates is safe; the surprise is from the one who fears the Punishment but does not refrain, and he hopes for the Rewards but does not work.

الْإِعْتِبَارُ يَهْدِي إِلَى الرَّشَادِ كُلُّ قَوْلٍ لَيْسَ لِلَّهِ فِيهِ ذِكْرٌ فَلَعُوْ وَ كُلُّ صَمْتٍ لَيْسَ فِيهِ فِكْرٌ فَسَهُوْ وَ كُلُّ نَظَرٍ لَيْسَ فِيهِ اعْتِبَارٌ فَلَهُوْ.

The taking of a lesson leads to the rightful guidance; every word not having Zikr of Allah<sup>-azwj</sup> in it, it is vanity, and every silence not having contemplation in it is an oversight, and every look not having taking of a lesson in it, it is playfulness”.<sup>347</sup>

102- وَ تُرَوَى هَذِهِ الْأَبْيَاتُ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع

إِذَا كُنْتَ تَعْلَمُ أَنَّ الْفِرَاقَ -	فِرَاقَ الْحَيَاةِ قَرِيبٌ قَرِيبٌ -
وَ أَنَّ الْمَعِدَّ جَهَازَ الرَّحِيلِ -	لَيُؤْمِ الرَّحِيلُ مُصِيبٌ مُصِيبٌ -
وَ أَنَّ الْمُقَدِّمَ مَا لَا يَفُوتُ -	عَلَى مَا يَفُوتُ مَعِيبٌ مَعِيبٌ -
وَ أَنْتَ عَلَى ذَلِكَ لَا تَزْعَوِي -	فَأَمْرُكَ عِنْدِي عَجِيبٌ عَجِيبٌ.

And these couplets are reported from Amir Al-Momineen<sup>-asws</sup>: ‘If only you would know, the separation, separation from the life is near, near, and the preparer equips for the departure for the day of departure, difficult, difficult; and the one proceeding to what cannot be lost is upon what is to be lost, defect, defect; and you are upon that, not caring, so your affair in my<sup>-asws</sup> view is surprising, surprising”.<sup>348</sup>

103- قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا زَالَتْ نِعْمَةٌ عَنْ قَوْمٍ وَ لَا عَضَارَةٌ عَيْشٍ إِلَّا بِدُنُوبٍ اجْتَرَحُوهَا إِنْ اللَّهُ لَيْسَ بِظَلَامٍ لِلْعَبِيدِ.

Amir Al-Momineen<sup>-asws</sup> said: ‘Neither did a bounty decline from a people nor affluent life, except due to sins they had committed, **and surely Allah is not in the least unjust to the servants [3:182]’**.<sup>349</sup>

104- وَ قَالَ عَ الْمَرْءُ حَيْثُ يَجْعَلُ نَفْسَهُ مِنْ دَخَلِ مَدَاجِلِ السُّوءِ أَهْمٌ مِنْ عَرَضِ نَفْسِهِ التَّهْمَةِ فَلَا يَلُومَنَّ مَنْ أَسَاءَ بِهِ الظَّنُّ

<sup>346</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 100

<sup>347</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 101

<sup>348</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 102

<sup>349</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 103

And he<sup>-asws</sup> said: 'The person is where he makes himself to be. One who enters the evil entrance will be accursed. One who exposes himself to the accusation, he should not blame the one who has evil thoughts with him.

مَنْ أَكْثَرَ مِنْ شَيْءٍ عُرِفَ بِهِ مِنْ مَرَجٍ اسْتُخِفَّ بِهِ مِنْ اقْتَحَمَ الْبَحْرَ عَرِقَ الْمَرَاخِ يُورِثُ الْعَدَاوَةَ مَنْ عَمِلَ فِي الْبَيْتِ عَمَلًا يَسْتَحْيِي مِنْهُ فِي الْعَلَانِيَةِ فَلَيْسَ لِنَفْسِهِ عِنْدَهُ قَدْرٌ مَا ضَاعَ امْرُؤٌ عَرَفَ قَدْرَهُ اعْرِفِ الْحَقَّ لِمَنْ عَرَفَهُ لَكَ رَفِيعًا كَانَ أَمْ وَضِعًا

One who frequents from a thing will be known by it; one jokes will be taken lightly with; one who storms the sea drowns; the mocking inherits the enmity; one who works a deed in the secret being embarrassed in the open, so there is no worth for his own soul in his view; he is not lost, one who knows his worth; recognise the truth for the one who was introduced to you, whether he was lowly or of high status.

مَنْ تَعَدَّى الْحَقَّ ضَاقَ مَذْمُوبُهُ مَنْ جَهَلَ شَيْئًا عَادَاهُ أَسْوَأُ النَّاسِ حَالًا مَنْ لَمْ يَبْقَ بِأَحَدٍ لِسُوءِ ظَنِّهِ وَ لَمْ يَبْقَ بِهِ أَحَدٌ لِسُوءِ فِعْلِهِ- لَا دَلِيلَ أَنْصَحَ مِنْ اسْتِمَاعِ الْحَقِّ مَنْ تَطَفَّ تَوْبَهُ قَلَّ هُمُّهُ

One who transgresses the truth, his doctrine will be constricted; one who is ignorant of something will be inimical to it; evilest of state of the people is one who does not trust anyone due to his evil thoughts, and no one remains with him due to his evil deeds; there is no evidence more advisory than listening intently to the truth; one who cleans his clothes, his worries will be less.

الْكَرِيمُ يَلِينُ إِذَا اسْتُعْظِفَ وَ اللَّيْمُ يَقْسُو إِذَا لُوطِفَ حَسَنُ الْإِعْتِرَافِ يَهْدِمُ الْإِقْتِرَافَ أَمَّا الشَّرُّ فَإِنَّكَ إِذَا شِئْتَ تَعَجَّلْتَهُ أَحْسَنُ إِذَا أَحْبَبْتَ أَنْ يُحْسَنَ إِلَيْكَ إِذَا جَجِدَ الْإِحْسَانَ حَسَنَ الْإِفْتِنَانُ

The benevolent one softens when sympathised with, and the mean hardens when sympathised with; the goodly acknowledgment demolishes the commitment; delay the evil, for whenever you so desire to, you can hasten it; do good when you love good to be done to you; when favour is rejected, the reproach is good.

الْعَفْوُ يُفْسِدُ مِنَ اللَّيْمِ بِقَدْرِ إِصْلَاحِهِ مِنَ الْكَرِيمِ مَنْ بَالَعَ فِي الْحُصُومَةِ أَمُّهُ وَ مَنْ قَصَرَ عَنْهَا حُصِمَ- لَا تُظْهِرِ الْعَدَاوَةَ لِمَنْ لَا سُلْطَانَ لَكَ عَلَيْهِ.

The pardon spoils from the mean person in accordance to his correction from the benevolent; one who is extensive in the disputing sins, and the one shortening from it will be disputed (against); do not manifest the enmity to the one there is no authority for you over him".<sup>350</sup>

105- وَ قَالَ عَ اللَّهُمَّ نِصْفُ الْهَرَمِ وَ السَّلَامَةُ نِصْفُ الْعَيْمَةِ.

And he<sup>-asws</sup> said: 'The worries are half the old age, and the safety is half the gains'.<sup>351</sup>

106- أَعْلَامُ الدِّينِ، قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ أَفْضَلُ رِذَاءٍ تَرَدَّى بِهِ الْحَيْلُ وَ إِنْ لَمْ تُكُنْ حَلِيمًا فَتَحَلَّمْ فَإِنَّهُ مِنْ تَشْبِهِهِ بِقَوْمٍ أَوْشَكَ أَنْ يَكُونَ مِنْهُمْ.

<sup>350</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 104

<sup>351</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 105

(The book) 'A'lam Al Deen' –

'Amir Al-Momineen<sup>-asws</sup> said: 'The best robe one can be robed with is the forbearance, and if you don't happen to be forbearing, for the one who resembles with a people almost happens to be from them'.<sup>352</sup>

قَالَ ع النَّاسُ فِي الدُّنْيَا صِنْفَانِ عَامِلٌ فِي الدُّنْيَا لِلدُّنْيَا قَدْ شَعَلَتْهُ دُنْيَاهُ عَنْ آخِرَتِهِ يَخْشَى عَلَى مَنْ يُجْلِفُهُ الْفَقْرَ وَ يَأْمَنُهُ عَلَى نَفْسِهِ فَيَمُتِي عُمُرُهُ فِي مَنْفَعَةٍ عَيْرِهِ

He<sup>-asws</sup> said: 'The people in the world are of two types – a worker in the world for the world, so his world (worldly matters) pre-occupies him from his Hereafter. He fears the poverty upon the ones he leaves behind, and he feels safe upon himself. So, he finishes his lifespan in benefitting others.

وَ آخِرُ عَمَلٍ فِي الدُّنْيَا لِمَا بَعْدَهَا فَجَاءَهُ الَّذِي لَهُ مِنَ الدُّنْيَا بَعِيرٌ عَمَلِهِ فَأَصْبَحَ مَلِكًا لَا يَسْأَلُ اللَّهَ تَعَالَى شَيْئًا فَيَمْنَعُهُ.

And another working in the world for what is (to come) after it, so there comes to him which is (pre-determined) for him without his work, so he becomes a king. He does not ask Allah<sup>-azwj</sup> the Exalted for anything, so He<sup>-azwj</sup> (does not) prevent him".<sup>353</sup>

107- وَقَالَ ع عَجِبْتُ لِلْبَخِيلِ الَّذِي اسْتَعْجَلَ الْفَقْرَ الَّذِي مِنْهُ هَرَبَ وَ فَاتَهُ الْعَنَى الَّذِي إِيَّاهُ طَلَبَ يَعْيشُ فِي الدُّنْيَا عَيْشَ الْفُقَرَاءِ وَ يُحَاسِبُ فِي الْآخِرَةِ حِسَابَ الْأَغْنِيَاءِ

And he<sup>-asws</sup> said: 'I<sup>-asws</sup> am surprised at the miser who is hastening the poverty (poor life) which he is fleeing from, and he loses the riches (rich life) which he has been seeking. He lives in the world the life of the poor, and he will be Reckoned in the Hereafter the Reckoning of the rich.

وَ عَجِبْتُ لِلْمُنْتَكِرِ الَّذِي كَانَ بِالْأَمْسِ نُطْفَةً وَ هُوَ عَدَا حَيْفَةً وَ عَجِبْتُ لِمَنْ شَكَ فِي اللَّهِ وَ هُوَ يَرَى خَلْقَ اللَّهِ

And I<sup>-asws</sup> am surprised at the arrogant one who used to be a seed yesterday, and tomorrow he will be a corpse; and I<sup>-asws</sup> am surprised at the one doubting in Allah<sup>-azwj</sup> while he sees the creation of Allah<sup>-azwj</sup>.

وَ عَجِبْتُ لِمَنْ نَسِيَ الْمَوْتَ وَ هُوَ يَرَى مَنْ يَمُوتُ وَ عَجِبْتُ لِمَنْ أَنْكَرَ النَّشْأَةَ الْآخِرَةَ وَ هُوَ يَرَى النَّشْأَةَ الْأُولَى وَ عَجِبْتُ لِعَامِرِ الدُّنْيَا دَارِ الْفَنَاءِ وَ هُوَ نَازِلُ دَارِ الْبَقَاءِ.

And I<sup>-asws</sup> am surprised at the one forgetting the death while he sees the ones dying; and I<sup>-asws</sup> am surprised that the one denying the growth of the Hereafter while he sees the first growth (of the world); and I<sup>-asws</sup> am surprised at the builder of the world, a perishable house, while he is to descend in the (ever) lasting house".<sup>354</sup>

<sup>352</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 106 a

<sup>353</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 106 b

<sup>354</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 16 b H 107

108- وَقَالَ عَ الْفَقِيهَ كُلُّ الْفَقِيهِ الَّذِي لَا يُقْنَطُ النَّاسَ مِنْ رَحْمَةِ اللَّهِ وَلَا يُؤْمِنُهُمْ مِنْ مَكْرِ اللَّهِ وَلَا يُؤْسِسُهُمْ مِنْ رَوْحِ اللَّهِ وَلَا يُرْحِصُ لَهَا فِي مَعَاصِي اللَّهِ.

And he<sup>asws</sup> said: ‘The jurist of all jurists is the one who does not despair the people from Mercy of Allah<sup>azwj</sup>, nor does he make them feel safe from the Plan of Allah<sup>azwj</sup>, nor does he despair them from Comfort of Allah<sup>azwj</sup>, nor does he allow for it in disobedience of Allah<sup>azwj</sup>’.<sup>355</sup>

---

<sup>355</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 16 b H 108

باب 17 ما صدر عن أمير المؤمنين ع في العدل في القسمة و وضع الأموال في مواضعها

## CHAPTER 17 – WHAT HAS BEEN ISSUED FROM AMIR AL-MOMINEEN<sup>-asws</sup> REGARDING THE JUSTICE IN THE APPORTIONMENT, AND PLACING THE WEALTH IN ITS (RIGHTFUL) PLACE

1- ف، تحف العقول أما بعد أيها الناس فإننا نحمد ربنا وإلهنا ووليّ التعمّة علينا ظاهراً و باطناً بغير حول منا و لا قوّة إلا ائتمناناً علينا و فضلاً لئبئنا  
أ نشكركم أم نكفركم فمن شكر زاده و من كفر عدبه

(The book) 'Tuhaf Al Uqoul' –

'As for after, O you people! We praise our Lord<sup>-azwj</sup>, and our God<sup>-azwj</sup>, and Guardian of the bounties upon us, apparent and hidden, without any might being from us nor any strength, except He<sup>-azwj</sup> Bestows upon us, and Graces to Try us, are we thankful or we commit Kufr? So, the one who thanks Him<sup>-azwj</sup>, He<sup>-azwj</sup> Increases for him, and the one who commits Kufr, He<sup>-azwj</sup> Punishes him.

و أشهد أن لا إله إلا الله وحده لا شريك له أحداً صمداً و أشهد أن محمداً عبده و رسوله بعنه رحمة للعباد و البلاد و البهائم و الأنعام نعمة أنعم بها  
و متاً و فضلاً ص فأفضل الناس

And I<sup>-asws</sup> testify that there is no god except Allah<sup>-azwj</sup> Alone, there being no associate for Him<sup>-azwj</sup>, One, Last (Samad). And I<sup>-asws</sup> testify that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>. He<sup>-azwj</sup> Sent him<sup>-saww</sup> as a Mercy for the servants, and the country, and the beasts, and the cattle, being a favour He<sup>-azwj</sup> Favoured with, and a Conferment and Grace. Thus he<sup>-saww</sup> is most superior of the people.

أيها الناس عند الله منزلة و أعظمهم عند الله خطراً أطوعهم لأمر الله و أعملهم بطاعة الله و أتبعهم لسنة رسول الله ص و أحبهم لكتاب الله

O you people! There are statuses in the Presence of Allah<sup>-azwj</sup>, and their mightiest in the Presence of Allah<sup>-azwj</sup> in share is their most obedient to the Commands of Allah<sup>-azwj</sup> and their most working with obedience of Allah<sup>-azwj</sup>, and their most following to Sunnah of Rasool-Allah<sup>-azwj</sup>, and their most reviving of the Book of Allah<sup>-azwj</sup>!

فليس لأحد من خلق الله عندنا فضل إلا بطاعة الله و طاعة رسوله و اتباع كتابه و سنة نبيه ص

Thus, there isn't any merit for anyone from the creatures of Allah<sup>-azwj</sup> except by obedience to Allah<sup>-azwj</sup> and obedience to His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and following His<sup>-azwj</sup> Book, and Sunnah of His<sup>-azwj</sup> Prophet<sup>-saww</sup>.

هذا كتاب الله بين أظهرنا و عهد نبي الله و سيرته فينا- لا يجهلها إلا جاهل مخالف معاند عن الله عز و جل

This Book of Allah<sup>-azwj</sup> is in our midst, and covenant of the Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup> and his<sup>-saww</sup> conduct is among us. No one will ignore it except an ignoramus, an opponent, obstinate about Allah<sup>-azwj</sup> Mighty and Majestic.

يَقُولُ اللَّهُ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

Allah<sup>-azwj</sup> Says: ***O you people! We Created you from a male and a female and Made you as nations and tribes in order to recognise each other. Surely, the most honourable of you in the Presence of Allah is the most pious of you. Surely Allah is Knowing, Aware [49:13].***

فَمَنْ اتَّقَى اللَّهَ فَهُوَ الشَّرِيفُ الْمَكْرَمُ الْمُحِبُّ وَكَذَلِكَ أَهْلُ طَاعَتِهِ وَطَاعَةِ رَسُولِ اللَّهِ يَقُولُ اللَّهُ فِي كِتَابِهِ- إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ وَقَالَ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

The one who fears Allah<sup>-azwj</sup>, he is the noble, the honourable, the beloved, and like that are people obeying Him<sup>-azwj</sup> and obeying Rasool-Allah<sup>-saww</sup>. Allah<sup>-azwj</sup> Says in His<sup>-azwj</sup> Book: ***Say (O Rasool): 'If you love Allah, then follow me. Allah will Love you and Forgive you your sins; and Allah is Forgiving, Merciful' [3:31] Say: 'Obey Allah and the Rasool'; but if they turn back, then surely Allah does not love the Kafirs [3:32]'***

ثُمَّ صَاحَ بِأَعْلَىٰ صَوْتِهِ يَا مَعْشَرَ الْمُهَاجِرِينَ وَالْأَنْصَارِ يَا مَعْشَرَ الْمُسْلِمِينَ أَتَمْتُونَ عَلَيَّ اللَّهُ وَعَلَىٰ رَسُولِهِ بِإِسْلَامِكُمْ وَاللَّهُ وَرَسُولُهُ الْمَسْئُومُونَ عَلَيْكُمْ إِنْ كُنْتُمْ صَادِقِينَ

Then he<sup>-asws</sup> shouted at the top of his<sup>-asws</sup> voice: O community of the Emigrants and the Helpers! And O community of Muslims! Are you conferring (a favour) upon Allah<sup>-azwj</sup> and upon His<sup>-azwj</sup> Rasool<sup>-saww</sup> with your becoming Muslims, while the Conferment is for Allah<sup>-azwj</sup> and for His<sup>-azwj</sup> Rasool<sup>-saww</sup> upon you all, if you were truthful?'

ثُمَّ قَالَ أَلَا إِنَّهُ مِنْ اسْتَقْبَلِ قِبَلَتِنَا وَ أَكَلِ ذَبِيحَتِنَا وَ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَجْرِنَا عَلَيْهِ أَحْكَامَ الْقُرْآنِ وَ أَقْسَامَ الْإِسْلَامِ

Then he<sup>-asws</sup> said: 'Indeed! One who faces towards out Qiblah, and eats our slaughters, and testifies that there is no god except Allah<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, there shall flow upon him rulings of the Quran, and Apportionments of Al-Islam.

لَيْسَ لِأَحَدٍ عَلَىٰ أَحَدٍ فَضْلٌ إِلَّا بِتَقْوَى اللَّهِ وَ طَاعَتِهِ جَعَلْنَا اللَّهُ وَ إِيَّاكُمْ مِنَ الْمُتَّقِينَ وَ أَوْلِيَاءِهِ وَ أَجْبَائِهِ الَّذِينَ لَا خَوْفَ عَلَيْهِمْ وَ لَا هُمْ يَخْزَنُونَ

There isn't any merit for anyone upon anyone except by fear of Allah<sup>-azwj</sup> and obedience to Him<sup>-azwj</sup>. May Allah<sup>-azwj</sup> Make us<sup>-asws</sup> and you all to be from the pious, and His<sup>-azwj</sup> friends, and His<sup>-azwj</sup> Loved ones. ***and there would be no fear for them, nor would they be grieving [2:62]'***

ثُمَّ قَالَ أَلَا إِنَّ هَذِهِ الدُّنْيَا الَّتِي أَصْبَحْتُمْ تَتَمَنُّونَهَا وَ تَرْتَابُونَ فِيهَا وَ أَصْبَحْتُمْ تَعْطُونَ وَ تَرْتَابُونَ فِيهَا وَ لَا تَزِيدُكُمْ إِلَّا حُبًّا وَ لَا تَزِيدُكُمْ إِلَّا حُبًّا وَ لَا تَزِيدُكُمْ إِلَّا حُبًّا وَ لَا تَزِيدُكُمْ إِلَّا حُبًّا

Then he<sup>-asws</sup> said: 'Indeed! And this word which you have come to be wishing for it and being desirous in it, and your hatred and your pleasure have become for it, it isn't your (permanent)

house, nor is it your home which you have been Created for nor that which you have been invited to.

أَلَا وَ إِنَّمَا لَيْسَتْ بِبَاقِيَةٍ لَكُمْ وَ لَا تَبْقَوْنَ عَلَيْهَا فَلَا يَغُرُّكُمْ عَاجِلُهَا فَقَدْ حُدِّثْتُمُوهَا وَ وُصِفَتْ لَكُمْ وَ جَرَّبْتُمُوهَا فَأَصْبَحْتُمْ لَا تَحْمَدُونَ عَاقِبَتَهَا

Indeed, and it isn't going to be remaining for you all, nor will you be remaining upon it. So do not be deceived by its current, for you have been cautioned of it, and I<sup>-asws</sup> have described for you, and you have experienced it, so you became not being praising its end-result.

فَسَابِقُوا رَحِمَكُمُ اللَّهُ إِلَىٰ مَنَازِلِكُمْ الَّتِي أُوتِيتُمْ أَنْ تَعْمُرُوهَا فَهِيَ الْعَامِرَةُ الَّتِي لَا تَحْرَبُ أَبَدًا وَ الْبَاقِيَةُ الَّتِي لَا تَنْفَدُ رَغْبَتُكُمْ اللَّهُ فِيهَا وَ دَعَاكُمْ إِلَيْهَا وَ جَعَلَ لَكُمْ الثَّوَابَ فِيهَا

May Allah<sup>-azwj</sup> have Mercy on you all! Race to your dwellings which you have been instructed to be building these, for these are buildings which will not be ruins, ever, and the lasting which will not deplete. Allah<sup>-azwj</sup> has Made you to be desirous regarding it, and has Called you to it, and Made the Rewards to be for you in it.

فَانظُرُوا يَا مَعْشَرَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ أَهْلِ دِينِ اللَّهِ مَا وُصِفْتُمْ بِهِ فِي كِتَابِ اللَّهِ وَ نَزَّلْتُمْ بِهِ عِنْدَ رَسُولِ اللَّهِ ص وَ جَاهَدْتُمْ عَلَيْهِ فِيمَا فَضَّلْتُمْ بِهِ أ بِالْحَسَبِ وَ النَّسَبِ أَمْ بِعَمَلٍ وَ طَاعَةٍ

O community of the Emigrants and the Helpers, and people of the religion of Allah<sup>-azwj</sup>! Look at what has been described with in the Book of Allah<sup>-azwj</sup>, and has been Revealed with in the presence of Rasool-Allah<sup>-sawww</sup>, and you had fought upon it, regarding what you have been Graced with. Is it due to the ancestry and the lineage, or due to the deed and obedience?

فَاسْتَمُوا نِعْمَهُ عَلَيْكُمْ رَحِمَكُمُ اللَّهُ بِالصَّبْرِ لِأَنْفُسِكُمْ وَ الْمُحَافَظَةَ عَلَىٰ مَنْ اسْتَحْفَظَكُمُ اللَّهُ مِنْ كِتَابِهِ

May Allah<sup>-azwj</sup> have Mercy on you all! Enjoy the bounties with the patience for yourselves, and guarding upon the ones Allah<sup>-azwj</sup> has Told you to be protection in His<sup>-azwj</sup> Book.

أَلَا وَ إِنَّهُ لَا يَضُرُّكُمْ تَوَاضُعُ شَيْءٍ مِنْ دُنْيَاكُمْ بَعْدَ حِفْظِكُمْ وَصِيَّةَ اللَّهِ وَ التَّقْوَىٰ وَ لَا يَنْفَعُكُمْ شَيْءٌ حَافِظْتُمْ عَلَيْهِ مِنْ أَمْرِ دُنْيَاكُمْ بَعْدَ تَضْيِيعِ مَا أُوتِيتُمْ بِهِ مِنَ التَّقْوَىٰ

Indeed! And surely it will not harm you to be humbling to something from your world after you having preserved the Advice of Allah<sup>-azwj</sup> and the piety, nor will you benefit with something you are preserving upon the matters of your world after wasting what you have been Commanded with of the piety.

فَعَلَيْكُمْ عِبَادَ اللَّهِ بِالتَّسْلِيمِ لِأَمْرِهِ وَ الرِّضَا بِقَضَائِهِ وَ الصَّبْرِ عَلَىٰ بَلَائِهِ فَأَمَّا هَذَا الْفِيءُ فَلَيْسَ لِأَحَدٍ فِيهِ عَلَىٰ أَحَدٍ أَثَرَةٌ قَدْ فَرَغَ اللَّهُ عَزَّ وَ جَلَّ مِنْ قَسْمِهِ

Servants of Allah<sup>-azwj</sup>! Upon you is with the submission and the satisfaction with His<sup>-azwj</sup> Decree and the patience upon His<sup>-azwj</sup> afflictions. As for this war booty, there isn't any preference for anyone over anyone in it. Allah<sup>-azwj</sup> Mighty and Majestic is Free from Apportioning it.

فَهُوَ مَالُ اللَّهِ وَ أَنْتُمْ عِبَادُ اللَّهِ الْمُسْلِمُونَ وَ هَذَا كِتَابُ اللَّهِ بِهِ أَفْرَزْنَا وَ عَلَيْهِ شَهَدْنَا وَ لَهُ أَسْلَمْنَا وَ عَهْدُ نَبِيِّنَا بَيْنَ أَظْهُرِنَا فَسَلِّمُوا رَحِمَكُمُ اللَّهُ

It is wealth of Allah<sup>-azwj</sup>, and you are servants of Allah<sup>-azwj</sup>, the submitters, and this is the Book of Allah<sup>-azwj</sup> you have accepted with, and we testify upon it and we submit to him, and the covenant of our Prophet<sup>-saww</sup> is in our midst. Therefore submit, may Allah<sup>-azwj</sup> have Mercy on you all!

فَمَنْ لَمْ يَرْضَ بِهَذَا فَلْيَسْأَلْ كَيْفَ شَاءَ فَإِنَّ الْعَامِلَ بِطَاعَةِ اللَّهِ وَالْحَاكِمَ بِحُكْمِ اللَّهِ لَا وَخْشَةَ عَلَيْهِ أَوْلِيكَ الَّذِينَ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ - أَوْلِيكَ هُمُ الْمُفْلِحُونَ

The one who is not satisfied with this, let him turn back however he so desires to, for the worker with the obedience of Allah<sup>-azwj</sup>, and the one judging by the Judgment of Allah<sup>-azwj</sup>, there is not loneliness upon him. They are those, **there would be no fear for them, nor would they be grieving [2:62] they shall be successful [2:5].**

وَسَأَلْنَا اللَّهَ رَبَّنَا وَإِلَهُنَا أَنْ يُجْعَلَ لَنَا مِنْ أَهْلِ طَاعَتِهِ وَأَنْ يُجْعَلَ رَغْبَتَنَا وَرَغْبَتَكُمْ فِيمَا عِنْدَهُ أَقُولُ مَا سَمِعْتُمْ وَأَسْتَعْفِرُ اللَّهَ لِي وَلَكُمْ.

And we ask Allah<sup>-azwj</sup>, our Lord<sup>-azwj</sup> and our God<sup>-azwj</sup> to Make us<sup>-asws</sup> and you all from people obeying Him<sup>-azwj</sup>, and Make our<sup>-asws</sup> desire and your desires to be regarding what is in His<sup>-azwj</sup> Presence. I<sup>-asws</sup> said what you have heard, and I<sup>-asws</sup> seek Forgiveness of Allah<sup>-azwj</sup> for me<sup>-asws</sup> and for you all<sup>356</sup>.

2- ف، تحف العقول لما رأته طائفة من أصحابه بصيفين ما يفعلونه معاوية بمن انقطع إليه و بذله لهم الأموال و الناس أصحاب دنيا قالوا لإمير المؤمنين ع أعط هذا المال و فضّل الأشراف و من تخوف خلافة و فراقه حتى إذا استتب لك ما تريد عدت إلى أحسن ما كنت عليه من العدل في الرعية و القسم بالسوية

(The book) 'Tuhaf Al Uqoul' –

'When a group of his<sup>-asws</sup> companions at (battle of) Siffeen saw what Muawiya had done with the ones cutting off to him, and his giving the wealth to them, and the people are companions of the world, they said to Amir Al-Momineen<sup>-asws</sup>, 'Give this wealth, and prefer the nobles, and the one you<sup>-asws</sup> fear his opposition and his separation until it is affirmed for you<sup>-asws</sup> what you<sup>-asws</sup> want. You<sup>-asws</sup> will return to better than what you<sup>-asws</sup> had been upon, from the justice among the citizens and the apportioning with the equalness'.

فَقَالَ أ تَأْمُرُونِي أَنْ أطلب النَّصْرَ بِالْجَوْرِ فِيمَنْ وُلِيْتُ عَلَيْهِ مِنْ أَهْلِ الْإِسْلَامِ وَ اللَّهُ لَا أَطُورُ بِهِ مَا سَمَرَ بِهِ سَمِيرٌ وَ مَا أَمَّ نَجْمٌ فِي السَّمَاءِ نَجْمًا وَ لَوْ كَانَ مَا لَهُمْ مَالِي لَسَوَّيْتُ بَيْنَهُمْ فَكَيْفَ وَ إِنَّمَا هِيَ أَمْوَالُهُمْ

He<sup>-asws</sup> said: 'Are you instructing me<sup>-asws</sup> that I<sup>-asws</sup> should seek the help through the tyranny among the ones I<sup>-asws</sup> am in charge upon, from the people of Al-Islam? By Allah<sup>-azwj</sup>! I<sup>-asws</sup> will not act with it for as long the times are timing with it (forever), and for as long as a star in the sky is aiming for a star! Had their wealth been my<sup>-asws</sup> (personal) wealth I<sup>-asws</sup> would have still equalised between them, so how can I<sup>-asws</sup>, and rather it is their wealth?'

<sup>356</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 17 H 1



ثُمَّ أَرَمَ طَوِيلًا سَاكِنًا ثُمَّ قَالَ مَنْ كَانَ لَهُ مَالٌ فَأَيَّاهُ وَ الْفَسَادَ فَإِنَّ إِعْطَاءَكَ الْمَالَ فِي غَيْرِ وَجْهِهِ تَبْدِيرٌ وَ إِسْرَافٌ وَ هُوَ يَرْفَعُ ذِكْرَ صَاحِبِهِ فِي النَّاسِ وَ يَضَعُهُ عِنْدَ اللَّهِ

Then he<sup>-asws</sup> withheld for a long time being silent, then said: ‘One who were to have wealth for him, he should beware of the corruption, for by giving you the money in other than its (rightful) aspect is wastefulness and extravagance, and mention of its companion will be raised among the people and it is wasted in the Presence of Allah<sup>-azwj</sup>.

وَ لَمْ يَضَعْ أَمْرًا مَالَهُ فِي غَيْرِ حَقِّهِ وَ عِنْدَ غَيْرِ أَهْلِهِ إِلَّا حَرَمَهُ سُكْرُهُمْ وَ كَانَ خَيْرُهُ لِعَبْرِهِ فَإِنْ بَقِيَ مَعَهُ مِنْهُمْ مَنْ يُرِيهِ الْوَدَّ وَ يُظْهِرُ لَهُ الشُّكْرَ فَإِنَّمَا هُوَ مَلَقٌ وَ كَذِبٌ

And a person will not place his wealth in other than its right and with other than its rightful ones, except Allah<sup>-azwj</sup> will Deprive him of their appreciation, and its goodness will be for others. If there remains among them someone who shows him the affection and reveals the thanks to him, so rather he is a flatterer and a liar.

وَ إِنَّمَا يَفْرُبُ لِيَنَالَ مِنْ صَاحِبِهِ مِثْلَ الَّذِي كَانَ يَأْتِي إِلَيْهِ قَبْلُ فَإِنْ زَلَّتْ بِصَاحِبِهِ النَّعْلُ وَ اِحْتَاجَ إِلَى مَعُونَتِهِ وَ مُكَافَأَتِهِ فَأَشْرُّ حَلِيلٍ

And rather, he is drawing closer in order to attain from his companion, similar to which had been given to him before. If the slipper slips with his companion and he is needy to his assistance and his reciprocation, he would be the evilest friend.

وَ أَلَمْ حَدِيثٍ مَقَالَةٌ جُهَالٍ مَا دَامَ عَلَيْهِمْ مُنْعَمًا وَ هُوَ عَنِ ذَاتِ اللَّهِ بِحَيْلٍ فَأَيُّ حِطِّ أَبْوَرُ وَ أَحْسَنُ مِنْ هَذَا الْحِطِّ وَ أَيُّ مَعْرُوفٍ أَضْيَعُ وَ أَقَلُّ عَائِدَةً مِنْ هَذَا الْمَعْرُوفِ

And most painful of the deceits is words of the ignorant people for as long as there are bounties upon them, and he is miserly about the Self of Allah<sup>-azwj</sup>. So which share is more ruinous and more loss making than this share? And which act of kindness is more wasteful and of less returns than this act of kindness?

فَمَنْ أَتَاهُ مَالٌ فَلْيَصِلْ بِهِ الْقَرَابَةَ وَ لِيُحْسِنْ بِهِ الصِّيَافَةَ وَ لِيُفِئِكَ بِهِ الْعَابِي وَ الْأَسِيرَ وَ لِيُعِنَ بِهِ الْعَارِمِينَ وَ ابْنَ السَّبِيلِ وَ الْفُقَرَاءَ وَ الْمُهَاجِرِينَ وَ لِيَصَبِرَ نَفْسَهُ عَلَى التَّوَابِ وَ الْحُقُوقِ فَإِنَّهُ يُجُوزُ بِحَدِّهِ الْحُصَالِ شَرَفًا فِي الدُّنْيَا وَ ذِكْرَ فَضَائِلِ الْآخِرَةِ.

So, the one who is given wealth, let him help the relatives with it, and let him be of goodly hosting with it, and let him free a beggar with it and the captive, and let him assist the ones in debt with it, and the wayfarer, and the poor, and the emigrants, and let him be patient himself upon the Rewards and the rights, for nobility in the world is achieved with these characteristics and merits of the Hereafter are realised”.<sup>357</sup>

<sup>357</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 17 H 2

## CHAPTER 18 – WHAT AMIR AL-MOMINEEN<sup>-asws</sup> HAD BEQUEATHED WITH AT HIS EXPIRY

1- جاء المجلس للمفيد ما، الأمالي للشيخ الطوسي عن المفيد عن عمر بن محمد المعروف بابن الريات عن محمد بن همام الإسكافي عن جعفر بن محمد بن مالك عن أحمد بن سلامة العنوي عن محمد بن الحسن العامري عن أبي معمر عن أبي بكر بن عياش عن الفجيع العفيلي قال حدثني الحسن بن علي بن أبي طالب ع قال: لما حضرت والدي الوفاة أقبل يوصي فقال هذا ما أوصى به علي بن أبي طالب أخو محمد رسول الله و ابن عمه و صاحبه

(The book) 'Majaalis' of Al Mufeed, (and) 'Al Amaali' of the sheykh Al Tusi – from Al Mufeed, from Umar Bin Muhammad, well known as Ibn Al Zayyat, from Muhammad Bin Hammam Al Iskafy, from Ja'far Bin Muhammad Bin Malik, from Ahmad Bin Salama Al Ganawy, from Muhammad Bin Al-Hassan Al Aamiry, from Abu Ma'mar, from Abu Bakr Bin Ayyash, from Al Fajie Al Aqeyli who said,

'Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said: 'When the expiry presented to my<sup>-asws</sup> father<sup>-asws</sup>, he<sup>-asws</sup> went on to bequeath. He<sup>-asws</sup> said: 'This is what Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, brother<sup>-asws</sup> of Muhammad<sup>-saww</sup>, Rasool<sup>-saww</sup> of Allah<sup>-saww</sup>, and son<sup>-asws</sup> of his<sup>-saww</sup> uncle<sup>-as</sup> and his<sup>-saww</sup> companion bequeaths with –

أول وصيتي أشهد أن لا إله إلا الله و أن محمداً رسوله و خيرته اختاره بعلمه و ارتضاه لخيرته و أن الله باعث من في القبور و سائل الناس عن أعمالهم عالم بما في الصدور

The first of my<sup>-asws</sup> bequest, I<sup>-asws</sup> testify that there is no god except Allah<sup>-azwj</sup>, and Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> Rasool<sup>-saww</sup> and His<sup>-azwj</sup> Choice. He<sup>-azwj</sup> Chose him<sup>-saww</sup> with His<sup>-azwj</sup> Knowledge, and Selected him<sup>-saww</sup> for His<sup>-azwj</sup> Choice; and Allah<sup>-azwj</sup> Resurrects ones in the graves and Questions the people about their deeds. He<sup>-azwj</sup> is Knower of what is in the chests.

ثم إنني أوصيك يا حسن و كفى بك وصياً بما أوصاني به رسول الله ص فإذا كان ذلك يا بني الزم بيتك و ابنك على خطيئتك و لا تكن الدنيا أكبر همك

Then, I<sup>-asws</sup> advise you<sup>-asws</sup>, O Hassan<sup>-asws</sup>, and it suffices with you<sup>-asws</sup> as an advice what Rasool-Allah<sup>-saww</sup> had bequeathed to me<sup>-asws</sup> with. So, when it was (possible) that, O my<sup>-asws</sup> son<sup>-asws</sup>, stick to your<sup>-asws</sup> house, and cry upon your<sup>-asws</sup> mistakes, and the world should not be greatest of your<sup>-asws</sup> worries.

و أوصيك يا بني بالصلاة عند وقتها و الزكاة في أهلها عند محلها و الصمت عند الشبهة و الإقصاد و العدل في الرضا و العضب و حسن الجوار و إكرام الضيف و رحمة المجهود و أصحاب البلاء و صلة الرجم و حب المساكين و مجالستهم و التواضع فإنه من أفضل العبادات

And I<sup>-asws</sup> advise you<sup>-asws</sup>, O my<sup>-asws</sup> son<sup>-asws</sup>, with (praying) the Salat at its timings, and the Zakat in its rightful ones in its place, and the silence at the doubts, and the moderation, and the justice during the pleasure as well as during the anger, and good neighbourliness, and honouring the guest, and mercy the and be merciful to the fatigued and the companions of afflictions, and connecting with the relatives, and loving the poor and sitting with them, and the humility, for it is from the superior (acts of) worship.

وَقَصِّرِ الْأَمَلَ وَ اذْكُرِ الْمَوْتَ وَ ازْهَدْ فِي الدُّنْيَا فَإِنَّكَ زَهِيْنٌ مَوْتٍ وَ عَرَضٌ بَلَاءٍ وَ طَرِيْحٌ سُقْمٍ

And shorten the hopes, and remember the death, and be ascetic in the world, for you<sup>-asws</sup> are pledged to the death and exposed to the afflictions and quick to the illness.

وَ أُوصِيكَ بِخَشْيَةِ اللَّهِ فِي سِرِّ أَمْرِكَ وَ عَلَانِيَتِكَ وَ أَتَمَّكَ عَنِ التَّسْوِجِ بِالْقَوْلِ وَ الْفِعْلِ وَ إِذَا عَرَضَ شَيْءٌ مِنْ أَمْرِ الْآخِرَةِ فَابْدَأْ بِهِ وَ إِذَا عَرَضَ شَيْءٌ مِنْ أَمْرِ الدُّنْيَا فَتَأَنَّهُ حَتَّى تُصِيبَ رَشْدَكَ فِيهِ

And I bequeath you<sup>-asws</sup> to be with fear of Allah<sup>-azwj</sup> in your<sup>-asws</sup> secretive matters and your<sup>-asws</sup> announced (matters), and I<sup>-asws</sup> forbid you<sup>-asws</sup> from being quick with the words and the deeds. And when something from the matters of the Hereafter presents, then begin with it, and when something from the matters or the world presents, be patient until you<sup>-asws</sup> attain righteous guidance regarding it.

وَ إِيَّاكَ وَ مَوَاطِنَ التُّهْمَةِ وَ الْمَجْلِسَ الْمَظْنُونِ بِهِ السُّوءِ فَإِنَّ قَرِيْنَ السُّوءِ يَعْزُّ جَلِيْسَهُ وَ كُنْ لِلَّهِ يَا بُنَيَّ عَامِلاً وَ عَنِ الْحَتَى زُجُوراً وَ بِالْمَعْرُوفِ آمِراً وَ عَنِ الْمُنْكَرِ نَاهِياً وَ وَاخِ الْإِخْوَانَ فِي اللَّهِ وَ أَحْبِبِ الصَّالِحَ لِصَلَاحِهِ وَ دَارِ الْفَاسِقِ عَنِ دِينِكَ وَ أَبْغِضْهُ بِقُلُوبِكَ وَ زَالِيَهُ بِأَعْمَالِكَ لِئَلَّا تَكُوْنَ مِثْلَهُ

And beware of the places of accusations, and the gathering which the evil is thought with it, for a pair of the evil would deceive his gatherers. And O my<sup>-asws</sup> son<sup>-asws</sup>, be a worker, and a rebuker from the treachery, and an instructor with the acts of kindness, and a forbidders from the evil. And establish brotherhood with the brethren for the Sake of Allah<sup>-azwj</sup>, and love the righteous for his righteousness, and turn the mischief-maker away from your<sup>-asws</sup> religion and hate him with your<sup>-asws</sup> heart, and remove him by your<sup>-asws</sup> deeds, lest you<sup>-asws</sup> end up becoming like him.

وَ إِيَّاكَ وَ الْمَجْلُوسَ فِي الطُّرُقَاتِ وَ دَعِ الْمُمَارَاةَ وَ مُجَارَاةَ مَنْ لَا عَقْلَ لَهُ وَ لَا عِلْمَ وَ افْتَصِدْ يَا بُنَيَّ فِي مَعِيْسَتِكَ وَ افْتَصِدْ فِي عِبَادَتِكَ وَ عَلَيْكَ فِيهَا بِالْأَمْرِ الدَّائِمِ الَّذِي تُطِيفُهُ وَ الزِّمِ الصَّمْتَ تَسْلَمَ وَ قَدِّمْ لِنَفْسِكَ تَعْنَمَ

And beware of the sitting in the roads and leave the arguments and the rivalries with the one who has no intellect for him nor any knowledge. And O my<sup>-asws</sup> son<sup>-asws</sup>, be moderate in your<sup>-asws</sup> lifestyle, and be moderate in your<sup>-asws</sup> acts of worship, and upon you regarding these is to be constant with that which you<sup>-asws</sup> can tolerate, and adhere to the silence, you<sup>-asws</sup> will be safe, and send ahead (good deeds) for yourself<sup>-asws</sup>, you will have advantages.

وَ تَعَلَّمِ الْحَيْرَ تَعْلَمَ وَ كُنْ لِلَّهِ ذَاكِراً عَلَى كُلِّ حَالٍ وَ اِرْحَمِ مَنْ أَهْلَكَ الصَّغِيْرَ وَ وَقِرْ مِنْهُمْ الْكَبِيْرَ وَ لَا تَأْكُلَنَّ طَعَاماً حَتَّى تَصَدَّقَ مِنْهُ قَبْلَ أَكْلِهِ وَ عَلَيْكَ بِالصُّوْمِ فَإِنَّهُ رِزْقُ الْبَدَنِ وَ جُنَّةٌ لِأَهْلِهِ

And learn the good, you<sup>-asws</sup> will know, and be a mentioner (Zakir) of Allah<sup>-azwj</sup> upon all states and be merciful to the young ones from your family, and accord dignity to the elders from them, and do not eat a meal until you<sup>-asws</sup> give in charity from it before eating it. And upon you<sup>-asws</sup> is to be with the Fasting, for it is a Zakat (purification) of the body and a shield for its performer.

وَ جَاهِدْ نَفْسَكَ وَ احْدَرْ جَلِيْسَكَ وَ اجْتَنِبْ عَدُوْكَ وَ عَلَيَّكَ بِمَجَالِسِ الدِّكْرِ وَ اُخْتِزْ مِنَ الدُّعَاءِ فَإِنَّي لَمْ أَلِكْ يَا بُنَيَّ نُصْحاً

And fight against your own self, and be careful of your<sup>-asws</sup> gatherers, and keep aside from your<sup>-asws</sup> enemies, and upon you<sup>-asws</sup> is to be with the gathering of Zikr, and frequent from the supplications, and I<sup>-asws</sup> over-advise you<sup>-asws</sup>, O my<sup>-asws</sup> son<sup>-asws</sup>!

وَ هَذَا فِرَاقِي بَنِي وَ بَيْنِكَ وَ أُوصِيكَ بِأَخِيكَ مُحَمَّدٍ خَيْرًا فَإِنَّهُ شَقِيقُكَ وَ ابْنُ أَبِيكَ وَ قَدْ تَعَلَّمَ حُجِّي لَهُ وَ أَمَا أَحْوَكُ الْحُسَيْنُ فَهُوَ ابْنُ أُمِّكَ وَ لَا أُرِيدُ الْوَصَاةَ بِذَلِكَ

And this is a separation between me<sup>-asws</sup> and you<sup>-asws</sup>, and I<sup>-asws</sup> bequeath you with being good to your<sup>-asws</sup> brother Muhammad (Al-Hanafiyya), for he is your full brother, and you<sup>-asws</sup> have known of my<sup>-asws</sup> love for him<sup>-asws</sup>. And as for your<sup>-asws</sup> brother<sup>-asws</sup> Al-Husayn<sup>-asws</sup>, he<sup>-asws</sup> is a son<sup>-asws</sup> of your<sup>-asws</sup> mother<sup>-asws</sup>, and I<sup>-asws</sup> do not want the executor with that.

وَ اللَّهُ الْخَلِيفَةُ عَلَيْكُمْ وَ إِيَّاهُ أَسْأَلُ أَنْ يُصَلِّحَكُمْ وَ أَنْ يَكْفِيَ الطُّغَاةَ الْبُعَاةَ عَنْكُمْ وَ الصَّبْرَ الصَّبْرَ حَتَّى يَنْزِلَ اللَّهُ الْأَمْرَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

And Allah<sup>-azwj</sup> is the Caliph (Replacement) upon you all and him<sup>-asws</sup>. I<sup>-asws</sup> ask Him<sup>-azwj</sup> to Keep you all well and Restrain the tyrants, the rebels from you all. And the patience! The patience until Allah<sup>-azwj</sup> Sends down the Command. And there is no strength except with Allah<sup>-azwj</sup>, the Exalted, the Magnificent”<sup>358</sup>

2- ف، تحف العقول وصيته ع عند الوفاة هذا ما أوصى به علي بن أبي طالب أوصي المؤمنين بشهادة أن لا إله إلا الله وحده لا شريك له و أن محمداً عبده و رسوله أرسله بالهدى و دين الحق ليظهره على الدين كله و لو كره المشركون و صلى الله على محمد و سلم

(The book) ‘Tuhaf Al Uqoul’ –

‘His<sup>-asws</sup> bequest at the expiry: ‘This is what is bequeathed by Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, bequeathing that he<sup>-asws</sup> testifies that there is no god except for Allah<sup>-azwj</sup>, One, not having an associated for Him<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, **He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33]**. Blessings be upon Muhammad<sup>-saww</sup> and greetings.

ثُمَّ إِنَّ صَلَاتِي وَ تَسْبِيحِي وَ تَحِيَّايَ وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ - لَا شَرِيكَ لَهُ وَ بِذَلِكَ أَمَرْتُ وَ أَنَا أَوَّلُ الْمُسْلِمِينَ

Then **‘Surely my Salat, and my sacrifice, and my life, and my death are for Allah Lord of the worlds [6:162] There is no associate for Him; and with that I am Commanded, [6:163]**, and I<sup>-asws</sup> am from the submitters.

ثُمَّ إِنِّي أُوصِيكَ يَا حَسَنُ وَ جَمِيعَ وُلْدِي وَ أَهْلَ بَيْتِي وَ مَنْ بَلَغَهُ كِتَابِي مِنَ الْمُؤْمِنِينَ بِتَقْوَى اللَّهِ رَبِّكُمْ - وَ لَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ - وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَ لَا تَفَرَّقُوا فإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ صَلَاحُ ذَاتِ الْبَيْنِ أَفْضَلُ مِنْ عَامَّةِ الصَّلَاةِ وَ الصَّوْمِ وَ إِنَّ الْمُبِيرَةَ وَ هِيَ الْخَالِقَةُ لِلدِّينِ فَسَادُ ذَاتِ الْبَيْنِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

Then, I<sup>-asws</sup> hereby bequeath to you<sup>-asws</sup>, O Hassan<sup>-asws</sup>, and the entirety of my<sup>-asws</sup> children and people of my<sup>-asws</sup> household, and to the one from the Momineen to whom reaches my<sup>-asws</sup> letter, to fear Allah<sup>-azwj</sup>, your Lord<sup>-azwj</sup> **and do not be dying except and you are submitters**

<sup>358</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 18 H 1

**[3:102] And hold firmly with the Rope of Allah altogether and do not be disunited, [3:103],** for I<sup>asws</sup> heard Rasool-Allah<sup>saww</sup> saying: 'Reconciling between the two is superior than the generality of the Salats and the Fasts, and that the denouncer is destructive for the Religion, (creating) discord between the two'; and there is no Strength except with Allah<sup>azwj</sup>.

انظروا ذوي أرحامكم فصلوهم يهون الله عليكم الحساب

Look into your people with relationships, so maintain relationships with them, Allah<sup>azwj</sup> would Make the Reckoning easier upon you.

الله الله في الأيتام لا يضيعوا بحضرتكم فقد سمعت رسول الله ص يقول من عال يتيماً حتى يستغني أوجب الله له بذلك الجنة كما أوجب لإكل مال اليتيم النار

Allah<sup>azwj</sup>! Allah<sup>azwj</sup>! With regards to the orphans! Do not change their mouths (feeding others), and do not let them be wasted in your presence, for I<sup>asws</sup> have heard Rasool-Allah<sup>saww</sup> saying: 'The one who looks after an orphan until he is needless, Allah<sup>azwj</sup> would Obligated upon him the Paradise, due to that, just as He<sup>azwj</sup> Obligates the Fire upon the devourer of the wealth of the orphans.

الله الله في القرآن فلا يسبقنكم إلى العلم به غيركم

Allah<sup>azwj</sup>! Allah<sup>azwj</sup>! With regards to the Quran! Do not let anyone from the others precede you to the acting by it.

الله الله في جيرانكم فإن رسول الله ص أوصى بهم ما زال يوصي بهم حتى ظننا أنه سيورثهم

Allah<sup>azwj</sup>! Allah<sup>azwj</sup>, with regards to your neighbours, for the Prophet<sup>saww</sup> bequeathed with them, and Rasool-Allah<sup>saww</sup> did not cease to bequeath with them to the extent that we thought that he<sup>saww</sup> would make them our inheritors.

الله الله في بيت ربكم فلا يخلو منكم ما بقيتم فإنه إن ترك لم تئاظروا و أدنى ما يرجع به من أمه أن يعفر له ما سلف

Allah<sup>azwj</sup>! Allah<sup>azwj</sup>! With regards to the House of your Lord<sup>azwj</sup> (Kabah)! Do not let it be empty from you for as long as you remain, for if you were to neglect it, you would not see it, and the lowest of what (rewards) one comes back with from his own mother, that is he is Forgiven for him whatever is past.

الله الله في الصلاة فإنها خير العمل إنها عماد دينكم

Allah<sup>azwj</sup>! Allah<sup>azwj</sup>! With regards to the Salat, for it is the best of the deeds, and it is a pillar of your Religion.

الله الله في الزكاة فإنها تطفي غضب ربكم

Allah<sup>azwj</sup>! Allah<sup>azwj</sup>! With regards to the Zakat, for it is an extinguisher of the Wrath of your Lord<sup>azwj</sup>.

اللّٰهُ فِي صِيَامِ شَهْرِ رَمَضَانَ فَإِنَّ صِيَامَهُ جُنَّةٌ مِنَ النَّارِ

Allah-<sup>azwj</sup>! Allah-<sup>azwj</sup>! With regards to the Month of Ramazan, of its Fasts are a shield form the Fire.

اللّٰهُ فِي الْفُقَرَاءِ وَالْمَسَاكِينِ فَشَارِكُوهُمْ فِي مَعَايِشِكُمْ

Allah-<sup>azwj</sup>! Allah-<sup>azwj</sup>! With regards to the poor and the needy, so participate them in your livelihoods.

اللّٰهُ فِي الْجِهَادِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَإِنَّمَا يُجَاهِدُ رَجُلَانِ إِمَامٌ هُدَىٰ أَوْ مُطِيعٌ لَهُ مُقْتَدٍ بِحُدَاهُ

Allah-<sup>azwj</sup>! Allah-<sup>azwj</sup>! With regards to the Jihad with your wealth and yourselves, and your tongues. But rather two men perform Jihad, one who fights against an Imam<sup>asws</sup> of Guidance, or the one who is obedient to him<sup>asws</sup>, being guided by his<sup>asws</sup> Guidance.

اللّٰهُ فِي ذُرِّيَّةِ نَبِيِّكُمْ - لَا تَطْلَمَنَّ بَيْنَ أَطْهَرِكُمْ وَأَنْتُمْ تَقْدِرُونَ عَلَى الْمَنْعِ عَنْهُمْ

Allah-<sup>azwj</sup>! Allah-<sup>azwj</sup>! With regards to the offspring of your Prophet<sup>saww</sup>, so do not let them be oppressed in your presence or in your midst, and you have the ability to defend them.

اللّٰهُ فِي أَصْحَابِ نَبِيِّكُمْ الَّذِينَ لَمْ يُجِدُوا حَدَثًا وَ لَمْ يَأُؤُوا مُخْدِتًا فَإِنَّ رَسُولَ اللَّهِ ص أَوْصَىٰ بِهِمْ وَ لَعَنَ الْمُخْدِتَ مِنْهُمْ وَ مِنْ غَيْرِهِمْ وَ الْمُؤْوِي لِلْمُخْدِتِينَ

Allah-<sup>azwj</sup>! Allah-<sup>azwj</sup>! With regards to the companions of your Prophet<sup>saww</sup> who did not innovate anything new, and did not harbour the innovators, for Rasool-Allah<sup>saww</sup> bequeathed (donated) with them and cursed the innovator from them, and from the other, as well as the protector of the innovators.

اللّٰهُ فِي النِّسَاءِ وَ مَا مَلَكَتْ أَيْمَانُكُمْ فَإِنَّ آخِرَ مَا تَكَلَّمَ بِهِ نَبِيُّكُمْ أَنْ قَالَ أَوْصِيَكُمْ بِالضَّعِيفِينَ النِّسَاءِ وَ مَا مَلَكَتْ أَيْمَانُكُمْ

Allah-<sup>azwj</sup>! Allah-<sup>azwj</sup>! With regards to the women, and with regards to what your right hand possesses, for the last of what your Prophet<sup>saww</sup> spoke with was that he<sup>saww</sup> said: 'I<sup>saww</sup> bequeath you with the two weak ones, the women and what is owned by your right hands.

الصَّلَاةَ الصَّلَاةَ الصَّلَاةَ - لَا تَخَافُوا فِي اللَّهِ لَوْمَةً لَئِيمَةً يَكْفِكُمْ مَنْ أَرَادَكُمْ وَ بَعَىٰ عَلَيْكُمْ -

The Salat! The Salat! The Salat! Do not fear with regards to Allah-<sup>azwj</sup>, the accusation of an accuser. Allah-<sup>azwj</sup> would Suffice for you from their harming you, and their rebelling against you.

قُولُوا لِلنَّاسِ حُسْنًا كَمَا أَمَرَكُمُ اللَّهُ وَ لَا تَتَّبِعُوا الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ فَيُؤَيِّلَ اللَّهُ أَمْرَكُمْ شِرَارَكُمْ ثُمَّ تَدْعُونَ فَلَا يُسْتَجَابُ لَكُمْ عَلَيْهِمْ

Speak good to the people just as Allah-<sup>azwj</sup> Mighty and Majestic has Commanded you, and do not neglect the enjoining of the good and the prevention from the evil for Allah-<sup>azwj</sup> would Make rulers in your affairs, the evilest ones of you, would be supplicating, but yours (the supplications) would not be Answered against them (the rulers).

عَلَيْكُمْ يَا نَبِيَّ بِالتَّوَّاصِلِ وَ التَّبَادُلِ وَ التَّبَادُرِ وَ إِتَاكُمْ وَ التَّقَاطُعِ وَ التَّدَابُرِ وَ التَّفَرُّقِ- وَ تَعَاوُنُوا عَلَى الْبِرِّ وَ التَّقْوَى وَ لَا تَعَاوُنُوا عَلَى الْإِثْمِ وَ الْعُدْوَانِ وَ اتَّقُوا  
اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And it is upon you<sup>-asws</sup>, O my<sup>-asws</sup> son<sup>-asws</sup>, with the maintenance of good relationships, and the generosity, and the virtuousness. And beware of the cutting-off (of the relationships), and the aversions (from each other) and the separations **and assist each other upon the righteousness and the piety; and do not assist each other upon the sin and the aggression, and fear Allah; surely Allah is severe of the Punishment [5:2].**

وَ حَفِظَكُمُ اللَّهُ مِنْ أَهْلِ بَيْتِهِ وَ حَفِظَ نَبِيِّكُمْ فِيكُمْ أَسْتَوْدِعُكُمْ اللَّهُ وَ أَفْرَأُ عَلَيْكُمْ السَّلَامَ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ

May Allah<sup>-azwj</sup> Protect you, from the family, (just as He<sup>-azwj</sup>) Protected your Prophet<sup>-saww</sup> among you. I<sup>-asws</sup> entrust you all to Allah<sup>-azwj</sup>, and convey the greetings upon you, and the Mercy of Allah<sup>-azwj</sup>.

ثُمَّ لَمْ يَزَلْ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ حَتَّى مَضَى.

Then he<sup>-asws</sup> did not stop saying 'There is no god except for Allah<sup>-azwj</sup>, there is no god except for Allah<sup>-azwj</sup>', until he<sup>-asws</sup> passed away'.<sup>359</sup>

<sup>359</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 18 H 2

CHAPTER 19 – PREACHING BY AL-HASSAN<sup>-asws</sup> BIN ALI<sup>-asws</sup>

1- مع، معاني الأخبار الطالقي عن محمد بن سعيد بن يحيى عن إبراهيم بن الهيثم عن أمية البلدي عن أبيه عن المعافى بن عمران عن إسرائيل عن المقدام بن شريح بن هاني عن أبيه شريح قال: سأل أمير المؤمنين ع عن ابنه الحسن بن علي ع فقال يا بُني ما العقل

(The book) 'Ma'any Al Akhbar' – Al Talaqany, from Muhammad Bin Saeed Bin Yahya, from Ibrahim Bin Al Haysam, from Umayya Al Balady, from his father, from Al Muafy Bin Imran, from Israeel, from Al Miqdam Bin Shureyh Bin Hany, from his father Shureyh who said,

'Amir Al-Momineen<sup>-asws</sup> asked his<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>. He<sup>-asws</sup> said: 'O my<sup>-asws</sup> son<sup>-asws</sup>! What is the intellect?'

قَالَ حَفِظْ قَلْبِكَ مَا اسْتَوْدَعْتَهُ

He<sup>-asws</sup> said: 'Preservation by your heart what you entrust it'.

قَالَ فَمَا الْحُرْمُ

He<sup>-asws</sup> said: 'What is the resoluteness?'

قَالَ أَنْ تَنْتَظِرَ فُرْصَتَكَ وَتُعَاجِلَ مَا أَمَكَتَكَ

He<sup>-asws</sup> said: 'Awaiting your opportunity and hastening what you are able to do'.

قَالَ فَمَا الْمَجْدُ

He<sup>-asws</sup> said: 'What is the glory?'

قَالَ حَمْلُ الْمَعَارِمِ وَابْتِنَاءُ الْمَكَارِمِ

He<sup>-asws</sup> said: 'Carrying the liabilities and seeking the honourable manners'.

He<sup>-asws</sup> said: 'What is the eminence?'

قَالَ فَمَا السَّمَاخَةُ قَالَ إِجَابَةُ السَّائِلِ وَبَذْلُ النَّائِلِ

He<sup>-asws</sup> said: 'Answering the questioner and spending the (wealth) attained'.

قَالَ فَمَا الشُّحُّ

He<sup>-asws</sup> said: 'What is the greed?'

قَالَ أَنْ تَرَى الْقَلِيلَ سَرَفًا وَ مَا أَنْقَضْتَ تَلْفًا



He<sup>-asws</sup> said: 'Your seeing the little as extravagant and what you spend as a waste'.

قَالَ فَمَا الرِّقَّةُ

He<sup>-asws</sup> said: 'What is the kindness?'

قَالَ طَلَبُ الْيَسِيرِ وَ مَنْعُ الْخَفِيرِ

He<sup>-asws</sup> said: 'Seeking the less and preventing the insignificant'.

قَالَ فَمَا الْكُلْفَةُ

He<sup>-asws</sup> said: 'What is the encumberment?'

قَالَ التَّمَسُّكُ بِمَنْ لَا يُؤْمِنُكَ وَ النَّظَرُ فِيَمَا لَا يَعْنِيكَ

He<sup>-asws</sup> said: 'The adhering with the one who does not believe you and the looking into what does not concern you'.

قَالَ فَمَا الْجُهْلُ

He<sup>-asws</sup> said: 'What is the ignorance?'

قَالَ سُرْعَةُ الْوُثُوبِ عَلَى الْفُرْصَةِ قَبْلَ الْإِسْتِمْكَانِ مِنْهَا وَ الْإِمْتِنَاعُ عَنِ الْجَوَابِ وَ نِعْمَ الْعَوْنُ الصَّمْتُ فِي مَوَاطِنَ كَثِيرَةٍ وَ إِنْ كُنْتَ فَصِيحاً

He<sup>-asws</sup> said: 'Quickness of the leaping upon the opportunity before it is possible from it, and the refusal from the answering; and best of the assistance is the silence in many places and even though you may be fluent'.

ثُمَّ أَقْبَلَ عَلَى الْحُسَيْنِ ابْنِهِ ع فَقَالَ لَهُ يَا بُنَيَّ مَا السُّؤْدُودُ

Then he<sup>-asws</sup> faced towards his<sup>-asws</sup> son<sup>-asws</sup> Al-Husayn<sup>-asws</sup>. He<sup>-asws</sup> said to him<sup>-asws</sup>: 'O my<sup>-asws</sup> son<sup>-asws</sup>! What is the respect?'

قَالَ اصْطِنَاعُ الْعَشِيرَةِ وَ اخْتِمَالُ الْجُرَيْرَةِ

He<sup>-asws</sup> said: 'Doing favours to the community, and tolerating the offences'.

قَالَ فَمَا الْعَيْ

He<sup>-asws</sup> said: 'What is the richness?'

قَالَ قِلَّةُ أَمَانَتِكَ وَ الرِّضَا بِمَا يَكْفِيكَ

He<sup>-asws</sup> said: 'Scarcity of your wishes and the satisfaction with what suffices you'.

قَالَ فَمَا الْفَقْرُ

He<sup>-asws</sup> said: 'What is the poverty?'

قَالَ الطَّمَعُ وَ شِدَّةُ الْفُتُوْطِ

He<sup>-asws</sup> said: 'The greed and the intensity of despair'.

قَالَ فَمَا اللُّؤْمُ

He<sup>-asws</sup> said: 'What meanness?'

قَالَ إِخْرَازُ الْمَرْءِ نَفْسَهُ وَ إِسْلَامُهُ عِرْسَهُ

He<sup>-asws</sup> said: 'The man protecting himself, and his Islam is his bridle'.

قَالَ فَمَا الْحُرْقُ

He<sup>-asws</sup> said: 'What is the stupidity?'

قَالَ مُعَادَاثُكَ أَمِيرَكَ وَ مَنْ يَتَدَارُ عَلَى ضُرِّكَ وَ نَفْعِكَ

He<sup>-asws</sup> said: 'Your being inimical to your ruler and the one who is able upon harming you and benefitting you'.

ثُمَّ انْتَفَتَ إِلَى الْحَارِثِ الْأَعْوَرِ فَقَالَ يَا حَارِثُ عَلِّمُوا هَذِهِ الْحِكْمَ أَوْلَادِكُمْ فَإِنَّهَا زِيَادَةٌ فِي الْعَقْلِ وَ الْحُزْمِ وَ الرَّأْيِ.

Then he<sup>-asws</sup> turned towards Al-Haris Al-Awr. He<sup>-asws</sup> said: 'O Haris! Teach this wisdom to your children for it increases in the intellect, and the resoluteness, and the opinion"<sup>360</sup>.

2- ف، تحف العقول أجوبة الحسن بن علي ع عن مسائل سأله عنها أمير المؤمنين ع أو غيره في معانٍ مختلفة

(The book) 'Tuhaf Al Uqoul' –

Answers of Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> to the questioned Amir Al-Momineen<sup>-asws</sup>, or someone else had asked him<sup>-asws</sup>, in different meanings –

قِيلَ لَهُ ع مَا الرُّهْدُ

It was said to him<sup>-asws</sup>, 'What is the ascetism?'

قَالَ الرَّغْبَةُ فِي التَّقْوَى وَ الرَّهَادَةُ فِي الدُّنْيَا

<sup>360</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 1

He<sup>-asws</sup> said: 'The desire regarding the piety, and the abstaining regarding the world'.

قِيلَ فَمَا الْحِلْمُ

It was said, 'What is the forbearance?'

قَالَ كَظْمُ الْعَيْظِ وَ مَلْكُ النَّفْسِ

He<sup>-asws</sup> said: 'Swallowing the rage and controlling the self'.

قِيلَ مَا السَّدَادُ

It was said, 'What is the right thing to do?'

قَالَ دَفْعُ الْمُنْكَرِ بِالْمَعْرُوفِ

He<sup>-asws</sup> said: 'Repelling the evil with the act of kindness'.

قِيلَ فَمَا الشَّرَفُ

It was said, 'So what is the nobility?'

قَالَ اصْطِنَاعُ الْعَشِيرَةِ وَ حَمْلُ الْجُرِيَةِ

He<sup>-asws</sup> said: 'Doing favours to the community and tolerating the offences'.

قِيلَ فَمَا النَّجْدَةُ

It was said, 'What is the bravery?'

قَالَ الدَّبُّ عَنِ الْجَارِ وَ الصَّبْرُ فِي الْمَوَاطِنِ وَ الْإِقْدَامُ عِنْدَ الْكُرْبَةِ

He<sup>-asws</sup> said: 'Defending the neighbour, and the patience in the places, and going ahead (despite) the abhorrence'.

قِيلَ فَمَا الْمَجْدُ

It was said, 'What is the glory?'

قَالَ أَنْ تُعْطِيَ فِي الْعُزْمِ وَ أَنْ تَعْفُوَ عَنِ الْجُرْمِ

He<sup>-asws</sup> said: 'Your giving regarding the liability and your forgiving the offence'.

قِيلَ فَمَا الْمُرُوَّةُ

It was said, 'What is the manliness?'

قَالَ حَفِظُ الدِّينِ وَ إِعْزَازُ النَّفْسِ وَ لِينُ الْكَنْفِ وَ تَعَهُدُ الصَّيِّعَةِ وَ آدَاءُ الْحُقُوقِ وَ التَّحَبُّبُ إِلَى النَّاسِ

He<sup>-asws</sup> said: 'Protecting the religion, and honouring the self, and gentleness with the body parts, and improving the good dealing, and fulfilling the rights, and being beloved to the people'.

قِيلَ فَمَا الْكَرْمُ

It was said, 'What is the benevolence?'

قَالَ الْإِبْتِدَاءُ بِالْعَطِيَّةِ قَبْلَ الْمَسْأَلَةِ وَ إِطْعَامُ الطَّعَامِ فِي الْمَحَلِّ

He<sup>-asws</sup> said: 'Initiating with the giving before being asked, and feeding the food during the difficult times'.

قِيلَ فَمَا الدَّيْنِيَّةُ

It was said, 'What is the lowliness?'

قَالَ النَّظَرُ فِي الْبَيْسِرِ وَ مَنْعُ الْحَقِيرِ

He<sup>-asws</sup> said: 'Considering the less and preventing the insignificant'.

It was said, 'What is the meanness?'

قِيلَ فَمَا اللُّؤْمُ قَالَ قَلَّةُ النَّدَى وَ أَنْ يُنْطَقَ بِالْحَنَاءِ

He<sup>-asws</sup> said: 'Lack of goodness and speaking with the obscenities.'

It was said, 'What is the eminence?'

قِيلَ فَمَا السَّمَّاحُ قَالَ الْبَدَلُ فِي السَّرَّاءِ وَ الضَّرَّاءِ

He<sup>-asws</sup> said: 'Giving during the good times and the bad'.

قِيلَ فَمَا الشُّحُّ

It was said, 'What is the greed?'

قَالَ أَنْ تَرَى مَا فِي يَدَيْكَ شَرَفًا وَ مَا أَنْفَقْتَهُ تَلْفًا

He<sup>-asws</sup> said: 'Your seeing what in in your hands as being noble and what you spend as being a waste'.

قِيلَ فَمَا الْإِحْءَاءُ قَالَ الْإِحْءَاءُ فِي الشِّدَّةِ وَ الرَّخَاءِ

It was said, what is brotherhood? He<sup>-asws</sup> said, brotherhood in hardship and prosperity.

قِيلَ فَمَا الْجُورُ

It was said, 'What is the cowardice?'

قَالَ الْجُرْأَةُ عَلَى الصَّدِيقِ وَ النُّكُولُ عَنِ الْعَدُوِّ

He<sup>-asws</sup> said: 'The boldness upon the friend and the retreating from the enemy'.

قِيلَ فَمَا الْغِنَى

It was said, 'What is the richness?'

قَالَ رَضَى النَّفْسَ بِمَا فُئِسِمَ لَهَا وَ إِنْ قَلَّ

He<sup>-asws</sup> said: 'The soul being satisfied with what has been Apportioned for it, and even though it may be little'.

قِيلَ فَمَا الْعَقْرُ

It was said, 'What is the poverty?'

قَالَ شَرُّ النَّفْسِ إِلَى كُلِّ شَيْءٍ

He<sup>-asws</sup> said: 'Gluttony of the soul towards everything'.

قِيلَ فَمَا الْجُودُ

It was said, 'What is the generosity?'

قَالَ بَدَلُ الْمَجْهُودِ

He<sup>-asws</sup> said: 'Helping the fatigued'.

قِيلَ فَمَا الْكِرْمُ

It was said, 'What is the benevolence?'

قَالَ الْحِفَاظُ فِي الشَّدَّةِ وَ الرَّخَاءِ

He<sup>-asws</sup> said: 'The preservation during the hardship and the ease'.

قِيلَ فَمَا الْجُرْأَةُ

It was said, 'What is the boldness?'

قَالَ مُوَافَقَةُ الْأَقْرَانِ

He<sup>-asws</sup> said: 'Standing up for the companion (friend/brother etc.)'.

قِيلَ فَمَا الْمَنْعَةُ

It was said, 'What is the invincibility?'

قَالَ شِدَّةُ الْبَأْسِ وَ مُنَازَعَةُ أَعَزِّ النَّاسِ

He<sup>-asws</sup> said: 'Intense prowess and contending mightiest of the people'.

قِيلَ فَمَا الذُّلُّ

It was said, 'What is disgrace?'

قَالَ الْفَرَقُ عِنْدَ الْمَصْدُوقَةِ

He<sup>-asws</sup> said: 'Panicking at the truth'.

It was said, 'What is the stupidity?'

قِيلَ فَمَا الْمُتْرُقُ قَالَ مُنَاوَأْتُكَ أَمِيرَكَ وَ مَنْ يَقْدِرُ عَلَى ضَرْكَ

He<sup>-asws</sup> said: 'Your being inimical to your ruler and the one able upon harming you'.

قِيلَ فَمَا السَّنَاءُ

It was said, 'What is the loftiness?'

قَالَ إِتْبَانُ الْجَمِيلِ وَ تَرْكُ الْقَبِيحِ

He<sup>-asws</sup> said: 'Doing the beautiful and leaving the ugliness'.

قِيلَ فَمَا الْحُرْمُ

It was said, 'What is the resoluteness?'

قَالَ طُولُ الْأَثَاةِ وَ الرَّفْقُ بِالْوَلَاةِ وَ الْإِحْتِرَاسُ مِنْ جَمِيعِ النَّاسِ

He<sup>-asws</sup> said: 'Lengthy unhurriedness, and kindness with the rulers, and the caution from entirety of the people'.

قِيلَ فَمَا الشَّرْفُ

It was said, 'What is the nobility?'

قَالَ مُوَافَقَةُ الْإِخْوَانِ وَ حِفْظُ الْجِيرَانِ

He<sup>-asws</sup> said: 'Compatibility with the brethren and protecting the neighbours.'

قِيلَ فَمَا الْحِرْمَانُ

It was said, 'What is the deprivation?'

قَالَ تَرْكُكَ حِطَّكَ وَ قَدْ عَرَضَ عَلَيْكَ

He<sup>-asws</sup> said: 'Your neglecting your share and (although) it has been presented to you'.

قِيلَ فَمَا السَّفَهُ

It is said, 'What is the foolishness?'

قَالَ اتِّبَاعُ الدُّنَاةِ وَ مُصَاحَبَةُ الْعُوَاةِ

He<sup>-asws</sup> said: 'Following the lowly, and accompanying the deviants'.

قِيلَ فَمَا الْعَيْ

It was said, 'What is the inability to speak?'

قَالَ الْعَبَثُ بِاللَّحْيَةِ وَ كَثْرَةُ التَّنْحُحِ عِنْدَ الْمَنْطِقِ

He<sup>-asws</sup> said: 'Playing with the beard, and frequenting the 'Ahem' during the speaking'.

قِيلَ فَمَا الشَّجَاعَةُ

It was said, 'What is the bravery?'

قَالَ مُوَافَقَةُ الْأَقْرَانِ وَ الصَّبْرُ عِنْدَ الطَّعَانِ

He<sup>-asws</sup> said: 'Being compatible with the companions and the patience at the taunts'.

قِيلَ فَمَا الْكُلْفَةُ

It was said, 'What is the encumberment?'

قَالَ كَلَامُكَ فِيمَا لَا يَعْينِكَ

He<sup>-asws</sup> said: 'Your talking regarding what does not concern you'.

قِيلَ وَ مَا السَّفَاهَةُ

It was said, 'And what is the foolish?'

قَالَ الْأَحْمَقُ فِي مَالِهِ الْمَتَّهَائُونَ بِعِرْضِهِ

He<sup>-asws</sup> said: 'The stupid regarding his wealth negligent about his honour'.

قِيلَ فَمَا اللُّؤْمُ

It was said, 'What is the meanness?'

قَالَ إِخْرَازُ الْمَرْءِ نَفْسَهُ وَ إِسْلَامُهُ عِرْسَهُ.

He<sup>-asws</sup> said: "The man protecting himself, and his Islam is his bridle".<sup>361</sup>

3- ف، تحف العقول و من حكمه ع أئها الناس إنه من نصح لله و أخذ قوله دليلاً هدي للتي هي أقوم و وفقه الله للرشاد و سدده للخسنى فإن جاز الله أمين محفوظ و عدوه خائف مخدول

(The book) 'Tuhaf al Uqoul' –

'And from his<sup>-asws</sup> wisdom: 'And the one who advises for the sake of Allah<sup>-azwj</sup> and take His<sup>-azwj</sup> Words as evidence, would be Guided to that which is strong, and Allah<sup>-azwj</sup> will Harmonise him to the right way, and Guide him. The one under the Protection of Allah<sup>-azwj</sup> is safely preserved, and His<sup>-azwj</sup> enemies would be in fear and abandoned.

فَاخْتَرِسُوا مِنَ اللَّهِ بِكَثْرَةِ الذِّكْرِ وَ احْتَشُوا اللَّهَ بِالتَّقْوَى وَ تَقَرَّبُوا إِلَى اللَّهِ بِالطَّاعَةِ فَإِنَّهُ قَرِيبٌ مُجِيبٌ

Be cautious of Allah<sup>-azwj</sup> through the frequency of the Remembrance, and be fearful from Him<sup>-azwj</sup> by the piety, and get closer to Him<sup>-azwj</sup> by the obedience, for He<sup>-azwj</sup> is Close by and Answers.

قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى- وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَ لِيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

Allah<sup>-azwj</sup> Blessed and Exalted Said: ***And when My servants ask you about Me, I am near; I Answer the supplication of the suppliant when he supplicates to Me; so let them answer to Me and let them believe in me, perhaps they would be rightly Guided [2:186].***

فَاسْتَجِيبُوا لِلَّهِ وَ آمِنُوا بِهِ فَإِنَّهُ لَا يَنْبَغِي لِمَنْ عَرَفَ عَظَمَةَ اللَّهِ أَنْ يَتَعَاطَمَ فَإِنَّ رِفْعَةَ الَّذِينَ يَعْلَمُونَ عَظَمَةَ اللَّهِ أَنْ يَتَوَاضَعُوا وَ عِزَّ الَّذِينَ يَعْرِفُونَ مَا جَلَالَ اللَّهِ أَنْ يَتَذَلَّلُوا لَهُ وَ سَلَامَةَ الَّذِينَ يَعْلَمُونَ مَا قُدْرَةَ اللَّهِ أَنْ يَسْتَسْلِمُوا لَهُ وَ لَا يُنْكِرُوا أَنْفُسَهُمْ بَعْدَ الْمَعْرِفَةِ وَ لَا يَضِلُّوا بَعْدَ الْهُدَى

You must respond to Allah<sup>-azwj</sup> and believe in Him<sup>-azwj</sup>. It does not befit one who recognises the Magnificence of Allah<sup>-azwj</sup> to consider himself as significant. So, the loftiness of those who are knowing Magnificence of Allah<sup>-azwj</sup> is that they should be revering to Him<sup>-azwj</sup>, and honour of those who are recognising what the Majesty of Allah<sup>-azwj</sup> is that they should be humbling to Him<sup>-azwj</sup>, and safety of those who are knowing what Power of Allah<sup>-azwj</sup> is, they should be

<sup>361</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 2



submitting to Him<sup>-azwj</sup>, and they will neither be denying themselves after the recognition, nor will they be straying after the guidance.

وَاعْلَمُوا عِلْمًا يَقِينًا أَنْكُمْ لَنْ تَعْرِفُوا التَّقَى حَتَّى تَعْرِفُوا صِفَةَ الْهُدَى وَ لَنْ تَمَسُّكُوا بِمَيْتَاقِ الْكِتَابِ حَتَّى تَعْرِفُوا الَّذِي نَبَدَهُ وَ لَنْ تَتْلُوا الْكِتَابَ حَتَّى تَلَاوَتِهِ حَتَّى تَعْرِفُوا الَّذِي حَرَّفَهُ

And know with knowledge of conviction, you will never be recognising the pious ones until you recognise the description of guidance, and you will never be adhering with Covenant of the Book until you recognise those one who discarded it, and you will never recite the Book as is the right of reciting it until you recognise the one who altered it.

فَإِذَا عَرَفْتُمْ ذَلِكَ عَرَفْتُمْ الْبِدْعَ وَ التَّكْلِيفَ وَ رَأَيْتُمْ الْفِرْيَةَ عَلَى اللَّهِ وَ التَّحْرِيفَ وَ رَأَيْتُمْ كَيْفَ يَهْوِي مَنْ يَهْوِي وَ لَا يُجْهِلَنَّكُمْ الَّذِينَ لَا يَعْلَمُونَ وَ التَّمِسُّو دَلِكَ عِنْدَ أَهْلِهِ فَإِنَّهُمْ خَاصَّةٌ نُورٍ يُسْتَضَاءُ بِهِمْ وَ أئِمَّةٌ يُقْتَدَى بِهِمْ

When you have recognised that, you will recognise the innovation, and the encumberment, and you will see the lying fabrications upon Allah<sup>-azwj</sup>, and the distortion, and you will see how he collapsed, the one who collapsed, nor will you be ignorant of those who are not knowing and seeking that with its people, for they<sup>-asws</sup> are specialised with Noor. They are being illuminated by them<sup>-asws</sup> and are Imams<sup>-asws</sup> they can be led by.

بِهِمْ عَيْشُ الْعِلْمِ وَ مَوْتُ الْجُهْلِ وَ هُمُ الَّذِينَ أَحْبَبْتُمْ جَلْمَهُمْ عَنْ جَهْلِهِمْ وَ حُكْمَ مَنْطِقِهِمْ عَنْ صَمْتِهِمْ وَ ظَاهِرُهُمْ عَنْ بَاطِنِهِمْ-

By them<sup>-asws</sup> is the life of knowledge and the death of ignorance, and they<sup>-asws</sup> are those you are informed of their<sup>-asws</sup> forbearance from their<sup>-asws</sup> lack of ignorance, and their<sup>-asws</sup> wise speaking from their<sup>-asws</sup> silence, and their<sup>-asws</sup> apparent from their<sup>-asws</sup> hidden.

لَا يُخَالِفُونَ الْحَقَّ وَ لَا يَخْتَلِفُونَ فِيهِ وَ قَدْ خَلَّتْ لَهُمْ مِنَ اللَّهِ سُنَّةٌ وَ مَضَى فِيهِمْ مِنَ اللَّهِ حُكْمٌ

They<sup>-asws</sup> neither oppose the truth nor are they<sup>-asws</sup> differing regarding it, and a Sunnah from Allah<sup>-azwj</sup> has preceded for them<sup>-asws</sup> and Judgments from Allah<sup>-azwj</sup> have passed among them<sup>-asws</sup>.

إِنَّ فِي ذَلِكَ لَذِكْرًا لِلذَّاكِرِينَ وَ اعْقَلُوهُ إِذَا سَمِعْتُمُوهُ عَقْلَ رِعَايَتِهِ وَ لَا تَعْقَلُوهُ عَقْلَ رَوَايَتِهِ فَإِنَّ رُوَاةَ الْكِتَابِ كَثِيرٌ وَ رِعَايَتُهُ قَلِيلٌ وَ اللَّهُ الْمُسْتَعَانُ.

Surely, there is a reminder in that for the mindful, and understand it when you heard it with a caring intellect, and do not understand it (with) intellect of its report, for reporters of the Book are many, and its caretakers are few, and Allah<sup>-azwj</sup> is the Helper".<sup>362</sup>

4- ف، تحف العقول و رُوي عنه ع في فصار هديه المعاني قال ع ما تشاور قوم إلا هُودوا إلى رُشديهم.

(The book) 'Tuhaf Al Uqoul' –

‘And it is reported from him<sup>-asws</sup> in brief of this meaning, he<sup>-asws</sup> said: ‘No people will consult except they would be guided to their rightful way’<sup>.363</sup>

وَقَالَ ع اللُّؤْمُ أَنْ لَا تَشْكُرَ النِّعْمَةَ.

And he<sup>-asws</sup> said: ‘The meanness is your not thanking for the bounty’<sup>.364</sup>

وَقَالَ ع لِيُعْضِ وُلْدِهِ يَا بُنَيَّ لَا تُؤَاخِ أَحَدًا حَتَّى تَعْرِفَ مَوَارِدَهُ وَ مَصَادِرَهُ فَإِذَا اسْتَنْبَطْتَ الْحَيْرَةَ وَ رَضَيْتَ الْعِشْرَةَ فَاجِهْ عَلَى إِقَالَةِ الْعَثْرَةِ وَ الْمُوَاسَاةِ فِي الْعُسْرَةِ.

And he<sup>-asws</sup> said to one of his<sup>-asws</sup> sons: ‘O my<sup>-asws</sup> son! Do not establish brotherhood with anyone until you know his resources and his sources. When you deduce his experience and are satisfied with his company, then establish his brotherhood based upon lack of stumbles and consolation during the hardship’<sup>.365</sup>

وَقَالَ ع لَا يُجَاهِدِ الطَّلَبُ جِهَادَ الْغَالِبِ وَ لَا تَتَّكِلْ عَلَى الْقَدْرِ اتِّكَالَ الْمُسْتَسْلِمِ فَإِنَّ ابْتِغَاءَ الْفَضْلِ مِنَ السُّنَّةِ وَ الْإِجْمَالِ فِي الطَّلَبِ مِنَ الْعَيْمَةِ وَ لَيْسَتْ الْعَيْمَةُ بِدَافِعَةٍ رِزْقًا وَ لَا الْحِرْصُ بِجَالِبٍ فَضْلًا فَإِنَّ الرِّزْقَ مَقْسُومٌ وَ اسْتِعْمَالُ الْحِرْصِ اسْتِعْمَالُ الْمَأْتَمِ.

And he<sup>-asws</sup> said: ‘Neither fight for the seeking (of livelihood) fighting of the overcomer, nor rely upon the pre-determination (like) the reliance of the submissive ones, for seeking the Grace is from the Sunnah, and being beautiful in the seeking is from the chastity, and the chastity isn’t as a means for sustenance nor is greed an attractor of Grace, for the sustenance is Apportioned, and utilising the greed is the sinful utilisation’<sup>.366</sup>

وَقَالَ ع الْقَرِيبُ مَنْ قَرَّبَتْهُ الْمَوَدَّةُ وَ إِنَّ بَعْدَ نَسْبِهِ وَ الْبَعِيدُ مَنْ بَاعَدَتْهُ الْمَوَدَّةُ وَ إِنَّ قَرَبَ نَسْبُهُ - لَا شَيْءَ أَقْرَبُ مِنْ يَدٍ إِلَى جَسَدٍ وَ إِنَّ الْبِدَّ ثَقُلُ فَتَنْطَعُ وَ تُحْسَمُ.

And he<sup>-asws</sup> said: ‘The near one is the one whom the cordiality has drawn near and even if his lineage were to be remote, and the distant is the one whom the cordiality has distanced and even if his lineage were to be nearer. There is nothing closer to a body than a hand, and even if the hand breaks so it is cut off and uprooted’<sup>.367</sup>

وَقَالَ ع مَنْ اتَّكَلَّ عَلَى حُسْنِ الْإِخْتِيَارِ مِنَ اللَّهِ لَمْ يَتَمَنَّ أَنْهُ فِي غَيْرِ الْحَالِ الَّتِي اخْتَارَهَا اللَّهُ لَهُ.

And he<sup>-asws</sup> said: ‘One who relies upon goodness of the Choice from Allah<sup>-azwj</sup> (Istikhara) will not wish to be in the state other than which Allah<sup>-azwj</sup> has Chosen for him’<sup>.368</sup>

وَقَالَ ع الْحَيْرُ الَّذِي لَا شَرَّ فِيهِ الشُّكْرُ مَعَ النِّعْمَةِ وَ الصَّبْرُ عَلَى النَّازِلَةِ

<sup>363</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 19 H 4 / 1

<sup>364</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 19 H 4 / 2

<sup>365</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 19 H 4 / 3

<sup>366</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 19 H 4 / 4

<sup>367</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 19 H 4 / 5

<sup>368</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 19 H 4 / 6

And he<sup>-asws</sup> said: 'The good which there is no evil in it is the thanking with the bounty, and the patience upon the befalling (afflictions)'.

وَقَالَ ع رَجُلٍ أَبَى مِنْ عِلَّةٍ إِنَّ اللَّهَ قَدْ ذَكَرَكَ فَادْكُرْهُ وَأَقَالَكَ فَاشْكُرْهُ.

And he<sup>-asws</sup> said to a man who had recovered from an illness: 'Allah<sup>-azwj</sup> had Remembered you, therefore remember Him<sup>-azwj</sup>, and has Activated you, therefore thank Him<sup>-azwj</sup>'.<sup>369</sup>

وَقَالَ ع الْعَارُ أَهْوَنُ مِنَ النَّارِ.

And he<sup>-asws</sup> said: 'The shame is easier (insignificant) than the Fire'.<sup>370</sup>

وَقَالَ ع عِنْدَ صَلَاحِهِ لِمَعَاوِيَةَ إِنَّا وَاللَّهِ مَا نَنَانَا عَنْ أَهْلِ الشَّامِ بِالسَّلَامَةِ وَالصَّبْرِ فَنَبِتَ [فَسَلِبَتْ] السَّلَامَةُ بِالْعَدَاوَةِ وَالصَّبْرُ بِالْجُرْعِ وَكُنْتُمْ فِي مَبْدِئِكُمْ إِلَى صِفِّينَ وَدِينِكُمْ أَمَامَ دُنْيَاكُمْ وَقَدْ أَصْبَحْتُمْ الْيَوْمَ وَدُنْيَاكُمْ أَمَامَ دِينِكُمْ.

And he<sup>-asws</sup> said during his<sup>-asws</sup> reconciliation with Muawiya: 'By Allah<sup>-azwj</sup>! We are not excluding from the people of Syria, the safety and the patience. The safety was stripped due to the enmity, and the patience due to the panic, and you were in your initial stages to Siffeen and your religion was in front of your world, and today you have become such, and your world is in front of your religion'.<sup>371</sup>

وَقَالَ ع مَا أَعْرِفُ أَحَدًا إِلَّا وَهُوَ أحمقُ فِيمَا بَيْنَهُ وَبَيْنَ رَبِّهِ.

And he<sup>-asws</sup> said: 'I<sup>-asws</sup> don't know of anyone except and he is stupid regarding what is between him and his Lord<sup>-azwj</sup>'.<sup>372</sup>

وَقِيلَ لَهُ فَيْكَ عَظَمَةٌ فَقَالَ ع بَلْ فِيَّ عِزَّةٌ قَالَ اللَّهُ وَاللَّهِ الْعِزَّةُ وَرَسُولُهُ وَاللِّمُؤْمِنِينَ.

And it was said to him<sup>-asws</sup>, 'There is magnificence in you<sup>-asws</sup>'. He<sup>-asws</sup> said: 'But in me<sup>-asws</sup> there is honour. Allah<sup>-azwj</sup> Said: **And for Allah is the Honour, and for His Rasool, and for the Momineen, [63:8]**'.<sup>373</sup>

وَقَالَ ع فِي وَصْفِ أَخٍ كَانَ لَهُ صَلَاحٌ كَانَ مِنْ أَعْظَمِ النَّاسِ فِي عَيْنِي صَعْرُ الدُّنْيَا فِي عَيْنِهِ كَانَ خَارِجًا مِنْ سُلْطَانِ الْجَهَالَةِ فَلَا يَمُدُّ يَدًا إِلَّا عَلَى تَمَعَةٍ لِمَنْفَعَةٍ كَانَ لَا يَشْتَكِي وَلَا يَتَسَخَطُ وَلَا يَتَرَبَّمُ كَانَ أَكْثَرَ دَهْرِهِ صَامِتًا فَإِذَا قَالَ بَدَأَ الْقَائِلِينَ

And he<sup>-asws</sup> said in describing a righteous brother of his<sup>-asws</sup>: 'He used to be the mightiest of the people in my<sup>-asws</sup> eyes. The world was small in his eyes. He was outside from the authority of ignorance, so he would not extend a hand except towards a trustworthy one for a benefit. He would neither complain nor get angered, nor would he get upset. He was silent most of his life. When he spoke, he would overcome the speakers.'

<sup>369</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 4 / 7

<sup>370</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 4 / 8

<sup>371</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 4 / 9

<sup>372</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 4 / 10

<sup>373</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 4 / 11

كَانَ ضَعِيفًا مُسْتَضْعَفًا فَإِذَا جَاءَ الْجِدُّ فَهُوَ اللَّيْثُ عَادِيًا كَانَ إِذَا جَامَعَ الْعُلَمَاءَ عَلَى أَنْ يَسْتَمِعَ أُخْرَصَ مِنْهُ عَلَى أَنْ يَقُولَ كَانَ إِذَا غَلِبَ عَلَى الْكَلَامِ لَمْ يُغْلَبْ عَلَى السُّكُوتِ

He was weak, weakened. Whenever he came seriously, he was (like) the returning lion. Whenever there was a gathering of the scholars, he would be more eager to listen than to speak. If he would be overcome upon the speech, he would not be overcome upon the silence.

كَانَ لَا يَقُولُ مَا لَا يَفْعَلُ وَ يَفْعَلُ مَا لَا يَقُولُ كَانَ إِذَا عَرَضَ لَهُ أَمْرَانِ - لَا يَدْرِي أَيُّهُمَا أَقْرَبُ إِلَى رَبِّهِ نَظَرَ أَقْرَبَهُمَا مِنْ هَوَاهُ فَحَالَفَهُ كَانَ لَا يَلُومُ أَحَدًا عَلَى مَا قَدْ يَتَّعِ الْعُدْرُ فِي مِثْلِهِ.

He would not say what he would not do, and he would do what he did not say. When two matters presented to him (and) he did not know which of the two is closer to his Lord<sup>-azwj</sup>, he would look which of the two is closer to his personal desire and he would oppose it. He did not blame anyone upon what the excuse would fall in similar to it<sup>374</sup>.

وَ قَالَ ع مَنْ أَدَامَ الْإِحْتِلَافَ إِلَى الْمَسْجِدِ أَصَابَ إِحْدَى تَمَانِ آيَةٍ مُحْكَمَةٍ وَ أَحَا مُسْتَفَادًا وَ عِلْمًا مُسْتَطْرَفًا وَ رَحْمَةً مُنْتَظَرَةً وَ كَلِمَةً تُدْلُهُ عَلَى الْهُدَى أَوْ تَرْذُهُ عَنْ رَدَى وَ تَرْكُ الدُّنُوبِ حَيَاءً أَوْ حَشْيَةً.

And he<sup>-asws</sup> said: ‘One who comes and goes to the Masjid will attain one of the eight – a Decisive Verse, and a beneficial brother, and exquisite knowledge, and awaited Mercy, and a phrase pointing him upon the guidance or returning him from regress, and neglecting the sins either in embarrassment or fear’.

وَ رُزِقَ غُلَامًا فَأَتَتْهُ قُرَيْشٌ مُهْنِيَةً فَقَالُوا يُهَيْبُكَ الْفَارِسُ

And he<sup>-asws</sup> was Graced a boy, so Quraysh came to congratulate him<sup>-asws</sup>. They said, ‘Congratulations to you<sup>-asws</sup> of the horseman (born)!’

فَقَالَ ع أَيُّ شَيْءٍ هَذَا الْقَوْلُ وَ لَعَلَّهُ يَكُونُ رَاجِلًا

He<sup>-asws</sup> said: ‘Which thing is this word, and perhaps he would be a foot soldier?’

فَقَالَ لَهُ جَابِرٌ كَيْفَ نَقُولُ يَا ابْنَ رَسُولِ اللَّهِ ص

Jabir said to him<sup>-asws</sup>, ‘How should we be saying, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>?’

فَقَالَ ع إِذَا وُلِدَ لِأَخِيكُمْ غُلَامٌ فَأَتَيْتُمُوهُ فَقُولُوا لَهُ شَكَرْتَ الْوَاحِبَ وَ بُورِكَ لَكَ فِي الْمَوْهُوبِ بَلَعَ اللَّهُ بِهِ أَشَدَّهُ وَ رَزَقَكَ بِهِ.

He<sup>-asws</sup> said: ‘Whenever a boy is born to one of you, then go to him and say to him, ‘Have you thanked the Bestower, and Blessing be for you regarding the gift. May Allah<sup>-azwj</sup> Cause him to reach adulthood and Grace you his righteousness’.

<sup>374</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 19 H 4 / 12

وَسُئِلَ عَنِ الْمُرُوءَةِ فَقَالَ ع شُحُّ الرَّجُلِ عَلَى دِينِهِ وَ إِصْلَاحُهُ مَالَهُ وَ قِيَامُهُ بِالْحَقُوقِ.

And he<sup>-asws</sup> was asked about the manliness. He<sup>-asws</sup> said: ‘Greed of the man upon his religion, and his correcting his wealth, and his standing with the rights’.<sup>375</sup>

وَ قَالَ ع إِنَّ أَبْصَرَ الْأَبْصَارِ مَا نَقَدَ فِي الْخَيْرِ مَذْهَبُهُ وَ أَسْمَعَ الْأَسْمَاعِ مَا وَعَى التَّذْكَيرَ وَ انْتَفَعَ بِهِ أَسْلَمَ الْقُلُوبِ مَا طَهَّرَ مِنَ الشُّبُهَاتِ.

And he<sup>-asws</sup> said: ‘Best of the insights is what its doctrine can be implemented in the good, and best of the heard is what retains the Zikr and benefits with it; safest of the hearts is what is clean from the suspicions’.

وَ سَأَلَهُ رَجُلٌ أَنْ يُخْبِلَهُ قَالَ ع إِيَّاكَ أَنْ تَمْدَحَنِي فَأَنَا أَعْلَمُ بِنَفْسِي مِنْكَ أَوْ تَكْذِبَنِي فَإِنَّهُ لَا رَأْيَ لِمَكْذُوبٍ أَوْ تَعْتَابَ عِنْدِي أَحَدًا

And a man asked him<sup>-asws</sup> to advise him. He<sup>-asws</sup> said: ‘Beware of flattering me<sup>-asws</sup> for I<sup>-asws</sup> am more knowing with myself<sup>-asws</sup> than you are, or (beware of) belying me<sup>-asws</sup> for there is no (good) opinion for a liar or a backbiter in my<sup>-asws</sup> presence’.

فَقَالَ لَهُ الرَّجُلُ أَتَدْنُ لِي فِي الْإِنْصِرَافِ

The man said to him<sup>-asws</sup>, ‘Allow me to leave’.

فَقَالَ ع نَعَمْ إِذَا شِئْتَ.

He<sup>-asws</sup> said: ‘Yes, whenever you so desire to’.<sup>376</sup>

وَ قَالَ ع إِنَّ مَنْ طَلَبَ الْعِبَادَةَ تَزَكَّى لَهَا إِذَا أَضْرَبَتِ التَّوَافِلُ بِالْفَرِيضَةِ فَأَرْفُضُوهَا الْبَقِيَّةُ مَعَادٌ لِلسَّلَامَةِ مَنْ تَدَكَّرَ بَعْدَ السَّفَرِ اعْتَدَّ وَ لَا يَعْشُ الْعَاقِلُ مَنْ اسْتَنْصَحَهُ

And he<sup>-asws</sup> said: ‘One who seeks the worship would purify for it; when the optional harm with the Obligatory, then reject it; certainty is a refuge for the safety; one who remembers after the journey gets accustomed; and the intellectual cannot overcome the one who advises him.

بَيْنَكُمْ وَ بَيْنَ الْمُوعِظَةِ حِجَابُ الْعِزَّةِ قَطَعَ الْعِلْمُ عُذْرَ الْمُتَعَلِّمِينَ كُلِّ مُعَاجِلٍ يَسْأَلُ النَّظْرَةَ وَ كُلِّ مُؤَجِّلٍ يَتَعَلَّلُ بِالتَّسْوِيفِ.

Between you and the preaching there is a veil of honour; the knowledge cuts off the excuse of the learners; every hasty one asks for the respite, and every postponer justifies the delaying’.<sup>377</sup>

وَ قَالَ ع اتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَ جِدُّوا فِي الطَّلَبِ وَ نَجَاةَ الْهَرَبِ وَ بَادِرُوا الْعَمَلَ قَبْلَ مُقَطَّعَاتِ التَّقِيَمَاتِ وَ هَازِمِ اللَّذَاتِ فَإِنَّ الدُّنْيَا لَا يَدُومُ نَعِيمُهَا وَ لَا تُؤْمِنُ فَجِيعُهَا

<sup>375</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 19 H 4 / 13

<sup>376</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 19 H 4 / 14

<sup>377</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 19 H 4 / 15

And he<sup>-asws</sup> said: ‘Fear Allah<sup>-azwj</sup>, servants of Allah<sup>-azwj</sup>, and strive in the seeking (livelihood) and facing the war; and rush to the deeds before the scourges terminate; and digest the pleasure for the world, its bounties are not permanent nor is there safety from its disasters.

وَلَا تَتَوَقَّى فِي مَسَاوِيهَا غُرُورَ حَائِلٍ وَ سِنَادَ مَائِلٍ فَانْعَطُوا عِبَادَ اللَّهِ بِالْعَبْرِ وَ اعْتَبِرُوا بِالْأَثَرِ وَ ارْزُقُوا بِالنَّعِيمِ وَ انْتَفِعُوا بِالْمَوَاعِظِ فَكَفَى بِاللَّهِ مُعْتَصِماً وَ نَصِيراً وَ كَفَى بِالْكِتَابِ حَاجِجاً وَ حَصِيباً وَ كَفَى بِالْحِجَّةِ نُوباً وَ كَفَى بِالنَّارِ عِقَاباً وَ وَبِأَلَا.

And do not anticipate regarding its evil deceptions (of the world), and an inclining support. Servants of Allah<sup>-azwj</sup>! Take preaching with the camel and take lessons with the impacts, and be rebukes by the bounties (scourges), and benefit with the preaching. Suffice with Allah<sup>-azwj</sup> as a Handhold and a Helper, and suffice with the Book as an arguer and the contender, and suffice with the Paradise as Reward, and suffice with the Fire as Punishment and scourge”.<sup>378</sup>

وَ قَالَ ع إِذَا لَقِيَ أَحَدُكُمْ أَخَاهُ فَلْيُقَبِّلْهُ مَوْضِعَ الثُّورِ مِنْ جَبْهَتِهِ.

And he<sup>-asws</sup> said: ‘Whenever one of you meets his brother, let him kiss the place of Noor from his forehead’.<sup>379</sup>

وَ مَرَّ ع فِي يَوْمٍ فَطَرِ بِقَوْمٍ يَلْعُبُونَ وَ يَضْحَكُونَ فَوَقَفَ عَلَى رُءُوسِهِمْ فَقَالَ إِنَّ اللَّهَ جَعَلَ شَهْرَ رَمَضَانَ مِضْماراً لِحَلْفِهِ فَيَسْتَبِقُونَ فِيهِ بِطَاعَتِهِ إِلَى مَرْضَاتِهِ فَسَبَقَ قَوْمٌ فَفَارُوا وَ قَصَرَ آخَرُونَ فَخَابُوا

And during a day of (Eid Al) Fitr he<sup>-asws</sup> passed by a group playing and laughing. He<sup>-asws</sup> paused by their heads. He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> has Made month of Ramazan as race tract for His<sup>-azwj</sup> creatures, so they can be racing in it in His<sup>-azwj</sup> obedience to His<sup>-azwj</sup> Satisfaction. A group preceded and were successful, and another were deficient so they were deficient.

فَالْعَجَبُ كُلُّ الْعَجَبِ مِنْ ضَاحِكٍ لَاعِبٍ فِي الْيَوْمِ الَّذِي يُنَابُ فِيهِ الْمُحْسِنُونَ وَ يَحْسِرُ فِيهِ الْمُبْطِلُونَ وَ أَيْمَ اللَّهِ لَوْ كَشِفَ الْغُطَاءُ لَعَلِمُوا أَنَّ الْمُحْسِنِينَ مَشْغُولٌ بِإِحْسَانِهِ وَ الْمُسِيءَ مَشْغُولٌ بِإِسَاءَتِهِ ثُمَّ مَضَى.

So, the surprise of all surprises is from a laughing playing one during the day in which the good doers are Rewarded in and the falsifies incur loss in it; and I<sup>-asws</sup> swear by Allah<sup>-azwj</sup>! If the covering is removed, they would come to know that the good doer is pre-occupied with his good deeds and the evil doer is pre-occupied with his evil deeds’ – then he<sup>-asws</sup> went”.<sup>380</sup>

5- ف، تحف العقول مؤعظة منه ع اعلموا أنَّ الله لم يخلقكم عبثاً و ليس بتارككم سدى كتب آجالكم و قسم بينكم معايشكم ليعرف كل ذي لبي منزلته و أنَّ ما قُدِّرَ لَهُ أَصَابُهُ وَ مَا صُرِفَ عَنْهُ فَلَنْ يُصِيبَهُ

(The book) ‘Tuhaf Al Uqoul’ –

‘Preaching from him<sup>-asws</sup>: ‘Know that Allah<sup>-azwj</sup> has not Created you all in vain, and He<sup>-azwj</sup> isn’t Leaving you guideless. He<sup>-azwj</sup> has Written your terms (of life) and has Apportioned your livelihood between you, so that everyone with understanding should know his status, and

<sup>378</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 19 H 4 / 16

<sup>379</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 19 H 4 / 17

<sup>380</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 19 H 4 / 18

that whatever has been Pre-determined for Him<sup>-azwj</sup> will hit him, and whatever turns away from him will never hit him.

قَدْ كَفَّأَكُمْ مَثُونَةَ الدُّنْيَا وَفَرَعَكُمْ لِعِبَادَتِهِ وَحَقَّنَكُمْ عَلَى الشُّكْرِ وَافْتَرَضَ عَلَيْكُمُ اللَّيْكَزَ وَ أَوْصَاكُمْ بِالتَّقْوَى وَ جَعَلَ التَّقْوَى مُنْتَهَى رِضَاهُ وَ التَّقْوَى بَابُ كُلِّ تَوْبَةٍ وَ رَأْسُ كُلِّ حِكْمَةٍ وَ شَرَفُ كُلِّ عَمَلٍ

He<sup>-azwj</sup> has suffice your provisions of the world and has freed you to worship Him<sup>-azwj</sup>, and has Urged you upon the thanking, and Obligated the Zikr upon you, and Advised you with piety, and Made the piety as a goal of His<sup>-azwj</sup> Satisfaction; and the piety is a door of every repentance, and head of every wisdom, and nobility of every deed.

بِالتَّقْوَى فَازَ مَنْ فَازَ مِنَ الْمُتَّقِينَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى- إِنَّ لِلْمُتَّقِينَ مَفَازاً وَ قَالَ وَ يُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ- لَا يَمَسُّهُمُ السُّوءُ وَ لَا هُمْ يَحْزَنُونَ

With the piety succeeds the one from the pious who succeeds. Allah<sup>-azwj</sup> Blessed and Exalted Said: **Surely, for the pious, there would be success [78:31]**. And Said: **And Allah will Rescue the ones who are pious due to their achievements. Neither would the evil touch them nor would they be grieving [39:61]**.

فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَ اعْلَمُوا أَنَّهُ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجاً مِنَ الْفِتَنِ وَ يُسَدِّدْهُ فِي أَمْرِهِ وَ يُهَيِّئْ لَهُ رُشْدَهُ وَ يُفْلِحْهُ بِحُجَّتِهِ وَ يُبَيِّضْ وَجْهَهُ وَ يُعْطِيهِ رِغْبَتَهُ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصَّالِحِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولَئِكَ رِفِيقاً.

Fear Allah<sup>-azwj</sup>, servants of Allah<sup>-azwj</sup>, and know **And one who fears Allah, He would Make an outlet for him [65:2]** from the Fitna, and Guide him in his affairs, and Revive his right way for him, and Paralyzes him with His<sup>-azwj</sup> Argument, and Brightens his face and Gives him his desires with **those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]**".<sup>381</sup>

6- كشف، كشف الغمة عن الحسن بن علي ع قال: لا أدب لمن لا عقل له و لا مؤرّة لمن لا همة له و لا حياء لمن لا دين له و رأس العقل معاشرته الناس بالجميل و بالعقل تُدرِك الداران جميعاً و من حرم من العقل حرمهما جميعاً.

(The book) 'Kashf Al Ghumma –

'From Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: 'There is no etiquette for the one having no intellect for him, nor any manliness for the one having no endeavour for him, nor any shame for the one having no religion for him; and head of the intellect is co-habiting with the people with the beautifulness; and with the intellect you will be realised both the house (world and the Hereafter) entirely, and one who is deprived of the intellect is deprived from both of them entirely".<sup>382</sup>

وَ قَالَ ع عَلَّمَ النَّاسَ عِلْمَكَ وَ تَعَلَّمَ عِلْمَ غَيْرِكَ فَتَكُونَ قَدْ أَنْفَقْتَ عِلْمَكَ وَ عَلِمْتَ مَا لَمْ تَعْلَمْ

<sup>381</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 5

<sup>382</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 6 / 1

And he<sup>-asws</sup> said: ‘Teach the people your knowledge, and learn knowledge of others, so you would have made your intellect accurate and learnt what you did not know’.<sup>383</sup>

وَسُئِلَ عَنِ الصَّمْتِ فَقَالَ هُوَ سِتْرُ الْعَمَى وَ زَيْلُ الْعَرِضِ وَ فَاعِلُهُ فِي رَاحَةٍ وَ جَلِيسُهُ آمِنٌ.

And he<sup>-asws</sup> was asked about the silence. He<sup>-asws</sup> said: ‘It is a veil of the blind, and adornment of the honour, and its doer is in rest and his gatherers safe’.<sup>384</sup>

وَقَالَ ع هَلَاكُ النَّاسِ فِي ثَلَاثِ الْكِبْرِ وَ الْحِرْصِ وَ الْحَسَدِ فَالْكِبْرُ هَلَاكُ الدِّينِ وَ بِهِ لَعِنَ إِبْلِيسُ وَ الْحِرْصُ عَدُوُّ النَّفْسِ وَ بِهِ أُخْرِجَ آدَمُ مِنَ الْجَنَّةِ وَ الْحَسَدُ زَائِدُ السُّوءِ وَ مِنْهُ قَتَلَ قَابِيلُ هَابِيلَ.

And he<sup>-asws</sup> said: ‘Destruction of the people is in three – the arrogance, and the greed, and the envy. The arrogance destroys the religion and Iblees<sup>-la</sup> was Cursed due to it; and the greed is an enemy of the soul and Adam<sup>-as</sup> was expelled from the Paradise due to it; and the envy is the forerunner of evil, and from it, Qabeel<sup>-la</sup> killed Habeel<sup>-as</sup>’.<sup>385</sup>

وَقَالَ ع لَا تَأْتِ رَجُلًا إِلَّا أَنْ تَرَجُوَ نَوَالَهُ وَ تَخَافَ يَدَهُ أَوْ يَسْتَفِيدَ مِنْ عِلْمِهِ أَوْ تَرَجُوَ بَرَكَهَ دُعَائِهِ أَوْ تَصِلَ رَحْمًا بَيْنَكَ وَ بَيْنَهُ.

And he<sup>-asws</sup> said: ‘Do not go to any man except if you are hoping to attain (from) him and fearing his hand, or you are to benefit from his knowledge, or you are hoping for blessings of his supplication, or you are connecting kinship between him and you’.<sup>386</sup>

وَقَالَ ع دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ هُوَ يَجُودُ بِنَفْسِهِ لَمَّا ضَرَبَهُ ابْنُ مُلْجِمٍ فَجَزَعْتُ لِذَلِكَ فَقَالَ لِي أَعْجَزُ

And he<sup>-asws</sup> said: ‘I<sup>-asws</sup> entered to see Amir Al-Momineen<sup>-asws</sup> and he<sup>-asws</sup> was finding his<sup>-asws</sup> last breath due to Ibn Muljim<sup>-la</sup> having struck him. I<sup>-asws</sup> was alarmed at that. He<sup>-asws</sup> said to me<sup>-asws</sup>: ‘Are you<sup>-asws</sup> alarmed?’

فَقُلْتُ وَ كَيْفَ لَا أَعْجَزُ وَ أَنَا أَرَاكَ عَلَى خَالِكَ هَذِهِ

I<sup>-asws</sup> said: ‘And how can I<sup>-asws</sup> not be alarmed and I<sup>-asws</sup> am seeing you<sup>-asws</sup> being upon this state?’

فَقَالَ ع أَلَا أَعْلَمُكَ خِصَالًا أَرْبَعٍ إِنْ أَنْتَ حَفِظْتَهُنَّ نِلْتَ بَيْتَ النَّجَاةِ وَ إِنْ أَنْتَ ضَيَّعْتَهُنَّ فَاتَكَ الدَّارَانِ

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> shall teach you<sup>-asws</sup> four characteristics, if you<sup>-asws</sup> were to preserve these, you<sup>-asws</sup> will attain salvation with these, and if you<sup>-asws</sup> were to waste these, you<sup>-asws</sup> will lose both the houses (world and the Hereafter).

يَا بُنَيَّ لَا غِنَى أَكْثَرَ مِنَ الْعَقْلِ وَ لَا فَتْرٌ مِثْلَ الْجُهْلِ وَ لَا وَحْشَةٌ أَشَدَّ مِنَ الْعُجْبِ وَ لَا عَيْشٌ أَلَدُّ مِنَ حُسْنِ الْخُلُقِ

<sup>383</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 19 H 6 / 2

<sup>384</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 19 H 6 / 3

<sup>385</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 19 H 6 / 4

<sup>386</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 19 H 6 / 5



O my<sup>-asws</sup> son<sup>-asws</sup>! There is no richness greater than the intellect, nor any poverty like the ignorance, nor any loneliness severer than the self-fascination, nor any life more pleasurable than good manners.

فَهَذِهِ سَمِعْتُ عَنِ الْحَسَنِ يَرْوِيهَا عَنْ أَبِيهِ عَ فَارَوْهَا إِنْ شِئْتَ فِي مَنَاقِبِهِ أَوْ مَنَاقِبِ أَبِيهِ.

(This, I (Al-Ardebeyli the narrator) heard it from Al-Hassan<sup>-asws</sup> reporting it from his<sup>-asws</sup> father<sup>-asws</sup>, therefore report it if you so desire, either among his<sup>-asws</sup> virtues or virtues of his<sup>-asws</sup> father<sup>-asws</sup>).<sup>387</sup>

وَ قَالَ عَ مَا رَأَيْتُ ظَالِمًا أَشْبَهَ بِمُظْلَمٍ مِنْ حَاسِدٍ.

And he<sup>-asws</sup> said: 'I<sup>-asws</sup> have not seen any oppressor more resembling with an oppressed than an envier'.<sup>388</sup>

وَ قَالَ عَ اجْعَلْ مَا طَلَبْتَ مِنَ الدُّنْيَا فَلَنْ تَظْفَرَ بِهِ بِمَنْزِلَةٍ مَا لَمْ يَحْطُرْ بِبَالِكَ وَ اعْلَمْ أَنَّ مُرُورَةَ الْفَنَاءَةِ وَ الرِّضَا أَكْثَرُ مِنْ مُرُورَةِ الْإِعْطَاءِ وَ تَمَامُ الصَّنِيعَةِ خَيْرٌ مِنَ ابْتِدَائِهَا

And he<sup>-asws</sup> said: 'Make whatever you seek from the world, for you will never succeed with it being at the status of what had not occurred in your mind; and know that manliness is the contentment, and the satisfaction is from manliness of the giving, and completing a good dealing is better than initiating it'.

وَ سُئِلَ عَنِ الْعُتُوقِ فَقَالَ أَنَّ تَحْرِمَهُمَا وَ تَحْجِرُهُمَا.

And he<sup>-asws</sup> was asked about the disobedience (to parents). He<sup>-asws</sup> said: 'If you deprive them and forsake them'.<sup>389</sup>

وَ رُوِيَ أَنَّ أَبَاهُ عَلِيًّا عَ قَالَ لَهُ فَمَ فَاخْطُبْ لِأَسْمِعَ كَلَامَكَ

And it is reported that his<sup>-asws</sup> father<sup>-asws</sup> Ali<sup>-asws</sup> said to him<sup>-asws</sup>: 'Stand and address so I<sup>-asws</sup> can hear your<sup>-asws</sup> speech!'

فَقَامَ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي مَنْ تَكَلَّمَ سَمِعَ كَلَامَهُ وَ مَنْ سَكَتَ عَلِمَ مَا فِي نَفْسِهِ وَ مَنْ عَاشَرَ فَعَلَيْهِ رِزْقُهُ وَ مَنْ مَاتَ فَإِلَيْهِ مَعَادُهُ

He<sup>-asws</sup> stood up. He<sup>-asws</sup> said: 'The Praise is for Allah<sup>-azwj</sup> Who, one who speaks He<sup>-azwj</sup> Hears his talk, and one who is silent He<sup>-azwj</sup> Knows what is in his soul; and the one who lives, upon Him<sup>-azwj</sup> is his sustenance, and one who dies, to Him<sup>-azwj</sup> is his return.

أَمَّا بَعْدُ فَإِنَّ الْعُبُورَ مَحَلُّنَا وَ الْقِيَامَةَ مَوْعِدُنَا وَ اللَّهُ عَارِضُنَا إِنْ عَلِيًّا بَابٌ مِنْ دَخَلِهِ كَانَ مُؤْمِنًا وَ مَنْ حَرَجَ عَنْهُ كَانَ كَافِرًا

<sup>387</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 6 / 6

<sup>388</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 6 / 7

<sup>389</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 6 / 8

As for after, the graves are our places, and the Qiyamah is our appointment, and Allah<sup>-azwj</sup> is our Exhibitor. Ali<sup>-asws</sup> is such a door, one who enters would be a Momin, and one who exits from it would be a Kafir’.

فَقَامَ إِلَيْهِ عَلِيُّ ع فَالْتَزَمَهُ فَقَالَ يَا أَبِي أَنْتَ وَ أُمِّي - ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ.

Ali<sup>-asws</sup> stood up to him<sup>-asws</sup> and hugged him<sup>-asws</sup>. He<sup>-asws</sup> said: ‘May my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother<sup>-as</sup> be (sacrificed for) you<sup>-asws</sup>! **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]’**.<sup>390</sup>

وَ مِنْ كَلَامِهِ ع يَا ابْنَ آدَمَ عَفِّ عَنْ مَحَارِمِ اللَّهِ تَكُنْ عَابِداً وَ اِضْرَ مَا قَسَمَ اللَّهُ سُبْحَانَهُ تَكُنْ عَنِيّاً وَ أَحْسِنِ جِوَارَ مَنْ جَاوَزَكَ تَكُنْ مُسْلِماً وَ صَاحِبِ النَّاسِ بِمِثْلِ مَا تُحِبُّ أَنْ يُصَاحِبُوكَ بِهِ تَكُنْ عَدَلاً

And from his<sup>-asws</sup> speech: ‘O son of Adam<sup>-as</sup>! Refrain from Prohibitions of Allah<sup>-azwj</sup>, you will be a worshipper; and be satisfied with what Allah<sup>-azwj</sup> the Glorious has Apportioned (for you), you will be rich; and be a good neighbour to the one in your neighbourhood, you will be a Muslim; and accompany the people with similar to what you would love to be accompanied with, you will be a just person.

إِنَّهُ كَانَ بَيْنَ أَيْدِيكُمْ أَقْوَامٌ يَجْمَعُونَ كَثِيراً وَ يَبْنُونَ مَشِيداً وَ يَأْمَلُونَ بَعِيداً أَصْبَحَ جَمْعُهُمْ بَوَاراً وَ عَمَلُهُمْ غُروراً وَ مَسَاكِنُهُمْ قُبوراً

Surely, there are groups of people in front of you all who are amassing a lot, and are building buildings, and having far (long) hopes. Their collections will become ruinations, and their knowledge, deceptions, and their dwellings, graves.

يَا ابْنَ آدَمَ إِنَّكَ لَمْ تَزَلْ فِي هَدَمِ عُمرِكَ مُنْذُ سَقَطْتَ مِنْ بَطْنِ أُمِّكَ فَحُذِّ بِمَا فِي يَدَيْكَ لِمَا بَيْنَ يَدَيْكَ فَإِنَّ الْمُؤْمِنَ يَتَرَوَّدُ وَ الْكَافِرَ يَتَمَتَّعُ

O son of Adam<sup>-as</sup>! You have not ceased to be demolishing your lifespan since you fell from the belly of your mother, therefore take from what is in your hands for what is in front of you, for the Momin takes provisions while the Kafir (only) wishes’.

وَ كَانَ ع يَتَلَوُ بَعْدَ هَذِهِ الْمُوعِظَةِ - وَ تَرَوُّدُوا فَإِنَّ حَيْرَ الرَّادِ التَّقْوَى.

And he<sup>-asws</sup> had recited this Verse after this preaching: **and provide (for yourselves), for the best provision is the piety [2:197]’**.<sup>391</sup>

وَ مِنْ كَلَامِهِ ع أَنَّ هَذَا الْقُرْآنَ فِيهِ مَصَابِيحُ النُّورِ وَ شِفَاءُ الصُّدُورِ فَلْيَجْلِ جَالِ بِصُورِهِ وَ لْيَلْجِمِ الصِّفَةَ فَإِنَّ التَّلْفِينَ حَيَاةُ الْقَلْبِ الْبَصِيرِ كَمَا يَمْشِي الْمُسْتَبِيرُ فِي الظُّلُمَاتِ بِالنُّورِ.

And from his<sup>-asws</sup> speech: ‘This Quran, in it are lamps of light, and healing of the chests, therefore let a roamer roam with its illumination, and let him bridle the quality, for the

<sup>390</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 19 H 6 / 9

<sup>391</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 19 H 6 / 10

indoctrination is a revival of the heart of the insight just as the illuminated one walks in the darkness with the light".<sup>392</sup>

7- د، العدد القوية قَالَ ع الْعَمَلُ حِفْظُ قَلْبِكَ مَا اسْتَوْدَعْتَهُ وَ الْحَزْمُ أَنْ تَنْتَظِرَ فُرْصَتَكَ وَ تُعَاجِلَ مَا أَمَكَّنَكَ وَ الْمَجْدُ حَمْلُ الْمَعَارِمِ وَ ابْتِنَاءُ الْمَكَارِمِ وَ السَّمَاخَةُ إِجَابَةُ السَّائِلِ وَ بَدَلُ النَّائِلِ وَ الرَّقَّةُ طَلَبُ الْيَسِيرِ وَ مَنْعُ الْحَقِيرِ وَ الْكُلْفَةُ التَّمَسُّكُ لِمَنْ لَا يُؤَاتِيكَ وَ النَّظَرُ بِمَا لَا يَغْنِيكَ وَ الْجُهْلُ وَ إِنْ كُنْتَ فَصِيحًا.

(The book) 'Adad Al Qawiya' –

'He<sup>-asws</sup> said: 'The intellect protects your heart for as long as you entrust it; and the resoluteness is awaiting your opportunity and hastening what is possible for you; and the glory is bearing the liabilities and seeking the honourable manners; and the eminence is answering the questioner (giving the beggar) and spending the possessions; and tenderness is seeking the little and preventing the insignificant; and the encumberment is clinging to the one who does not come to you, and the looking at what does not concern you, and the ignorance and even thought you may be fluent".<sup>393</sup>

وَ قَالَ ع مَا فَتَحَ اللَّهُ عَزَّ وَ جَلَّ عَلَيَّ أَبَدًا بَابَ مَسْأَلَةٍ فَحَزَنَ عَنْهُ بَابَ الْإِجَابَةِ وَ لَا فَتَحَ الرَّجُلُ بَابَ عَمَلٍ فَحَزَنَ عَنْهُ بَابَ الْقَبُولِ وَ لَا فَتَحَ لِعَبْدٍ بَابَ شُكْرِ فَحَزَنَ عَنْهُ بَابَ الْمَزِيدِ

And he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic does not Open upon anyone a door of request and Holds back from him the door of Answer; nor will a man open a door of a deed and the door of Acceptance will be held back from him; nor will a door of thanking be opened for a servant and the door of the increase be held back from him'.

وَ قِيلَ لَهُ ع كَيْفَ أَصْبَحْتَ يَا ابْنَ رَسُولِ اللَّهِ ص

And it was said to him<sup>-asws</sup>, 'How have you<sup>-asws</sup> become, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>'?

قَالَ أَصْبَحْتُ وَ لِي رَبٌّ فَوْقِي وَ النَّارُ أَمَامِي وَ الْمَوْتُ يَطْلُبُنِي وَ الْحِسَابُ مُحْدِقٌ بِي وَ أَنَا مُرْتَمَنٌ بِعَمَلِي - لَا أَجِدُ مَا أَحِبُّ وَ لَا أَدْفَعُ مَا أَكْرَهُ وَ الْأُمُورُ بِيَدِ غَيْرِي فَإِنْ شَاءَ عَذَّبَنِي وَ إِنْ شَاءَ عَفَا عَنِّي فَأَيُّ فَقِيرٍ أَفْقَرُ مِنِّي.

He<sup>-asws</sup> said: 'I<sup>-asws</sup> have become such and there is a Lord<sup>-azwj</sup> for me<sup>-asws</sup> above me<sup>-asws</sup>, and the Fire is in front of me<sup>-asws</sup>, and the death is seeking me<sup>-asws</sup>, and the Reckoning is staring at me<sup>-asws</sup>, and I<sup>-asws</sup> am a hostage with my<sup>-asws</sup> deeds. I<sup>-asws</sup> can neither find what I<sup>-asws</sup> like, nor can I<sup>-asws</sup> repel what I<sup>-asws</sup> dislike, and the Command is in the Hand of someone else. If He<sup>-azwj</sup> so Desires, He<sup>-azwj</sup> Punish me<sup>-asws</sup>, and if He<sup>-azwj</sup> so desires, He<sup>-azwj</sup> can Pardon me<sup>-asws</sup>. So which poor one is poorer than me<sup>-asws</sup>?"<sup>394</sup>

وَ قَالَ ع الْمَعْرُوفُ مَا لَمْ يَتَفَدَّمْهُ مَطْلٌ وَ لَا يَتَّبِعُهُ مَنْ وَ الْإِعْطَاءُ قَبْلَ السُّؤَالِ مِنْ أَكْبَرِ السُّؤُودِ

<sup>392</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 6 / 11

<sup>393</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 7 / 1

<sup>394</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 7 / 2

And he<sup>-asws</sup> said: 'The act of kindness for as long as the delaying does not precede it nor should the reproach follow it; and the giving before being asked is from greatest of the rightful ways'.

وَسُئِلَ عَنِ الْبُخْلِ فَقَالَ هُوَ أَنْ يَرَى الرَّجُلُ مَا أَنْفَقَهُ تَلْفَاءً وَ مَا أَمْسَكَهُ شَرْفًا.

And he<sup>-asws</sup> was asked about the miserliness. He<sup>-asws</sup> said: 'It is if the man views what he spends as waste and what he withholds are nobility'.<sup>395</sup>

وَقَالَ ع مَنْ عَدَّدَ نِعْمَهُ حَقَّقَ كَرَمَهُ.

And he<sup>-asws</sup> said: 'One who counts his bounties, obliterates his benevolence'.<sup>396</sup>

وَقَالَ ع الْوَحْشَةُ مِنَ النَّاسِ عَلَى قَدْرِ الْفِطْنَةِ بِهِمْ.

And he<sup>-asws</sup> said: 'The loneliness from the people is in accordance to the discernment with them'.<sup>397</sup>

وَقَالَ ع الْوَعْدُ مَرَضٌ فِي الْجُودِ وَ الْإِنجَازُ دَوَاءُهُ.

And he<sup>-asws</sup> said: 'The promise is a sickness in the generosity, and the fulfilment is its cure'.<sup>398</sup>

وَقَالَ ع الْإِنجَازُ دَوَاءُ الْكَرَمِ.

And he<sup>-asws</sup> said: 'The fulfilment is a medicine of the benevolence'.<sup>399</sup>

وَقَالَ ع لَا تُعَاجِلِ الذَّنْبَ بِالْعُقُوبَةِ وَ اجْعَلْ بَيْنَهُمَا لِإِعْتِدَارٍ طَرِيقًا.

And he<sup>-asws</sup> said: 'Do not hasten the punishment of a sin (offence), and make the apology as a path between the two'.<sup>400</sup>

وَقَالَ ع الْمِرَاحُ يَأْكُلُ الْهَيْبَةَ وَ قَدْ أَكْثَرَ مِنَ الْهَيْبَةِ الصَّامِتُ.

And he<sup>-asws</sup> said: 'The joking consumes the prestige, and the silent one has most of the prestige'.<sup>401</sup>

وَقَالَ ع الْمَسْئُولُ حُرٌّ حَتَّى يَجِدَ وَ مُسْتَرْقٍ الْمَسْئُولُ حَتَّى يُنْجَزَ.

<sup>395</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 7 / 3

<sup>396</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 7 / 4

<sup>397</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 7 / 5

<sup>398</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 7 / 6

<sup>399</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 7 / 7

<sup>400</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 7 / 8

<sup>401</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 7 / 9

And he<sup>-asws</sup> said: 'The begged one is free until he promises, and seeker of kindness is the beggar until he is fulfilled'.<sup>402</sup>

وَقَالَ ع الْمَصَانِبُ مَفَاتِيحُ الْأَجْرِ.

And he<sup>-asws</sup> said: 'The calamities are keys of the Recompense'.<sup>403</sup>

وَقَالَ ع النَّعْمَةُ مِحْنَةٌ فَإِنْ شَكَرْتَ كَانَتْ نِعْمَةً فَإِنْ كَفَرْتَ صَارَتْ نِقْمَةً.

And he<sup>-asws</sup> said: 'The bounty is a Test. If you were to be thankful, it would be a bounty, if you were to deny (commit Kufr), it would become a scourge'.<sup>404</sup>

وَقَالَ ع الْفُرْصَةُ سَرِيعَةُ الْمَوْتِ بَطِيئَةُ الْعُودِ.

And he<sup>-asws</sup> said: 'The opportunity is quick to lose and slow to return'.<sup>405</sup>

وَقَالَ ع لَا يُعْرَفُ الرَّأْيُ إِلَّا عِنْدَ الْغَضَبِ.

And he<sup>-asws</sup> said: 'The opinion is not recognised except during the anger'.<sup>406</sup>

وَقَالَ ع مَنْ قَلَّ دَلٌّ وَ خَيْرُ الْعَيْ الْفُنُوعُ وَ شَرُّ الْفَقْرِ الْخُضُوعُ.

And he<sup>-asws</sup> said: 'One who has less (wealth) is humiliated, and best of the riches is the contentment, and vilest of the poverties is the subjugation'.<sup>407</sup>

وَقَالَ ع كَفَاكَ مِنْ لِسَانِكَ مَا أَوْضَحَ لَكَ سَبِيلَ رُشْدِكَ مِنْ غَيِّكَ.

And he<sup>-asws</sup> said: 'It suffices from your tongue what it clarifies for you the way of your rightful guidance from your error'.<sup>408</sup>

8- د، العدد القوية روي أن أمير المؤمنين ع قال للحسن ع فم فاحطب لأسمع كلامك

(The book) 'Adad Al Qawiya' –

'It is reported that Amir Al-Momineen<sup>-asws</sup> said to Al-Hassan<sup>-asws</sup>: 'Stand and address, for me<sup>-asws</sup> to hear your<sup>-asws</sup> speech!'

<sup>402</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 7 / 10

<sup>403</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 7 / 11

<sup>404</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 7 / 12

<sup>405</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 7 / 13

<sup>406</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 7 / 14

<sup>407</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 7 / 15

<sup>408</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 7 / 16

فَقَامَ وَقَالَ الْحَمْدُ لِلَّهِ الَّذِي مَنْ تَكَلَّمَ سَمِعَ كَلَامَهُ وَمَنْ سَكَتَ عَلِمَ مَا فِي نَفْسِهِ وَمَنْ عَاشَ فَعَلَيْهِ رِزْقُهُ وَمَنْ مَاتَ فَإِلَيْهِ مَعَادُهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ  
وَ آلِهِ الطَّاهِرِينَ وَ سَلَّمَ

He<sup>-asws</sup> stood up. He<sup>-asws</sup> said: 'The Praise is for Allah<sup>-azwj</sup> Who, one who speaks He<sup>-azwj</sup> Hears his talk, and one who is silent He<sup>-azwj</sup> Knows what is in his soul; and the one who lives, upon Him<sup>-azwj</sup> is his sustenance, and one who dies, to Him<sup>-azwj</sup> is his return; and may the Salawaat of Allah<sup>-azwj</sup> be upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> pure Progeny<sup>-asws</sup>, and greetings.

أَمَّا بَعْدُ فَإِنَّ الْقُبُورَ مَحَلَّتْنَا وَالْقِيَامَةَ مَوْعِدْنَا وَاللَّهَ عَارِضُنَا وَإِنَّ عَلَيْنَا بَابَ مَنْ دَخَلَهُ كَانَ آمِنًا وَمَنْ خَرَجَ مِنْهُ كَانَ كَافِرًا

As for after, the graves are our places, and the Qiyamah is our appointment, and Allah<sup>-azwj</sup> is our Exhibitor. Ali<sup>-asws</sup> is such a door, one who enters would be a Momin, and one who exits from it would be a Kafir'.

فَقَامَ إِلَيْهِ عَ فَالْتَزَمَهُ وَقَالَ يَا أَبِي أَنْتَ وَ أُمِّي ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ.

Ali<sup>-asws</sup> stood up to him<sup>-asws</sup> and hugged him<sup>-asws</sup>. He<sup>-asws</sup> said: 'May my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother<sup>-as</sup> be (sacrificed for) you<sup>-asws</sup>! **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**'<sup>409</sup>

9- د، العدد القوية اغتال أمير المؤمنين ع بالبصرة فخرج الحسن ع يوم الجمعة فصلى الغداة بالناس فحمد الله و أثنى عليه و صلى على نبيه ص

(The book) 'Adad Al Qawiya' –

'Amir Al-Momineen<sup>-asws</sup> fell ill at Al-Basra. Al-Hassan<sup>-asws</sup> went out on the day of Friday. He<sup>-asws</sup> led the people in the morning Salat. He<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, and sent Salawaat upon His<sup>-azwj</sup> Prophet<sup>-saww</sup>.

ثُمَّ قَالَ إِنَّ اللَّهَ لَمْ يَبْعَثْ نَبِيًّا إِلَّا اخْتَارَ لَهُ نَفْسًا وَ رَهْطًا وَ بَيْتًا وَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ لَا يَنْفُصُ أَحَدٌ مِنْ حَقِّنَا إِلَّا نَقَصَهُ اللَّهُ مِنْ عِلْمِهِ وَ لَا يَكُونُ عَلَيْنَا دَوْلَةٌ إِلَّا كَانَتْ لَنَا عَاقِبَةٌ- وَ لَتَعْلَمَنَّ نَبَاهُ بَعْدَ حِينٍ.

Then he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> did not Send any Prophet<sup>-saww</sup> except He<sup>-azwj</sup> Chose a 'self' (person) to be for him<sup>-as</sup>, and a family, and a house. By the One<sup>-azwj</sup> Who Sent Muhammad<sup>-saww</sup> with the truth! No one will reduce from our<sup>-asws</sup> rights except Allah<sup>-azwj</sup> will Reduce from his knowledge, nor will there be any government against us<sup>-asws</sup> except the end-result would be for us<sup>-asws</sup>, **And you will come to know his News after a while [38:88]**'<sup>410</sup>

10- د، العدد القوية قال مولانا الحسن ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ آدَبَ نَبِيَّهُ أَحْسَنَ الْأَدَبِ فَقَالَ خُذِ الْعَفْوَ وَ أْمُرْ بِالْعُرْفِ وَ أَعْرِضْ عَنِ الْجَاهِلِينَ

(The book) 'Al Adad Al Qawiya' –

<sup>409</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 8

<sup>410</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 9

'Our Master<sup>-asws</sup> Al-Hassan<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Educated His<sup>-azwj</sup> Prophet<sup>-saww</sup> with the best education. He<sup>-azwj</sup> Said: **Take to the Forgiveness and enjoin good and turn away from the ignorant ones [7:199].**

فَلَمَّا وَعَى الَّذِي أَمَرَهُ قَالَ تَعَالَى - مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

When he<sup>-saww</sup> had retained that which He<sup>-azwj</sup> had Commanded him<sup>-saww</sup>, the Exalted Said: '**And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7].**

فَقَالَ لِحَبْرَتَيْهِ عَ وَمَا الْعَفْوُ قَالَ أَنْ تَصِلَ مَنْ قَطَعَكَ وَ تُعْطِيَ مَنْ حَزَمَكَ وَ تَعْفُوَ عَمَّنْ ظَلَمَكَ فَلَمَّا فَعَلَ ذَلِكَ أَوْحَى اللَّهُ إِلَيْهِ - إِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ.

He<sup>-saww</sup> said to Jibraeel<sup>-as</sup>: 'And what is the pardoning?' He<sup>-as</sup> said: 'Your<sup>-saww</sup> connecting the one who cuts you<sup>-saww</sup> off, and your<sup>-saww</sup> giving the one who deprives you<sup>-saww</sup>, and your<sup>-saww</sup> forgiving the one who is unjust to you<sup>-saww</sup>'. When he<sup>-saww</sup> had done that, Allah<sup>-azwj</sup> Revealed to him<sup>-saww</sup>: **And you are upon magnificent morals [68:4]**'.<sup>411</sup>

وَ قَالَ: السَّدَادُ دَفْعُ الْمُنْكَرِ بِالْمَعْرُوفِ وَ الشَّرْفُ اصْطِنَاعُ الْعَشِيرَةِ وَ حَمْلُ الْجَرِيرَةِ وَ الْمُرُوءَةُ الْعَفَافُ وَ إِصْلَاحُ الْمَرْءِ مَالَهُ وَ الرِّقَّةُ التَّنَظُّرُ فِي الْبَيْسِ وَ مَنَعُ الْحَقِيرِ وَ اللُّؤْمُ إِخْرَازُ الْمَرْءِ نَفْسَهُ وَ بَدْلُهُ عِزُّهُ

And he<sup>-asws</sup> said: 'The right way is to repel the evil with the act of kindness; and the nobility is doing the favours to the community and tolerating the offences; and the manliness is the chastity the person correcting his wealth; and the tenderness is looking into the less and preventing the insignificant; and the meanness is the man protecting himself, and his exertion is his bridle.

السَّمَاخَةُ الْبَدْلُ فِي الْعُسْرِ وَ الْبَيْسِ الشُّحُّ أَنْ تَرَى مَا فِي يَدَيْكَ شَرْفًا وَ مَا أَنْفَقْتَهُ تَلْفًا الْإِحَاءُ الْوَقَاءُ فِي الْبَيْدَةِ وَ الرَّحَاءُ الْجَبْنُ الْجُرْأَةُ عَلَى الصَّدِيقِ وَ التُّكُولُ عَنِ الْعَدُوِّ وَ الْعَيْمَةُ فِي التَّقْوَى وَ الرَّهَادَةُ فِي الدُّنْيَا هِيَ الْعَيْمَةُ الْبَارِدَةُ

The eminence is the exerting (spending) during the hardship and the ease; and the greed is your seeing what is in your hands as a nobility and what you spend as being a waste; the brotherhood is the loyalty during the adversity and the prosperity; the cowardice is boldness upon the friend and the retreating from the enemy; and the booty is in piety; and the asceticism in the world, it is the cold booty.

الْجِلْمُ كَظْمُ الْعَيْظِ وَ مَلِكُ النَّفْسِ الْغَيْبِيُّ بِمَا قَسَمَ اللَّهُ لَهَا وَ إِنْ قَلَّ فَإِنَّمَا الْغَيْبِيُّ غَيْبِيُّ النَّفْسِ الْفَقْرُ شِدَّةُ النَّفْسِ فِي كُلِّ شَيْءٍ الْمَنَعَةُ شِدَّةُ الْبَأْسِ وَ مُنَارَعَةُ أَشَدِّ النَّاسِ الدُّلُّ التَّضَرُّعُ عِنْدَ الْمَصْدُوقَةِ الْجُرْأَةُ مُوَاقِفَةُ الْأَقْرَانِ الْكُلْفَةُ كَلَامُكَ فِيمَا لَا يَعْينُكَ وَ الْمَجْدُ أَنْ تُعْطِيَ فِي الْعَدَمِ وَ أَنْ تَعْفُوَ عَنِ طَوْلِ الْأَنَاةِ وَ الْإِقْرَارُ بِالْوَلَايَةِ

The forbearance is swallowing the rage and controlling the self. The riches are (contentment of the soul) with what Allah<sup>-azwj</sup> has Apportioned for it and even if it is little, for rather the richness is richness of the soul. The poverty is hardship of the soul in every thing; the invincibility is intense prowess and disputing; severest of the people of disgrace is the beseecher during the verification; the boldness is compatibility of the companions; the

<sup>411</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 10 /1

encumbrance is you talking regarding what does not concern you; and the glory is your giving during the lacking and that you excuse the lengthy suffering, and the acceptance with the Wilayah.

وَ الْاِحْتِرَاسُ مِنَ النَّاسِ بِسُوءِ الظَّنِّ هُوَ الْحَزْمُ السُّرُورُ مُوَافَقَةُ الْاِخْوَانِ وَ حِفْظُ الْجِيرَانِ السَّمْعُ اِتِّبَاعُ الدُّنَاةِ وَ مُصَاحَبَةُ الْعَوَاةِ الْعَقْلَةُ تَرْكُكَ الْمَسْجِدِ وَ طَاعَتُكَ الْمُفْسِدِ

And the guarding from the people with evil thoughts, it is the resoluteness; the cheerfulness is compatibility of the brothers and protecting the neighbours; the foolishness is following the lowliness and accompanying the deviants; the heedlessness is your neglecting the Masjid and your obeying the mischief-maker.

الْحَزْمَانُ تَرْكُ حِطِّكَ وَ قَدْ عَرَضَ عَلَيْكَ السَّفِيهُ الْأَحْمَقُ فِي مَالِهِ الْمُتَهَاوُنُ فِي عَرَضِهِ يُسْتَمُّ فَلَا يُجِيبُ الْمُتَحَرِّمُ بِأَمْرِ عَشِيرَتِهِ هُوَ السَّيِّدُ.

The deprivation is leaving your share and foolish one has presented to you his wealth, the one careless of his honour. He insults, but the depriving one does not answer with a matter of his clan, he is the chief".<sup>412</sup>

11- الدُّرَّةُ الْبَاهِرَةُ، قَالَ الْحَسَنُ بْنُ عَلِيٍّ عِ الْمَعْرُوفُ مَا لَمْ يَتَقَدَّمْهُ مَطْلٌ وَ لَمْ يَتَعَقَّبْهُ مَنْ وَ الْبُخْلُ أَنْ يَرَى الرَّجُلُ مَا أَنْفَقَهُ تَلْفًا وَ مَا أَمْسَكَهُ شَرَفًا مِنْ عَدَدَ نِعْمَةٍ مَحَقَّ كَرَمِهِ

(The book) 'Al Durr Al Bahira' –

'Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: 'The act of kindness is what the delay has not preceded it and a reproach has not followed it; and the stinginess is that the man sees what he spends as a wastage and what he withholds as a nobility; one who counts his bounties obliterates his benevolence.

الْإِنْجَازُ دَوَاءُ الْكَرَمِ - لَا تُعَاجِلِ الدَّنْبَ بِالْعُقُوبَةِ وَ اجْعَلْ بَيْنَهُمَا لِإِعْتِدَارِ طَرِيقاً التَّفَكُّرُ حَيَاةُ قَلْبِ الْبَصِيرِ أَوْسَعُ مَا يَكُونُ الْكَرِيمُ بِالْمَعْفُورَةِ إِذَا ضَاقَتْ بِالْمُذْنِبِ الْمَعْدِرَةُ.

The fulfilment is a cure of the benevolence; do not hasten the punishment of the sin and make the apology as a path between the two; and contemplation is life of the heart of insight; the vastest what the benevolence can be is with the forgiveness when the excuse is narrow with the sinner".<sup>413</sup>

12- أَغْلَامُ الدِّينِ، قَالَ الْحَسَنُ بْنُ عَلِيٍّ عِ الْمَصَائِبُ مَفَاتِيحُ الْأَجْرِ.

(The book) 'A'alam Al Deen' –

'Al-Hassan Bin Ali<sup>-asws</sup> said: 'The calamities are keys of the Recompense".<sup>414</sup>

<sup>412</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 10 / 2

<sup>413</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 11

<sup>414</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 19 H 12 / 1



وَقَالَ ع بُحْبُهَا النَّعْمَ مَا أَقَامَتْ فَإِذَا وَلَّتْ عُرِفَتْ.

And he<sup>-asws</sup> said: ‘The bounty is ignored for as long as it stays. When it turns around (goes away) it is (only then) recognised’.<sup>415</sup>

وَقَالَ ع عَلَيْكُمْ بِالْفِكْرِ فَإِنَّهُ حَيَاةُ قَلْبِ الْبَصِيرِ وَ مَفَاتِيحُ أَبْوَابِ الْحِكْمَةِ.

And he<sup>-asws</sup> said: ‘Upon you all is with contemplating for it is life of the heart of insight and keys of the doors of wisdom’.<sup>416</sup>

وَقَالَ ع أَوْسَعُ مَا يَكُونُ الْكَرِيمُ بِالْمَعْفِرَةِ إِذَا ضَاقَتْ بِالْمُذْنِبِ الْمَعْدِرَةُ

And he<sup>-asws</sup> said: ‘Vastest of what the benevolence can be is with the forgiveness when the apology is narrowed with the sinner (offender)’.

وَقِيلَ لَهُ ع فِيكَ عَظَمَةٌ قَالَ لَا بَلْ فِيَّ عِزَّةٌ قَالَ اللَّهُ تَعَالَى وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ.

And it was said to him, ‘There is magnificence in you<sup>-asws</sup>’. He<sup>-asws</sup> said: ‘Not, but there is honour in me<sup>-asws</sup>. Allah<sup>-azwj</sup> the Exalted Said: **And for Allah is the Honour, and for His Rasool, and for the Momineen, [63:8]**’.<sup>417</sup>

وَقَالَ ع صَاحِبِ النَّاسِ بِمِثْلِ مَا تُحِبُّ أَنْ يُصَاحِبُوكَ بِهِ.

And he<sup>-asws</sup> said: ‘Accompany the people similar to what you would like to be accompanied with’.<sup>418</sup>

وَ كَانَ يَقُولُ ع ابْنُ آدَمَ إِنَّكَ لَمْ تَزَلْ فِي هَدْمِ عُمْرِكَ مُنْذُ سَقَطْتَ مِنْ بَطْنِ أُمِّكَ فَخُذْ مِمَّا فِي يَدَيْكَ لِمَا بَيْنَ يَدَيْكَ فَإِنَّ الْمُؤْمِنَ يَتَزَوَّدُ وَ إِنَّ الْكَافِرَ يَتَمَتَّعُ وَ كَانَ يُنَادِي مَعَ هَذِهِ الْمُوعِظَةِ - وَ تَزَوَّدُوا فَإِنَّ خَيْرَ الرِّزَادِ التَّقْوَى.

And he<sup>-asws</sup> had said: ‘Son of Adam<sup>-as</sup>! You have not ceased to be in demolishing of your lifespan since you fell from the belly of your mother, therefore take from what is in your hands for what is in front of you, for the Momin tends to take provisions (for Hereafter) while the Kafir (only) wishes’. And he<sup>-asws</sup> had called out with this preaching: **and provide (for yourselves), for the best provision is the piety, and fear Me, O ones of understanding [2:197]**’.<sup>419</sup>

<sup>415</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 19 H 12 / 2

<sup>416</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 19 H 12 / 3

<sup>417</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 19 H 12 / 4

<sup>418</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 19 H 12 / 5

<sup>419</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 19 H 12 / 6

## CHAPTER 20 – PREACHING BY AL-HUSAYN<sup>-asws</sup> BIN AMIR AL-MOMINEEN<sup>-asws</sup>, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON THEM<sup>-asws</sup> BOTH

1- لي، الأماالي للصدوق ابن الممتوكل عن السعدآبادي عن البرقي عن أبيه عن محمد بن سينان عن المفضل عن الصادق عن أبيه عن جدّه ع قال: سئل الحسين بن عليّ ع فقيل له كيف أصبحت يا ابن رسول الله

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from his father, from Muhammad Bin Sinan, from Al Mufazzal,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: 'Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> was asked. It was said to him<sup>-asws</sup>, 'How have you<sup>-asws</sup> become, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>?'

قال أصبحت و لي رب فوقي و النار أمامي و الموت يطبني و الحساب محدد بي و أنا مرمّح بعلمي - لا أجد ما أحب و لا أدفع ما أكره و الأُمور بيد غيري فإن شاء عدّني و إن شاء عفا عني فأني فقير أقرم مي.

'I<sup>-asws</sup> have become such and there is a Lord<sup>-azwj</sup> for me<sup>-asws</sup> above me<sup>-asws</sup>, and the Fire is in front of me<sup>-asws</sup>, and the death is seeking me<sup>-asws</sup>, and the Reckoning is staring at me<sup>-asws</sup>, and I<sup>-asws</sup> am a hostage with my<sup>-asws</sup> deeds. I<sup>-asws</sup> cannot find what I<sup>-asws</sup> like nor can I repel what I<sup>-asws</sup> dislike, and the affairs are in the Hand of Someone else. If He<sup>-azwj</sup> so Desires He<sup>-azwj</sup> Punishes me<sup>-asws</sup>, and if He<sup>-azwj</sup> so Desires He<sup>-azwj</sup> Pardons me<sup>-asws</sup>. So which poor one is poorer than me<sup>-asws</sup>?'<sup>420</sup>

2- ف، تحف العقول عن الحسين ع في قصار هذه المعاني قال ع في مسيره إلى كربلاء إن هذه الدنيا قد تعيرت و تنكرت و أدبر مغرورها فلم يبق منها إلا صباغة كصباغة الإناء و حسيس عيش كالمزعى الويل

(The book) 'Tuhaf Al Uqoul' –

'From Al-Husayn<sup>-asws</sup> in brief of this meaning, he<sup>-asws</sup> said during his journey to Karbala (at Zi Hasam): 'This world has changed and has disguised, and turned back its kindness, so there does not remain from it except scum like scum of the utensil, and despicable life like the pestilent pasture.

أ لا ترون أنّ الحق لا يُعمل به و أنّ الباطل لا يُنتهى عنه ليرغب المؤمن في لقاء الله محققاً فإنّ لا أرى الموت إلا الحياة و لا الحياة مع الظالمين إلا بمرماً

Are you not seeing that the truth is not being worked with and the falsehood is not being desisted from? Let the Momin be desirous in meeting Allah<sup>-azwj</sup> rightful, for I<sup>-asws</sup> do not see the death except as the life, nor the life with the oppressors except as tiring.

إِنَّ النَّاسَ عِبِيدُ الدُّنْيَا وَ الدِّينُ لَعَقٌّ عَلَى أَلْسِنَتِهِمْ يَجُوطُونَهُ مَا دَرَّتْ مَعَايِشُهُمْ فَإِذَا مُحِّصُوا بِالْبَلَاءِ قَلَّ الدِّينَاؤُونَ

The people are slaves of the world and the religion is just a lick upon their tongues. They are hedging it for as long as their livelihoods rotate. When they are Tested (Sifted) with the afflictions, few are the religious ones’.

وَ قَالَ ع لِرَجُلٍ اغْتَابَ عِنْدَهُ رَجُلًا يَا هَذَا كُفَّ عَنِ الْغَيْبَةِ فَإِنَّمَا إِدَامُ كِلَابِ النَّارِ-

And he<sup>-asws</sup> said to a man who backbit a man in his<sup>-asws</sup> presence: ‘O you, refrain from the backbiting for it is a sauce of the dogs of the Fire!’

وَ قَالَ عِنْدَهُ رَجُلٌ إِنَّ الْمَعْرُوفَ إِذَا أُسْدِيَ إِلَى غَيْرِ أَهْلِهِ ضَاعَ

And a man said in his<sup>-asws</sup> presence, ‘The act of kindness, when it is done to other than its rightful one, is wasted’.

فَقَالَ الْحُسَيْنُ ع لَيْسَ كَذَلِكَ وَ لَكِنْ تَكُونُ الصَّبِيغَةُ مِثْلَ وَابِلِ الْمَطَرِ تُصِيبُ الْبِرَّ وَ الْفَاجِرَ.

Al-Husayn<sup>-asws</sup> said: ‘It isn’t like that, but the good dealing happens to be like the torrential downpour, it hits the righteous and the immoral’<sup>.421</sup>

وَ قَالَ ع مَا أَحَدَ اللَّهُ طَاقَةَ أَحَدٍ إِلَّا وَضَعَ عَنْهُ طَاعَتَهُ وَ لَا أَحَدٌ قُدْرَتَهُ إِلَّا وَضَعَ عَنْهُ كُلْفَتَهُ.

And he<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> does not Take away anyone’s strength except He<sup>-azwj</sup> Drops his (acts of) obedience away from him, nor does He<sup>-azwj</sup> Take his power except He<sup>-azwj</sup> Drops his encumberment away from him’<sup>.422</sup>

وَ قَالَ ع إِنَّ قَوْمًا عَبَدُوا اللَّهَ رَغْبَةً فَبَلَغُوا عِبَادَةَ اللَّهِ تَجَارًا وَ إِنَّ قَوْمًا عَبَدُوا اللَّهَ رَهْبَةً فَبَلَغُوا عِبَادَةَ اللَّهِ غَبِيدًا وَ إِنَّ قَوْمًا عَبَدُوا اللَّهَ شُكْرًا فَبَلَغُوا عِبَادَةَ اللَّهِ أَوْحَارًا وَ هِيَ أَفْضَلُ الْعِبَادَةِ

And he<sup>-asws</sup> said: ‘A group worships Allah<sup>-azwj</sup> out of desire (of Rewards), so that is worship of the traders; and a group worships Allah<sup>-azwj</sup> out of fear (of Punishment), so that is worship of the slaves; and a group worships Allah<sup>-azwj</sup> in appreciation, so that is worship of the free ones, and the is the superior worship’.

وَ قَالَ لَهُ رَجُلٌ ابْتِدَاءَ كَيْفَ أَنْتَ عَافَاكَ اللَّهُ

And a man said to him<sup>-asws</sup> initiating, ‘How are you<sup>-asws</sup>? May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well!’

فَقَالَ ع لَهُ السَّلَامُ قَبْلَ الْكَلَامِ عَافَاكَ اللَّهُ

He<sup>-asws</sup> said to him: ‘The greetings are before the speech. May Allah<sup>-azwj</sup> Keep you well!’

<sup>421</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 20 H 2 / 1

<sup>422</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 20 H 2 / 2

ثُمَّ قَالَ ع لَا تَأْذِنُوا لِأَحَدٍ حَتَّى يُسَلِّمَ.

Then he<sup>-asws</sup> said: ‘Do not seek permission to anyone until you greet (first)’.<sup>423</sup>

وَ قَالَ ع الاسْتِدْرَاجَ مِنَ اللَّهِ سُبْحَانَهُ لِعَبْدِهِ أَنْ يُسَبِّحَ عَلَيْهِ النَّعَمَ وَ يَسْتَلْبَهُ الشُّكْرَ

And he<sup>-asws</sup> said: ‘The gradual enticement from Allah<sup>-azwj</sup> the Glorious to His<sup>-azwj</sup> servant to Bestow the bounties lavishly upon him, and He<sup>-azwj</sup> Strips him (from) the thanking’.

وَ كَتَبَتْ إِلَى عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ حِينَ سَيَّرَهُ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ إِلَى الْيَمَنِ أَمَّا بَعْدُ بَلَّغَنِي أَنَّ ابْنَ الزُّبَيْرِ سَيَّرَكَ إِلَى الطَّائِفِ فَرَفَعَ اللَّهُ لَكَ بِذَلِكَ ذِكْرًا وَ حَطَّ بِهِ عَنْكَ وَزْرًا

And he<sup>-asws</sup> wrote to Abdullah Bin Al-Abbas when Abdullah Bin Al-Zubeyr sent him to Al-Yemen: ‘As for after, it has reached me<sup>-asws</sup> that Ibn Al-Zubeyr is sending you to Al-Taif. May Allah<sup>-azwj</sup> Raise your mention with that, and Remove the burden (of sins) from you.

وَ إِنَّمَا يُبْتَلَى الصَّالِحُونَ وَ لَوْ لَمْ تُؤْجَرْ إِلَّا فِيمَا نُحِبُّ لَقَلَّ الْأَجْرُ عَزَمَ اللَّهُ لَنَا وَ لَكَ بِالصَّبْرِ عِنْدَ الْبُلْوَى وَ الشُّكْرِ عِنْدَ التُّعْمَى وَ لَا أَشَمَّتْ بِنَا وَ لَا يَكْ عُدْوًا حَاسِدًا أَبَدًا وَ السَّلَامَ.

And rather, the righteous get afflicted, and if the Recompense were to be only in what you like, the Recompense would be little. May Allah<sup>-azwj</sup> Determine the patience for us<sup>-asws</sup> and for you during the afflictions, and the thanking during the bounties, and no enemy should gloat with us<sup>-asws</sup> or with you out of envy, ever! And the greetings’.

انما وقع هذا التسيير بعد قتل المختار الناهض الوحيد لطلب ثار الامام السبط المفدى فالكتاب هذا لا يمكن أن يكون للحسين السبط عليه السلام و لعله لولده الطاهر علي بن الحسين السجاد سلام الله عليهما فاشتبهه على الراوي علي بن الحسين بالحسين بن علي صلوات الله عليهم

**Note:** - But rather, this sending (by Abdullah Bin Al-Zubeyr) occurred after killing of Al-Mukhtar, the only one to have revolted to seek retaliation of the Imam<sup>-asws</sup>, the grandson<sup>-asws</sup>, therefore this letter is not possible to be of Al-Husayn<sup>-asws</sup>, the grandson<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>, and perhaps it is of his<sup>-asws</sup> pure son Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, Al-Sajjad<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>, based upon the reporter being Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, with Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>.

وَ أَتَاهُ رَجُلٌ فَسَأَلَهُ فَقَالَ ع إِنَّ الْمَسْأَلَةَ لَا تَصْلُحُ إِلَّا فِي عَزْمٍ فَادِحٍ أَوْ فُقْرٍ مُدْفِعٍ أَوْ حِمَالَةٍ مُقَطَّعَةٍ

And a man came to him<sup>-asws</sup>. He asked him<sup>-asws</sup>. He<sup>-asws</sup> said: ‘The question is not correct except regarding a gross liability, or extreme poverty, or back-breaking (financial) load’.

فَقَالَ الرَّجُلُ مَا جِئْتُ إِلَّا فِي إِحْدَاهُنَّ فَأَمَرَ لَهُ بِمِائَةِ دِينَارٍ.

The man said, ‘I had not come to you<sup>-asws</sup> except regarding one of these’. So he<sup>-asws</sup> instructed for one hundred Dinars for him.

<sup>423</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 20 H 2 / 3

وَقَالَ لِابْنِهِ عَلِيِّ بْنِ الْحُسَيْنِ عَ أَيُّ بُنِيِّ إِيَّاكَ وَ طَلَمَ مَنْ لَا يَجِدُ عَلَيْكَ نَاصِرًا إِلَّا اللَّهَ جَلَّ وَ عَزَّ

And he<sup>-asws</sup> said to his<sup>-asws</sup> son Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>: ‘Yes, my<sup>-asws</sup> son<sup>-asws</sup>! Beware of oppressing someone who cannot find helpers against you except Allah<sup>-azwj</sup>, Majestic and Mighty’.

وَسَأَلَهُ رَجُلٌ عَنْ مَعْنَى قَوْلِ اللَّهِ - وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

And a man asked him<sup>-asws</sup> about meaning of Words of Allah<sup>-azwj</sup>: **And as for the Favour of your Lord, so do announce (it) [93:11].**

قَالَ عَ أَمْرُهُ أَنْ يُحَدِّثَ بِمَا أَنْعَمَ اللَّهُ بِهِ عَلَيْهِ فِي دِينِهِ

He<sup>-asws</sup> said: ‘He<sup>-azwj</sup> Commanded him<sup>-saww</sup> to announce what Allah<sup>-azwj</sup> had Favoured with upon him<sup>-saww</sup> regarding his<sup>-saww</sup> religion’.

وَجَاءَهُ رَجُلٌ مِنَ الْأَنْصَارِ يُرِيدُ أَنْ يَسْأَلَهُ حَاجَةً فَقَالَ عَ يَا أَخَا الْأَنْصَارِ صُنْ وَجْهَكَ عَنْ بَدَلَةِ الْمَسْأَلَةِ وَ ارْفَعْ حَاجَتَكَ فِي رُقْعَةٍ فَإِنِّي آتٍ فِيهَا مَا سَأَلْتُكَ  
إِنْ شَاءَ اللَّهُ

And a man from the Helpers came to him<sup>-asws</sup> intending to ask him<sup>-asws</sup> of a need. He<sup>-asws</sup> said: ‘O brother (from) the Helpers! Fortify your face from humiliation of the begging and raise your need in a note, so I<sup>-asws</sup> shall give you in it what will cheer you, if Allah<sup>-azwj</sup> so Desires’.

فَكَتَبَ يَا أَبَا عَبْدِ اللَّهِ إِنَّ لِفُلَانٍ عَلَيَّ حُمُسْمَائَةَ دِينَارٍ وَ قَدْ أَحْلَجَ بِي فَكَلِمَةٌ يُنْظِرُنِي إِلَى مَيْسِرَةٍ

He wrote, ‘O Abu Abdullah<sup>-asws</sup>! There are five hundred Dinars (debt) upon me for so and so, and he is being insistent with me. Speak to him to respite me to an ease’.

فَلَمَّا قَرَأَ الْحُسَيْنُ عَ الرُّقْعَةَ دَخَلَ إِلَى مَنْزِلِهِ فَأَخْرَجَ صِرَّةً فِيهَا أَلْفُ دِينَارٍ وَ قَالَ عَ لَهُ أَمَّا حُمُسْمَائَةُ فَأَقْضِ بِهَا دَيْنَكَ وَ أَمَّا حُمُسْمَائَةُ فَاسْتَعْنُ بِهَا عَلَيَّ دَهْرَكَ  
وَ لَا تَرْفَعْ حَاجَتَكَ إِلَّا إِلَى أَحَدٍ ثَلَاثَةً إِلَى ذِي دِينَ أَوْ مُرُوءَةٍ أَوْ حَسَبٍ

When Al-Husayn<sup>-asws</sup> read the note, he<sup>-asws</sup> entered into his<sup>-asws</sup> house and brought out a money-bag wherein were a thousand Dinars, and said to him: ‘As for five hundred, pay off your debts with it, and as for five hundred, be assisted by it upon your life and do not raise your need except to one of three – one with religion, or manliness, or pedigree.

فَأَمَّا ذُو الدِّينِ فَيَصُونَ دِينَهُ وَ أَمَّا ذُو المُرُوءَةِ فَإِنَّهُ يَسْتَحْيِي لِمُرُوءَتِهِ وَ أَمَّا ذُو الحَسَبِ فَيَعْلَمُ أَنَّكَ لَمْ تُكْرِمِ وَجْهَكَ أَنْ تَبْدُلَهُ لَهُ فِي حَاجَتِكَ فَهُوَ يَصُونَ وَجْهَكَ أَنْ يَرُدَّكَ بِغَيْرِ قَضَاءِ حَاجَتِكَ.

As for the one with religion, he would protect his religion, and as for the one with manliness, he will be modest due to his manliness, and as for the one with pedigree, he would know that you are not honouring your face if you were to humiliate to him regarding your need, so he will protect your face and not return you without fulfilling your need”<sup>424</sup>.

<sup>424</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 20 H 2 / 4

وَقَالَ عَ الْإِخْوَانُ أَرْبَعَةٌ فَأَخُ لَكَ وَ لَهُ وَ أَخُ لَكَ وَ أَخُ عَلَيْكَ وَ أَخُ لَكَ وَ لَا لَهُ

And he<sup>-asws</sup> said: 'The brothers are four – a brother for you and for him, and a brother for you, and a brother against you, and a brother neither for you nor for him'.

فَسُئِلَ عَنْ مَعْنَى ذَلِكَ فَقَالَ عَ الْأَخُ الَّذِي هُوَ لَكَ وَ لَهُ فَهُوَ الْأَخُ الَّذِي يَطْلُبُ بِإِخَائِهِ بَقَاءَ الْإِخَاءِ وَ لَا يَطْلُبُ بِإِخَائِهِ مَوْتَ الْإِخَاءِ فَهَذَا لَكَ وَ لَهُ لِأَنَّهُ إِذَا تَمَّ الْإِخَاءُ طَابَتْ حَيَاتُهُمَا جَمِيعاً وَ إِذَا دَخَلَ الْإِخَاءُ فِي حَالِ التَّنَاقُصِ بَطَلَ جَمِيعاً

He<sup>-asws</sup> was asked about meaning of that. He<sup>-asws</sup> said: 'The brother who is for you and for him, he is the brother who seeks with his brother the lasting brotherhood, and he does not seek with his brother the death of brotherhood. So this is for you and for you, because when the brotherhood is complete, both their lives will be entirely good, and when the brotherhood entered into a state of deficiency, it will be nullified entirely.

وَ الْأَخُ الَّذِي هُوَ لَكَ فَهُوَ الْأَخُ الَّذِي قَدْ خَرَجَ بِنَفْسِهِ عَنْ حَالِ الطَّمَعِ إِلَى حَالِ الرَّغْبَةِ فَلَمَّ يَطْمَعُ فِي الدُّنْيَا إِذَا رَغِبَ فِي الْإِخَاءِ فَهَذَا مُؤَدِّرٌ عَلَيْكَ بِكُلِّيَّتِهِ

And the brother who is for you, he is the brother who has exited himself from the state of greed to the state of desire. So he does not covet regarding the world when he desires regarding the brotherhood. So this is a provider to you with his whole.

وَ الْأَخُ الَّذِي هُوَ عَلَيْكَ فَهُوَ الْأَخُ الَّذِي يَتَرَبَّصُ بِكَ الدَّوَائِرَ وَ يُعْثِي السَّرَائِرَ وَ يَكْذِبُ عَلَيْكَ بَيْنَ الْعَشَائِرِ وَ يَنْظُرُ فِي وَجْهِكَ نَظَرَ الْحَاسِدِ فَعَلَيْهِ لَعْنَةُ الْوَاحِدِ

And the brother who is against you, he is the brother who awaits the disasters with you, and overwhelms (reveals) the secrets, and lies upon you between the clans, and he looks into your face the look of the envious one. Upon him is Curse of the One<sup>-azwj</sup>!

وَ الْأَخُ الَّذِي لَا لَكَ وَ لَا لَهُ فَهُوَ الَّذِي قَدْ مَلَأَهُ اللهُ حُمْقاً فَأَبْعَدَهُ سُخْماً فَتَرَاهُ يُؤَيِّرُ نَفْسَهُ عَلَيْكَ وَ يَطْلُبُ شُحاً مَا لَدَيْكَ.

And the brother who is neither for you nor for him, he is the one whom Allah<sup>-azwj</sup> has Filled him with stupidity, so He<sup>-azwj</sup> has Distanced him, Banishing. You will see him preferring himself over you, and he will seek greedily what is with you".<sup>425</sup>

وَ قَالَ عَ مِنْ دَلَائِلِ عِلْمَاتِ الْجُلُوسِ إِلَى أَهْلِ الْعُقُولِ وَ مِنْ عِلْمَاتِ أَسْبَابِ الْجَهْلِ الْمُمَارَاةُ لِغَيْرِ أَهْلِ الْكُفْرِ وَ مِنْ دَلَائِلِ الْعَالِمِ انْتِقَادُهُ لِجَدِيدِهِ وَ عِلْمُهُ بِحَقَائِقِ فُنُونِ النَّظْرِ.

And he<sup>-asws</sup> said: 'From evidence(s) of the signs of Acceptance is the sitting among the intellectual people, and from signs of the causes of ignorance is the bitter quarrelling with other than the people of Kufr, and from evidence(s) of the scholar is his criticism of his own narration, and his knowledge with realities of the skills of consideration".<sup>426</sup>

<sup>425</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 20 H 2 / 5

<sup>426</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 20 H 2 / 6

وَقَالَ ع إِنَّ الْمُؤْمِنَ اتَّخَذَ اللَّهُ عِصْمَتَهُ وَ قَوْلَهُ مِرْآةً فَمَرَّةً يَنْظُرُ فِي نَعْتِ الْمُؤْمِنِينَ وَ تَارَةً يَنْظُرُ فِي الْمُنْتَجِرِينَ فَهُوَ مِنْهُ فِي لَطَائِفَ وَ مِنْ نَفْسِهِ فِي تَعَارُفٍ وَ مِنْ فِطْنَتِهِ فِي يَقِينٍ وَ مِنْ قُدْسِهِ عَلَى تَمَكِينٍ.

And he<sup>-asws</sup> said: 'The Momin takes Allah<sup>-azwj</sup> as his Protector, and His<sup>-azwj</sup> Words as his mirror. Sometimes he looks into the attributes of the Momineen, and sometimes he looks at the tyrants. So, he is in subtleties from it, and from himself in acquaintance, and from his discernment in certainty, and from his sanctity upon the enablement (authority)'.<sup>427</sup>

وَقَالَ ع إِيَّاكَ وَ مَا تَعْتَذِرُ مِنْهُ فَإِنَّ الْمُؤْمِنَ لَا يُسِيءُ وَ لَا يَعْتَذِرُ وَ الْمُنَافِقُ كُلُّ يَوْمٍ يُسِيءُ وَ يَعْتَذِرُ.

And he<sup>-asws</sup> said: 'Beware of what you may have to apologise from, for the Momin neither offends nor apologises, while the hypocrite offends and apologises every day'.<sup>428</sup>

وَقَالَ ع لِلسَّلَامِ سَبْعُونَ حَسَنَةً تَسْعُ وَ سِتُونَ لِلْمُبْتَدِئِ وَ وَاحِدَةٌ لِلرَّادِ.

And he<sup>-asws</sup> said: 'For the greetings, there are seventy Rewards, sixty-nine being for the initiator and one for the responder'.<sup>429</sup>

وَقَالَ ع الْبَخِيلُ مَنْ بَخَلَ بِالسَّلَامِ.

And he<sup>-asws</sup> said: 'The miser is one who is miserly with the greetings'.<sup>430</sup>

وَقَالَ ع مَنْ حَاوَلَ أَمْرًا بِمَعْصِيَةِ اللَّهِ كَانَ أَفْوَتَ لِمَا يَرْجُو وَ أَسْرَعَ لِمَا يَخْذَرُ.

And he<sup>-asws</sup> said: 'One seeks to a person (an act of) disobedience of Allah<sup>-azwj</sup> would be most losing of what he hopes for, and quickest to what he is cautious of'.<sup>431</sup>

3- ف، تحف العقول مؤعظة منه ع أوصيكم بتقوى الله و أخذركم أيامه و أرفع لكم أعلامه فكان المَخُوفَ قَدْ أَفَدَ بِمَهُولٍ وَرُودِهِ وَ نَكِيرِ حُلُولِهِ وَ بِشِعِ مَذَاقِهِ فَاعْتَلِقْ مُهْجَتَكُمْ وَ حَالَ بَيْنَ الْعَمَلِ وَ بَيْنِكُمْ

(The book) 'Tuhaf Al Uqoul' –

'Preaching from him<sup>-asws</sup>: 'I<sup>-asws</sup> advise you with fearing Allah<sup>-azwj</sup>, and I<sup>-asws</sup> caution you of His<sup>-azwj</sup> Days, and I<sup>-asws</sup> shall raise its flags for you all! It is as if the frightened one has ransomed by horrors of his arrival, and dislike of his situations, and with its terrible taste. Therefore, lock your hearts and form a barrier between the (bad) deed and you.

فَبَادِرُوا بِصِحَّةِ الْأَجْسَامِ فِي مَدَّةِ الْأَعْمَارِ كَأَنَّكُمْ بِنِعَاتِ طَوَارِقِهِ فَتَنْفُلُكُمْ مِنْ ظَهْرِ الْأَرْضِ إِلَى بَطْنِهَا وَ مِنْ غُلُوبِهَا إِلَى سُفْلِهَا وَ مِنْ أُنْسِهَا إِلَى وَحْشَتِهَا وَ مِنْ رُوحِهَا وَ ضَوْئِهَا إِلَى ظُلْمَتِهَا وَ مِنْ سَعَتِهَا إِلَى ضَيْقِهَا حَيْثُ لَا يُرَازُ حَمِيمٌ وَ لَا يُعَادُ سَقِيمٌ وَ لَا يُجَابُ صَرِيحٌ

<sup>427</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 20 H 2 / 7

<sup>428</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 20 H 2 / 7

<sup>429</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 20 H 2 / 8

<sup>430</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 20 H 2 / 9

<sup>431</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 20 H 2 / 10

Rush with health of the bodies during a period of lifespan. It is as if you are with sudden disasters, so you are being transferred from the surface of the earth to its interior, and from his high ground to its lower ground, and from its comfort to its loneliness, and from its breezes and its illuminations to its darkness(es), and from its vastness to its narrowness where neither an intimate one be visited, nor a sick one consoled, nor a screamer be answered.

أَعَانَنَا اللَّهُ وَ إِيَّاكُمْ عَلَى أَهْوَالِ ذَلِكَ الْيَوْمِ وَ نَجَانَا وَ إِيَّاكُمْ مِنْ عِقَابِهِ وَ أَوْجَبَ لَنَا وَ لَكُمْ الْجَزِيلَ مِنْ ثَوَابِهِ عِبَادَ اللَّهِ

May Allah<sup>-azwj</sup> Assist us<sup>-asws</sup> and you all upon the horrors of that day, and Rescue us<sup>-asws</sup> and you all from His<sup>-azwj</sup> torments, and Obligate to us<sup>-asws</sup> and you all the abundance of His<sup>-azwj</sup> Rewards.

فَلَوْ كَانَ ذَلِكَ قَصْرَ مَرَمَاتِكُمْ وَ مَدَى مَطْعَمِكُمْ كَانَ حَسْبُ الْعَامِلِ شِعْلاً يَسْتَنْفِرُ عَلَيْهِ أَحْزَانَهُ وَ يَذْهَلُهُ عَنْ دُنْيَاهُ وَ يُكْثِرُ نَصَبَهُ لِطَلَبِ الْخَالِصِ مِنْهُ

So if that were to be a limit of your goal and extent of your opinion, the Reckoning of the worker would be busy with his griefs pouring upon him, and overwhelm him from his world, and increase his toil to seek being finished off from it.

فَكَيْفَ وَ هُوَ بَعْدَ ذَلِكَ مُرْتَهَنٌ بِاِحْتِسَابِهِ مُسْتَوْقِفٌ عَلَى حِسَابِهِ- لَا وَزِيرَ لَهُ يَمْتَعُهُ وَ لَا ظَهِيرَ عَنْهُ يَدْفَعُهُ وَ يَوْمَعِدٍ لَا يَنْفَعُ نَفْساً لِيَمَانِهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إيمَانِهَا خَيْراً قُلِ انْتظِرُوا إِنَّا مُنْتَظِرُونَ

So how, and he, after that, is a hostage with his earnings hanging upon his Reckoning. There is neither a Vizier for him to prevent him, nor any supporter to defend him, and on that day **a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman. Say, 'Await, (for) we are awaiting (too)' [6:158].**

أَوْصِيكُمْ بِتَقْوَى اللَّهِ فَإِنَّ اللَّهَ قَدْ ضَمِنَ لِمَنْ اتَّقَاهُ أَنْ يُحَوِّلَهُ عَمَّا يَكْرَهُ إِلَى مَا يُحِبُّ وَ يَرْزُقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

I advise you all with fearing Allah<sup>-azwj</sup>, for Allah<sup>-azwj</sup> has Guaranteed for the one who fears him that He<sup>-azwj</sup> will Transfer him from what he dislikes to what he like, and Grace him from where he does not anticipate.

فَإِيَّاكَ أَنْ تَكُونَ مِمَّنْ يَخَافُ عَلَى الْعِبَادِ مِنْ دُنُوهِمْ وَ يَأْمَنُ الْعُقُوبَةَ مِنْ ذَنْبِهِ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يُجَدِّعُ عَنْ جَنَّتِهِ وَ لَا يُبَالُ مَا عِنْدَهُ إِلَّا بِطَاعَتِهِ إِنْ شَاءَ اللَّهُ.

Beware of becoming from those servants it is feared their sins, and he feels safe of the Punishment of his sins, for Allah<sup>-azwj</sup> Blessed and Exalted cannot be deceived of His<sup>-azwj</sup> Paradise, nor what is in His<sup>-azwj</sup> Presence be achieved except by obeying Him<sup>-azwj</sup>, if Allah<sup>-azwj</sup> so Desires".<sup>432</sup>

4- كشف، كشف الغمة خطب الحسين ع فقال أَيُّهَا النَّاسُ نَافِسُوا فِي الْمَكَارِمِ وَ سَارِعُوا فِي الْمَعَامِرِ وَ لَا تَحْتَسِبُوا بِمَعْرُوفٍ لَمْ تَعَجَلُوا وَ اكْتَسَبُوا الْحُنْدَ بِالنُّجْحِ وَ لَا تَكْتَسِبُوا بِالْمَطْلِ دَمًا

<sup>432</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 20 H 3



(The book) 'Kashf Al Ghumma' –

'Al-Husayn<sup>-asws</sup> addressed. He<sup>-asws</sup> said: 'O you people! Compete regarding the honourable manners, and hasten regarding the gains, and do not count the acts of kindness. Do not be hasty and earn the praise with the success, and do not earn the condemnation with the procrastination.

فَمَهْمَا يَكُنْ لِأَحَدٍ عِنْدَ أَحَدٍ صَنِيعَةً لَهُ رَأَى أَنَّهُ لَا يَتَقَدَّرُ بِشُكْرِهَا فَاللَّهُ لَهُ بِمُكَافَاتِهِ فَإِنَّهُ أَجْرٌ عَظِيمٌ وَأَعْظَمُ أَجْرًا

So whatever good dealing happens to be for anyone with anyone to him, he views that he cannot stand with thanking for it, then Allah<sup>-azwj</sup> is for him with its reciprocation, for He<sup>-azwj</sup> is of plentiful awards, and mighty recompense.

وَاعْلَمُوا أَنَّ حَوَائِجَ النَّاسِ إِلَيْكُمْ مِنْ نِعَمِ اللَّهِ عَلَيْكُمْ فَلَا تَمْلُوا النَّعْمَ فَتَحُورَ نِقْمًا

And know that needs of the people to you is from bounties of Allah<sup>-azwj</sup> upon you, therefore do not be fed up with the bounty for you will be returned with scourge.

وَاعْلَمُوا أَنَّ الْمَعْرُوفَ مُكْسَبٌ حَمْدًا وَ مُعَقَّبٌ أَجْرًا فَلَوْ رَأَيْتُمْ الْمَعْرُوفَ رَجُلًا رَأَيْتُمُوهُ حَسَنًا جَمِيلًا تَسُرُّ النَّاطِرِينَ وَ لَوْ رَأَيْتُمْ اللَّؤْمَ رَأَيْتُمُوهُ سَجِيمًا مُشَوَّهًا تَنْفِرُ مِنْهُ الْقُلُوبُ وَ تُغْضُ دُونَهُ الْأَبْصَارُ

And know that the act of kindness earns praise and results in Recompense. If you were to see the act of kindness as a man, you would see him excellent, handsome, gladdening the beholders; and if you were to see the meanness (as a man) you would see him as ugly, disfigured. The hearts would flee from him and the eyes would be closed from him.

أَيُّهَا النَّاسُ مَنْ جَادَ سَادَ وَ مَنْ بَخِلَ رُدُّلَ وَ إِنَّ أَجْوَدَ النَّاسِ مَنْ أَعْطَى مَنْ لَا يَرْجُوهُ وَ إِنَّ أَعْقَى النَّاسِ مَنْ عَفَا عَنْ قُدْرَةٍ وَ إِنَّ أَوْصَلَ النَّاسِ مَنْ وَصَلَ مَنْ قَطَعَهُ

O you people! One who is generous is a chief, and one who is stingy is rejected, and the most generous of the people is one who gives to the one who has not hope for it; and the most pardoning of the people is one who pardons when powerful; and the most connecting of the people is one who connects the one who cuts him off.

وَ الْأَصُولُ عَلَى مَعَارِسِهَا بِفُرُوعِهَا تَسْمُو فَمَنْ تَعَجَّلَ لِأَخِيهِ خَيْرًا وَجَدَهُ إِذَا قَدِمَ عَلَيْهِ عَدَا وَ مَنْ أَرَادَ اللَّهُ تَبَارَكَ وَ تَعَالَى بِالصَّيْبَةِ إِلَى أَخِيهِ كَافَأَهُ بِهَا فِي وَقْتِ حَاجَتِهِ وَ صَرَفَ عَنْهُ مِنْ بَلَاءِ الدُّنْيَا مَا هُوَ أَكْثَرُ مِنْهُ

And the roots are based upon the plantings with its branches extended. So the one who hastens a good to his brother will find it when he arrives to him tomorrow; and the one who intends Allah<sup>-azwj</sup> Blessed and Exalted with the favour to his brother, He<sup>-azwj</sup> will Reciprocate for it during the time of his need, and Turn the afflictions of the world away from him what will be more than it.

وَ مَنْ نَفَسَ كُرْبَةً مُؤْمِنٍ فَرَّجَ اللَّهُ عَنْهُ كُرْبَ الدُّنْيَا وَ الْآخِرَةِ وَ مَنْ أَحْسَنَ أَحْسَنَ اللَّهُ إِلَيْهِ - وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ.

And one who relieves a distress of a Momin, Allah<sup>-azwj</sup> will Removed from him distress of the world and the Hereafter; and the one who does good, Allah<sup>-azwj</sup> will be Good to him, **and do good; surely Allah Loves those who do favours [2:195]**.<sup>433</sup>

5- وَ حُطِّبَ عَ فَقَالَ إِنَّ الْحِلْمَ زِينَةٌ وَالْوَفَاءُ مُرُوءَةٌ وَالصِّلَةَ نِعْمَةٌ وَالْإِسْتِكْبَارَ صَلْفٌ وَالْعَجَلَةَ سَفَهٌ وَالسَّفَهَ ضَعْفٌ وَالْعُلُوَّ وَرِطَةً وَ مُجَالَسَةَ أَهْلِ الدَّنَاءَةِ شَرًّا وَ مُجَالَسَةَ أَهْلِ الْفُسْقِ رِيئَةً.

And he<sup>-asws</sup> addressed. He<sup>-asws</sup> said: ‘The forbearance is an adornment, and the loyalty is manliness, and the connecting (kinship) is a bounty, and the arrogance is insolence, and the haste is foolishness, and the foolishness is weakness, and the exaggeration is a predicament, and sitting with lowly people is evil, and sitting with mischievous people is suspicion’.<sup>434</sup>

6- كَشَفٌ، كَشَفُ الْعَمَةِ وَ أَمَّا شِعْرُ الْحُسَيْنِ عَ فَقَدْ ذَكَرَ الرَّوَاةُ لَهُ شِعْرًا وَ وَقَعَ إِلَيَّ شِعْرُهُ عَ بِحُطِّبِ الشَّيْخِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ الْحَشَّابِ النَّحْوِيِّ رَهَ وَ فِيهِ قَالَ أَبُو مُحَمَّدٍ لُوطُ بْنُ يَحْيَى أَكْثَرَ مَا يَرْوِيهِ النَّاسُ مِنْ شِعْرِ سَيِّدِنَا أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ عَ

(The book) ‘Kashf Al Ghumma’ –

‘As for poetry of Al-Husayn<sup>-asws</sup>, the reporters have mentioned poems of his<sup>-asws</sup>, and his<sup>-asws</sup> poems have fallen to me in the handwriting of the sheykh Abdullah Bin Ahmad Bin Al-Khashab Al-Nahwy, and in it Abu Mikhnaf Lut Bin Yahya said most of what the people are from reporting from the poetry of our Master<sup>-asws</sup> Abu Abdullah Al-Husayn<sup>-asws</sup>.

إِنَّمَا هُوَ مَا تَمَثَّلَ بِهِ وَ قَدْ أَخَذْتُ شِعْرَهُ مِنْ مَوَاضِعِهِ وَ اسْتَخْرَجْتُهُ مِنْ مَطَائِيهِ وَ أَمَاكِيهِ وَ رَوَيْتُهُ عَنْ ثِقَاتِ الرِّجَالِ مِنْهُمْ عَبْدُ الرَّحْمَنِ بْنُ نَجْبَةَ الْحَزَاعِيُّ وَ كَانَ عَارِفًا بِأَمْرِ أَهْلِ الْبَيْتِ عَ وَ مِنْهُمْ الْمَسَيَّبُ بْنُ رَافِعٍ الْمُحْزُومِيُّ وَ غَيْرُهُ رِجَالٌ كَثِيرٌ

But rather he<sup>-asws</sup> is giving examples with it, and I have taken his<sup>-asws</sup> poetry from (various) places and extracted it from its sources and its places, and it is reported from trusted men – from them is Abdul Rahman Bin Nahbah Al Khuzae, and he was a recogniser of the matter of People<sup>-asws</sup> of the Household; and from them is Al-Musayyab Bin Rafie Al-Mahzumy and other, many men.

وَ لَقَدْ أَتَشَدَّنِي يَوْمًا رَجُلٌ مِنْ سَاكِنِي سَلَعَ هَذِهِ الْأَبْيَاتَ فَقُلْتُ لَهُ أَكْتَبِينِيهَا فَقَالَ لِي مَا أَحْسَنَ رِذَاءَكَ هَذَا وَ كُنْتُ قَدْ اشْتَرَيْتُهُ يَوْمِي ذَلِكَ بِعَشْرَةِ دَنَانِيرَ

And one day a man from a dweller at Sal’a recites these couplets to me. I said to him, ‘Can I write these?’ He said to me, ‘How excellent is this cloak of yours, and I wanted to buy it during my day for ten Dinars’.

فَطَرَحْتُهُ عَلَيْهِ فَأَكْتَبْتِنِيهَا وَ هِيَ قَالَ أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ عَلِيِّ بْنِ أَبِي طَالِبٍ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَاةَ بْنِ قُصَيِّ عَ

I dropped it upon him, and I wrote it, and it is – ‘Abu Abdullah Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> Bin Abdul Muttalib<sup>-asws</sup> Bin Hashim<sup>-asws</sup> Bin Abd Manaf<sup>-asws</sup> Bin Qusay<sup>-asws</sup> said:

وَ بَقِيَتْ فِيمَنْ لَا أَحِبُّهُ-

دَهَبَ الَّذِينَ أَحِبُّهُمْ-

<sup>433</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 20 H 4

<sup>434</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 20 H 5

فِي مَنْ أَرَاهُ يَسْتُئِي -  
 ظَهَرَ الْمَغِيبِ وَ لَا أَسْبُهُ -  
 وَيَبْغِي فَسَادِي مَا اسْتَطَاعَ -  
 وَ أَمْرُهُ بِمَا أَرَاهُ -  
 حَتَقًا يَدْبُ إِلَى الصَّرَاءِ -  
 وَ يَرَى ذُبَابَ الشَّرِّ مِنْ -  
 حَوْلِي يَطْنُ وَ لَا يَدْبُهُ -  
 وَ ذَلِكَ بِمَا لَا أُدْبُهُ -  
 وَ يَرَى ذُبَابَ الشَّرِّ مِنْ -  
 حَوْلِي يَطْنُ وَ لَا يَدْبُهُ -

'Gone are those I<sup>asws</sup> loved and I<sup>asws</sup> have remained among the ones I<sup>asws</sup> don't love, among the one I<sup>asws</sup> see him reviling me day and night, and I<sup>asws</sup> don't revile him. He seeks my<sup>asws</sup> corruption as much as he can and his affairs are from what is irritable. Anger turning to harm, and that is from what I<sup>asws</sup> do not educate him, and he sees flies of evil buzzing around me<sup>asws</sup> and he does not swat.

وَ إِذَا حَبَا وَعُزُّ الصُّدُورِ -  
 أَ فَلَا تَعْبُجُ بِعَقْلِهِ -  
 أَ فَلَا يَرَى أَنَّ فِعْلَهُ -  
 فَكَلَّا يَزَالُ بِهِ يَشْتَبُهُ -  
 أَ فَلَا يَتُوبُ إِلَيْهِ لُبَّهُ -  
 مِمَّا يَسُورُ إِلَيْهِ عَيْبُهُ -  
 حَسْبِي بِرَبِّي كَافِيًا -  
 وَ لَقَلَّ مَنْ يُبْغِي عَلَيْهِ -  
 مَا أَحْتَشِي وَ الْبَغْيُ حَسْبُهُ -  
 فَمَا كَفَاهُ اللَّهُ رَبَّهُ

And when grudges of the chest are hidden, and he does not cease to inflame these. Doesn't his intellect retract him? Doesn't his understanding make him repent? Does he not see that his deed is from what makes him out to be foolish? My<sup>asws</sup> Lord<sup>azwj</sup> Suffices me<sup>asws</sup> and is sufficient for what I<sup>asws</sup> fear and the rebellion, He<sup>azwj</sup> Suffices it; and few are the ones rebelled against, and what his Lord<sup>azwj</sup> Suffices him of".<sup>435</sup>

وَ قَالَ ع

إِذَا مَا عَصَّكَ الدَّهْرُ فَلَا تَجْتَنِعْ إِلَى خَلْقِي -  
 فَلَوْ عَشْتِ وَ طَوَّفْتِ مِنَ الْعَرْبِ إِلَى الشَّرْقِ -  
 وَ لَا تَسْأَلُ سِوَى اللَّهِ تَعَالَى قَاسِمَ الرِّزْقِ -  
 لَمَا صَادَقْتِ مَنْ يَقْدِرُ أَنْ يُسْعِدَكَ أَوْ يُشَقِّقِي.

And he<sup>asws</sup> said: 'Whenever the times bite, do not incline to a created being, and do not ask apart from Allah<sup>azwj</sup> the Exalted, Distributor of the sustenance. Even if you were to live and travel from the west to the east, you will not find one who is able upon making happy or miserable".<sup>436</sup>

وَ قَالَ ع

اللَّهُ يُعَلِّمُ أَنَّ مَا يُبْدِي يَرِيدُ لِعَيْبِهِ -  
 لَوْ أَنْصَفَ النَّفْسَ الحُتُونُ لَقَصُرَتْ مِنْ سَرِيرِهِ -  
 وَ بَأَنَّهُ لَمْ يَكْتَسِبْهُ بِغَيْرِهِ وَ بِمِيرِهِ -  
 وَ لَكَانَ ذَلِكَ مِنْهُ أَدْنَى شَرِّهِ مِنْ خَيْرِهِ.

<sup>435</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 20 H 6 / 1

<sup>436</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 20 H 6 / 2

And he<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Knows that whatever is begun increases it to others, and that he did not earn it with his self-respect and his personality. Had the soul been fair to the betrayer, it would have shortened its life, but that from it would be less of his evil than his good’.<sup>437</sup>

كذا بخط ابن الخشاب شره بالإضافة و أظنه وهما منه لأنه لا معنى له على الإضافة و المعنى أنه لو أنصف نفسه أدنى الإنصاف شره على المفعولية من خيره أي صار ذا خير.

**Note:** Like that it is in the handwriting of Al-Khashab, ‘his evil’ is with the addition, and I think it is imagined from him, because there is no meaning for it based upon the addition, and the meaning is that, if his soul had been fair with the least fairness, his evil would be based upon the action that his evil would, i.e. it would become with good.

قَالَ ع

إِذَا اسْتَنْصَرَ الْمَرْءُ امْرَأً لَا يَدْرِي لَهُ-  
أَنَا ابْنُ الَّذِي قَدْ تَعْلَمُونَ مَكَانَهُ-  
فَنَاصِرُهُ وَ الْحَادِلُونَ سَوَاءٌ-  
وَأَنَا ابْنُ الَّذِي قَدْ تَعْلَمُونَ مَكَانَهُ-  
وَأَنَا ابْنُ الَّذِي قَدْ تَعْلَمُونَ مَكَانَهُ-  
أَنَا ابْنُ الَّذِي قَدْ تَعْلَمُونَ مَكَانَهُ-  
أَنَا ابْنُ الَّذِي قَدْ تَعْلَمُونَ مَكَانَهُ-  
أَنَا ابْنُ الَّذِي قَدْ تَعْلَمُونَ مَكَانَهُ-

He<sup>-asws</sup> said: ‘When the person seeks help in a matter having no power for it, so his helper and his abandoner are same. I<sup>-asws</sup> am a son<sup>-asws</sup> of the one you know of his<sup>-asws</sup> position, and there isn’t any cloud upon the clear truth. Isn’t Rasool-Allah<sup>-saww</sup> my<sup>-asws</sup> grandfather<sup>-saww</sup> and my<sup>-asws</sup> father<sup>-asws</sup>. I<sup>-asws</sup> am the full moon hidden among the stars.

أَمْ يُنَزِّلُ الْقُرْآنَ خَلْفَ بُيُوتِنَا-  
يُنَازِعُنِي وَ اللَّهُ بَيْنِي وَ بَيْنَهُ-  
صَبَاحاً وَ مِنْ بَعْدِ الصَّبَاحِ مَسَاءً-  
وَأَنْتُمْ عَلَىٰ أَدْيَانِهِ أُمَنَاءٌ-  
فَيَا نُصَحَاءَ اللَّهِ أَنْتُمْ وَلَئِنَّهُ-  
تَتَاوَلَهَا عَنْ أَهْلِهَا الْبُعْدَاءُ-  
بِأَيِّ كِتَابٍ أَمْ بِأَيِّ سُنَّةٍ-

وَ هِيَ طَوِيلَةٌ.

Wasn’t the Quran Revealed behind our<sup>-asws</sup> houses in the morning, and from after the morning, evening. He<sup>-la</sup>, Yazeed<sup>-la</sup> is disputing with me<sup>-asws</sup>, and Allah<sup>-azwj</sup> is between me<sup>-asws</sup> and him<sup>-la</sup>, and the matter isn’t where he<sup>-la</sup> desires. O confidants of Allah<sup>-azwj</sup>! You are his<sup>-la</sup> friends, and you are trustees upon his<sup>-la</sup> religions. By which Book? And by which Sunnah are you taking it from its remote people?’

And it is lengthy’.<sup>438</sup>

وَ قَالَ ع

أَنَا الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ أَبِي-  
طَالِبِ الْبَدْرِ بِأَرْضِ الْعَرَبِ-

<sup>437</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 20 H 6 / 3

<sup>438</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 20 H 6 / 4

أَمْ تَرَوْا وَ تَعْلَمُوا أَنَّ أَبِي -  
 قَاتِلُ عَمْرٍو وَ مُبِيرُ مَرْحَبٍ -  
 وَ لَمْ يَزَلْ قَبْلَ كُشُوفِ الْكُرْبِ -  
 مُجَلِّياً ذَلِكَ عَنْ وَجْهِ النَّبِيِّ -  
 أَلَيْسَ مِنْ أَعْجَبِ عَجَبِ الْعَجَبِ -  
 أَنْ يَطْلُبَ الْأَبْعَدُ مِيرَاثَ النَّبِيِّ -  
 وَ اللَّهُ قَدْ أَوْصَى بِحِفْظِ الْأَقْرَبِ

And he<sup>-asws</sup> said: 'I<sup>-asws</sup> am Al-Husayn Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-as</sup>, the full moon of the land of Arabs. Are you not seeing and knowing that my<sup>-asws</sup> father<sup>-asws</sup> is the killer of Amro, and amputator of Marhab? And he<sup>-asws</sup> did not cease removing the distress taking that away from face of the Prophet<sup>-sawww</sup>. Isn't it from the surprises? Surprises of the surprises that the far one would seek inheritance of the Prophet<sup>-sawww</sup>? By Allah<sup>-azwj</sup>! He<sup>-sawww</sup> had bequeathed with protecting the near relatives".<sup>439</sup>

وَ قَالَ ع

مَا يَحْفَظُ اللَّهُ يُصَنُّ -  
 مَنْ يُسْعِدِ اللَّهُ يَلِنُ -  
 أَجْحِي اعْتَبِرْ لَا تَعْتَرِزْ -  
 كَيْفَ تَرَى صَرَفَ الزَّمَنِ -  
 يُجْزَى بِمَا أُوْتِيَ مِنْ -  
 مَا يَضَعُ اللَّهُ يُهِنُّ -  
 لَهُ الزَّمَانُ إِنْ حَشِنُ -  
 أَفْلَحَ عَبْدٌ كُشِفَ -  
 فِعْلٌ قَبِيحٌ أَوْ حَسَنُ -  
 الْغِطَاءُ عَنْهُ فَقَطَنُ -

And he<sup>-asws</sup> said: 'Whatever Allah<sup>-azwj</sup> Protects becomes fortified. Whatever Allah<sup>-azwj</sup> Drops becomes insignificant. One who Pleases Allah<sup>-azwj</sup>, the time is softened for him even if it is rough. Take a lesson my brother, do not be deceived. How do you see the changing times? He will be Rewarded with what deeds he has done, ugly or good. Successful is a servant the covering is removed from him, so he discerns.

وَ قَرَّ عَيْنًا مَنْ رَأَى -  
 فَمَا زَ مِنْ أَلْفَاظِهِ -  
 وَ خَافَ مِنْ لِسَانِهِ -  
 وَ مَنْ يَكُنْ مُعْتَصِماً -  
 أَنْ النَّبَاءَ فِي اللِّسَنِ -  
 فِي كُلِّ وَقْتٍ وَ وَزَنَ -  
 عَزْبًا حَدِيدًا فَحَزَنَ -  
 بِاللَّهِ ذِي الْعَرْشِ قَلَنَ -  
 يُعْدِي عَلَى اللَّهِ وَ مَنْ -  
 يَصْرَهُ شَيْءٌ وَ مَنْ -

And it delights the eyes of the one who saw that the affliction is in the tongues, so he distinguished from his wordings during all times and weighed, and he feared from his tongue as a hot iron, so he treasured; and the one who happened to be holding fast with Allah<sup>-azwj</sup>, One<sup>-azwj</sup> with the Throne, nothing will harm him, and one who transgresses upon Allah<sup>-azwj</sup> and whoever.

مَنْ يَأْتِنِ اللَّهُ يَخْفَ -  
 وَ مَا لِمَا يُثْمِرُهُ -  
 وَ خَائِفٌ اللَّهُ أَمِنَ -  
 الْخَوْفُ مِنَ اللَّهِ تَمَّ -

<sup>439</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 20 H 6 / 5

يَا عَلِمَ السِّرِّ كَمَا - يَعْلَمُ حَقًّا مَا عَلَنَ -  
 صَلَّ عَلَىٰ جَدِّي أَبِي الْقَاسِمِ - ذِي النُّورِ الْمَنَنِ -  
 أَكْرَمُ مَنْ حَيٍّ وَ مَيِّتٍ - لَقِيَ مَيْتًا فِي كَفْرِ -

*One who believes in Allah<sup>-azwj</sup> fears, and one who fears Allah<sup>-azwj</sup> is safe; and there is no price for the fruit borne by the fear of Allah<sup>-azwj</sup>. O Knower of the secrets, like what He<sup>-azwj</sup> Knows what is open! Send Salawaat upon my<sup>-saww</sup> grandfather<sup>-saww</sup> Abu Al-Qasim<sup>-saww</sup>, possessor of the gracious light (Noor), the most honourable of the ones living and the dead ones wrapped in shrouds.*

وَ ائْتِنَّا عَلَيْنَا بِالرِّضَى - فَأَنْتَ أَهْلٌ لِلْمَنَنِ -  
 وَ أَغْفِنَا فِي دِينِنَا مِنْ - كُلِّ حُسْرٍ وَ عَيْنٍ -  
 مَا خَابَ مَنْ خَابَ كَمَنْ - يَوْمًا إِلَى الدُّنْيَا رَكَنٍ -  
 طَوَى لِعَنْدِ كَشِفَتْ - عَنْهُ غَبَابَاتُ الْوَسَنِ -  
 وَ الْمَوْعِدُ اللَّهُ وَ مَا - يُفِضُ بِهِ اللَّهُ يَكُنْ -

*And Bestow upon us with the satisfaction, for You<sup>-azwj</sup> are rightful of the Bestowing, Pardon us in our religion from every loss and embezzlement. The one disappointed is not disappointed like the one who inclines to the world for a day. Beatitude is for a servant the outcome of the drowsiness is uncovered from him, and the Promise of Allah<sup>-azwj</sup> and what Allah<sup>-azwj</sup> has Decreed with, happens’.*

وَ هِيَ طَوِيلَةٌ.

And it is lengthy”.<sup>440</sup>

وَ قَالَ ع

أَبِي عَلِيٍّ وَ جَدِّي خَاتَمَ الرُّسُلِ - وَ الْمُرْتَضَوْنَ لِدِينِ اللَّهِ مِنْ قَبْلِي -  
 وَ اللَّهُ يَعْلَمُ وَ الْقُرْآنُ يَنْطِقُهُ - أَنْ الَّذِي يَبِيدِي مَنْ لَيْسَ يَمْلِكُ لِي -  
 مَا يُرْتَجَى بِأَمْرِي لَا قَائِلَ عَدْلًا - وَ لَا يَرِيعُ إِلَى قَوْلٍ وَ لَا عَمَلٍ -  
 وَ لَا يَرَى خَائِفًا فِي سِرِّهِ وَجَلًّا - وَ لَا يُحَازِرُ مِنْ هَفْوٍ وَ لَا زَلٍّ -

*And he<sup>-asws</sup> said: ‘My<sup>-asws</sup> father<sup>-asws</sup> is Ali<sup>-asws</sup>, and my<sup>-asws</sup> grandfather<sup>-saww</sup> is last of the Messengers<sup>-as</sup>, and the ones Selected for the religion of Allah<sup>-azwj</sup> from before me<sup>-asws</sup>, and Allah<sup>-azwj</sup> Knows, and the Quran Speaks it, that which is in my<sup>-asws</sup> hands isn’t owned by me<sup>-asws</sup>. What is hoped for by a person, there is no speaker of disapproval, nor does it deviate to a word nor a deed, nor will a fearing one be seen fearing in the private, nor does he caution of any stumble nor slip.*

يَا وَجِيعَ نَفْسِي مِمَّنْ لَيْسَ يَرْتَحِلُهَا - أَمَا لَهُ فِي كِتَابِ اللَّهِ مِنْ مَثَلٍ -

<sup>440</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 20 H 6 / 6

أ مَا لَهُ فِي حَدِيثِ النَّاسِ مُعْتَبَرٌ - مِنَ الْعَمَالِقَةِ الْعَادِيَةِ الْأُولِ -  
يَا أَيُّهَا الرَّجُلُ الْمَعْبُودُ شِيمَتُهُ - إِنِّي وَرِثْتُ رَسُولَ اللَّهِ عَنْ رَسُولٍ -  
أ أَنْتَ أَوْلَى بِهِ مِنْ آلِهِ فِيمَا - تَرَى اعْتَلَلْتَ وَ مَا فِي الدِّينِ مِنْ عِلَلٍ

*O grief be to my<sup>asws</sup> soul from the ones who aren't showing it mercy! Is there not example for in in the Book of Allah<sup>azwj</sup>? Is there no lesson in the narrations of the people of the Amalekites, the first ordinary people? O you man, the one envied for his character! I<sup>asws</sup> inherited Rasool-Allah<sup>saww</sup> from Messengers<sup>as</sup>. Are you foremost with it than his<sup>saww</sup> family<sup>asws</sup>? With what do you see it as suspended, and there is no suspension in the religion?'*

وَ فِيهَا أَنْبَاءُ آخَرُ.

And in it there are other couplets''<sup>441</sup>.

وَ قَالَ ع

يَا نَكَبَاتِ الدَّهْرِ دُولِي دُولِي - وَ أَقْصِرِي إِنْ شِئْتِ أَوْ أَطِيلِي.

And he<sup>asws</sup> said: 'O calamities of time! Rotate, rotate, and shorter if you so desire or prolong it!''<sup>442</sup>

مِنْهَا

رَمَيْتَنِي رَمِيَةً لَا مَقِيلَ - بِكُلِّ خَطْبٍ فَادِحٍ جَلِيلِ -  
وَ كُلِّ عَبٍّ أَبْدٍ ثَقِيلِ - أَوَّلُ مَا رَزَيْتُ بِالرَّسُولِ -  
وَ بَعْدُ بِالطَّاهِرَةِ الْبُتُولِ - وَ الْوَالِدِ الْبَرِّ بِنَا الْوُصُولِ -  
وَ بِالشَّقِيقِ الْحَسَنِ الْجَلِيلِ - وَ الْبَيْتِ ذِي التَّأْوِيلِ وَ التَّنْزِيلِ -  
وَ زَوْرُنَا الْمَعْرُوفِ مِنْ جَبْرِيلِ - فَمَا لَهُ فِي الرِّزْوِ مِنْ عَدِيلِ -  
مَا لَكَ عَنِّي الْيَوْمَ مِنْ عُذُولِ - وَ حَسْبِي الرَّحْمَنُ مِنْ مُنْبِيلِ

From it – 'You shot at me an unhesitant shooting, with every address, a majestic arrow; and every burden is heavy. At first I<sup>asws</sup> was a loss of the Rasool<sup>saww</sup>, and afterwards with the pure, the chaste (Fatima<sup>asws</sup>), and the righteous father<sup>asws</sup> connecting with us, and with the compassionate Al-Hassan<sup>azwj</sup> the majestic, and the house with the interpretation and the Revelation; and we<sup>asws</sup> were visited the act of kindness from Jibraeel<sup>as</sup>. Thus, there is no equal regarding the disasters. There is no remedy of yours today for me<sup>asws</sup>, and the Beneficent Suffices me today of what I<sup>asws</sup> have''<sup>443</sup>.

قَالَ تَمَّ شِعْرُ مَوْلَانَا الشَّهِيدِ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ هُوَ عَزِيزُ الْوُجُودِ.

<sup>441</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 20 H 6 / 7

<sup>442</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 20 H 6 / 8

<sup>443</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 20 H 6 / 9

He (the narrator) said, 'It is completed, the poetry of our Master<sup>-asws</sup>, the martyr Abu Abdullah Al-Husayn<sup>-asws</sup>, son of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and he<sup>-asws</sup> is the dear existence'.

7- جمع الأخبار روي أن الحسين بن علي ع جاءه رجل و قال أنا رجل عاصي و لا أصبر عن المعصية فخطي بموعظة

(The book) 'Jamie Al Akhbar' –

'It is reported that a man came to Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> and said, 'I am a man disobedient (to Allah<sup>-azwj</sup>), and I am not patient from the disobedience, so advise me with a preaching'.

فقال ع افعل خمسة أشياء و أذنب ما شئت فأول ذلك لا تأكل رزق الله و أذنب ما شئت و الثاني الخرج من ولاية الله و أذنب ما شئت و الثالث اطلب مؤذعاً لا يراك الله و أذنب ما شئت

He<sup>-asws</sup> said: 'Do five things and commit whatever sin you desire to. The first of that is, you do not eat the sustenance of Allah<sup>-azwj</sup>, and you can commit any sin you so desire to; and the second, get out from the Governance of Allah<sup>-azwj</sup> and you can commit any sin you so desire to; and the third is, seek a place Allah<sup>-azwj</sup> cannot See you and you can commit any sin you so desire to.

و الرابع إذا جاء ملك الموت ليقبض روحك فادفعه عن نفسك و أذنب ما شئت و الخامس إذا أدخلك مالك في النار فلا تدخل في النار و أذنب ما شئت.

And the fourth, when the Angel of death come to capture your soul, then repel him from yourself, and you can commit any sin you so desire to; and the fifth, when the King Enters you into the Fire, do not enter into the Fire, and commit any sin you so desire to".<sup>444</sup>

8- ختص، الإختصاص قال الصادق ع حدثني أبي عن أبيه ع أن رجلاً من أهل الكوفة كتب إلى الحسين بن علي ع يا سيدي أحبرني بخير الدنيا و الآخرة

(The book) 'Al Ikhtisas' –

'Al-Sadiq<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-asws</sup> narrated to me<sup>-asws</sup> from his<sup>-asws</sup> father<sup>-asws</sup>: 'A man from the people of Al-Kufa wrote to Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, 'O my Master<sup>-asws</sup>! Inform me with news of the world and the Hereafter'.

فكتب ع بسم الله الرحمن الرحيم أما بعد فإن من طلب رضى الله بسخط الناس كفاه الله أمور الناس و من طلب رضى الناس بسخط الله وكله الله إلى الناس و السلام.

He<sup>-asws</sup> wrote: 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! As for after, surely the one who seeks Satisfaction of Allah<sup>-azwj</sup> by annoying the people, Allah<sup>-azwj</sup> will Suffice him for affairs of the people; and the one who seeks satisfactions of the people by Annoying Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> will Allocate him to the people. And the greetings".<sup>445</sup>

<sup>444</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 20 H 7

<sup>445</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 20 H 8



9- الدُّرَّةُ الْبَاهِرَةُ، قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع إِنَّ حَوَائِجَ النَّاسِ إِلَيْكُمْ مِنْ نِعَمِ اللَّهِ عَلَيْكُمْ فَلَا تَمَلُّوا النَّعَمَ.

(The book) 'Al Durr Al Bahira' –

'Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: 'Needs of the people to you is from the bounties of Allah<sup>-azwj</sup> upon you, so do not be fed up with the bounties'.<sup>446</sup>

وَقَالَ ع اللَّهُمَّ لَا تَسْتَدْرِجْنِي بِالْإِحْسَانِ وَ لَا تُؤَدِّبْنِي بِالْبَلَاءِ.

And he<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! Do not Charm me<sup>-asws</sup> gradually with the Favours, and do not Chasten me<sup>-asws</sup> with the afflictions'.<sup>447</sup>

وَقَالَ ع مَنْ قَبِلَ عَطَاءَكَ فَقَدْ أَعَانَكَ عَلَى الْكَرَمِ.

And he<sup>-asws</sup> said: 'One who accepts your gift so he has assisted you upon the benevolence'.<sup>448</sup>

وَقَالَ ع مَالِكَ إِنْ لَمْ يَكُنْ لَكَ كُنْتَ لَهُ فَلَا تَبْقَ عَلَيْهِ فَإِنَّهُ لَا يَبْقَى عَلَيْكَ وَ كَلْمُهُ قَبْلَ أَنْ يَأْكُلَكَ.

And he<sup>-asws</sup> said: 'Your wealth, if it does not happen to be for you, you will be for it. So do not remain upon it (keeping it) for it will not remain upon you, and eat it before it eats you'.<sup>449</sup>

(Recording error)

10- كَنْزُ الْكَرَاجِكِيِّ، قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع يَوْمًا لِابْنِ عَبَّاسٍ - لَا تَتَكَلَّمَنَّ فِيمَا لَا يَغْنِيكَ فَإِنَّ أَحَافَ عَلَيْكَ الْوُزَرَ وَ لَا تَتَكَلَّمَنَّ فِيمَا يَغْنِيكَ حَتَّى تَرَى لِلْكَلامِ مَوْضِعًا فَرُبَّ مُتَكَلِّمٍ قَدْ تَكَلَّمَ بِالْحَقِّ فَعُيِبَ

(The book) 'Kanz' of Al Karajaky –

'Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> said one day to Ibn Abbas: 'Do not talk regarding what does not concern you, for I<sup>-asws</sup> fear upon you the burden (of sin), and do not talk regarding what does concern you until you see a (appropriate) place for the speech, for sometimes the speaker has spoken with the truth, but is defective.

وَ لَا تُمَارِئَنَّ خَلِيمًا وَ لَا سَفِيهًا فَإِنَّ الْخَلِيمَ يَغْلِبُكَ وَ السَّفِيهَ يُؤْذِيكَ وَ لَا تُقَوْلَنَّ فِي أَخِيكَ الْمُؤْمِنِ إِذَا تَوَارَى عَنْكَ إِلَّا مَا تُحِبُّ أَنْ يَقُولَ فِيكَ إِذَا تَوَارَيْتَ عَنْهُ

And do not have bitter argument with a forbearing nor a foolish one, for the forbearing one will displease you, and the foolish one will hurt you; and do not say regarding your Momin brother, when he goes away from you except what you would like him to be saying regarding you when you go away from him.

وَ اعْمَلَنَّ عَمَلِ رَجُلٍ يَعْلَمُ أَنَّهُ مَأْخُودٌ بِالْإِحْرَامِ مُجْرِيٌّ بِالْإِحْسَانِ وَ السَّلَامِ

<sup>446</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 20 H 9 / 1

<sup>447</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 20 H 9 / 2

<sup>448</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 20 H 9 / 3

<sup>449</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 20 H 9 / 4

And do the deed of a man who knows that he will be Seized for the crimes, Rewarded for the good deeds. And the greetings’.

وَبَلَغَهُ عَ كَلَامِ نَافِعِ بْنِ جُبَيْرٍ فِي مُعَاوِيَةَ وَ قَوْلُهُ إِنَّهُ كَانَ يُسْكِنُهُ الْحِلْمَ وَ يُنْطِقُهُ الْعِلْمَ فَقَالَ بَلْ كَانَ يُنْطِقُهُ الْبَطْرَ وَ يُسْكِنُهُ الْحَصْرَ.

And it reached him<sup>-asws</sup> the talk of Nafie Bin Jubeyr regarding Muawiya, and his words that his silence was the forbearance and his talk was the knowledge. He<sup>-asws</sup> said: ‘But, his speech was insolence and his silence was aphasia’.<sup>450</sup>

11- أَغْلَامُ الدِّينِ، قَالَ الْحُسَيْنِيُّ بْنُ عَلِيِّ عَ اَعْلَمُوا أَنَّ حَوَائِجَ النَّاسِ إِلَيْكُمْ مِنْ نِعَمِ اللَّهِ عَلَيْكُمْ فَلَا تَمَلُّوا النِّعَمَ فَتَنْتَحَوِلَ إِلَى غَيْرِكُمْ

(The book) ‘A’lam Al Deen’ –

‘Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: ‘Know that needs of the people to you is from bounties of Allah<sup>-azwj</sup> upon you, so do not be fed up with the bounty for it will be transferred to others.

وَ اَعْلَمُوا أَنَّ الْمَعْرُوفَ مُكْسِبٌ حَمْدًا وَ مُعَقَّبٌ أَجْرًا فَلَوْ رَأَيْتُمْ الْمَعْرُوفَ رَجُلًا لَرَأَيْتُمُوهُ حَسَنًا جَمِيلًا يَسُرُّ النَّاطِرِينَ وَ يَفُوقُ الْعَالَمِينَ

And know that the act of kindness earns praise and results in Recompense. If you were to see the act of kindness as a man, you would be seeing him as excellent, beautiful, gladdening the beholders, and excelling the worlds.

وَ لَوْ رَأَيْتُمْ اللَّؤْمَ رَأَيْتُمُوهُ سَجَاحًا قَبِيحًا مَشَوَّهًا تَنْفِرُ مِنْهُ الْقُلُوبُ وَ تُغْضُ دُونَهُ الْأَبْصَارُ

And if you were to see the meanness (as a man) you would see him as disfigured, ugly, distorted. The hearts would flee from it, and the eyes would be shut from it.

وَ مَنْ نَفَسَ كَرْهِيَةً مُؤْمِنٍ فَرَجَّحَ اللَّهُ تَعَالَى عَنْهُ كُرْبَ الدُّنْيَا وَ الْآخِرَةِ مَنْ أَحْسَنَ أَحْسَنَ اللَّهُ إِلَيْهِ- وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ

And the one who removes distress of a Momin, Allah<sup>-azwj</sup> the Exalted will Reveal distress of the world and the Hereafter away from him. One who does good, Allah<sup>-azwj</sup> will be Good to him. **surely Allah Loves those who do favours [2:195]**’.

وَ تَذَاكُرُوا الْعَقْلَ عِنْدَ مُعَاوِيَةَ فَقَالَ الْحُسَيْنِيُّ ع- لَا يَكْمُلُ الْعَقْلُ إِلَّا بِاتِّبَاعِ الْحَقِّ

And they mentioned the intellect in the presence of Muawiya. Al-Husayn<sup>-asws</sup> said: ‘The intellect cannot be perfected except by following the truth’.

فَقَالَ مُعَاوِيَةُ مَا فِي صُدُورِكُمْ إِلَّا شَيْءٌ وَاحِدٌ.

Muawiya said, ‘There is nothing in your<sup>-asws</sup> (People<sup>-asws</sup> of the Household), except one thing’.<sup>451</sup>

<sup>450</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 20 H 10

<sup>451</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 20 H 11 /1

وَقَالَ ع لَا تَصِفَنَّ لِمَلِكٍ دَوَاءً فَإِنْ نَفَعَهُ لَمْ يَحْمَدَكَ وَإِنْ ضَرَّهُ اتَّهَمَكَ.

And he<sup>-asws</sup> said: ‘Do not describe (prescribe) medication to a king (ruler). If it benefits him, he will not praise you, and if it harms him, he will accuse you’.<sup>452</sup>

وَقَالَ ع رَبِّ ذَنْبٍ أَحْسَنُ مِنَ الْإِعْتِدَارِ مِنْهُ.

And he<sup>-asws</sup> said: ‘Sometimes a sin (offence) is better than the apology from it’.<sup>453</sup>

وَقَالَ ع مَالِكٌ إِنْ لَمْ يَكُنْ لَكَ كُنْتَ لَهُ مُنْفِقاً فَلَا تُنْفِقْهُ بَعْدَكَ فَيَكُنْ دَخِيرَةً لِعَيْرِكَ وَ تَكُونُ أَنْتَ الْمُطَالَبُ بِهِ الْمَأْخُودَ بِحِسَابِهِ

And he<sup>-asws</sup> said: ‘Your wealth, if you don’t happen to spend it, you will not be spending it after you, so it would be a hoard for others, and you will be the one demanded for it, the one Seized with its Reckoning.

اعْلَمْ أَنَّكَ لَا تَبْقَى لَهُ وَ لَا يَبْقَى عَلَيْكَ فَكُلْهُ قَبْلَ أَنْ يَأْكُلَكَ

Know that neither will you remain for it nor will it remain upon you, therefore eat it before it eats you!

وَ كَانَ ع يَرْتَجِزُ يَوْمَ قُتَيْلٍ وَ يَقُولُ-

وَ الْعَارُ خَيْرٌ مِنْ دُخُولِ النَّارِ

الْمَوْتُ خَيْرٌ مِنْ رُكُوبِ الْعَارِ

وَ اللَّهُ مِنْ هَذَا وَ هَذَا جَارٍ

And he<sup>-asws</sup> has recited a war poem (Rajaz) on the day he<sup>-asws</sup> was killed, and he<sup>-asws</sup> said: ‘The death is better than riding the shame, and the shame is better than entering the Fire, and Allah<sup>-azwj</sup> is a Shelter from this and this!’<sup>454</sup>

وَقَالَ ع دِرَاسَةُ الْعِلْمِ لِفَاحِ الْمَعْرِفَةِ وَ طَوْلُ النَّجَارِ زِيَادَةٌ فِي الْعَقْلِ وَ الشَّرْفُ التَّقْوَى وَ الْفُنُوعُ رَاحَةُ الْأَبْدَانِ وَ مَنْ أَحْبَبَكَ هَكَذَا وَ مَنْ أَبْغَضَكَ أَعْرَاكَ.

And he<sup>-asws</sup> said: ‘Learning the knowledge is a vaccine of the understanding; and lengthy experience increases in the intellect; and the nobility is the piety, and the contentment rests the bodies; and one who loves you will forbid you, and one who hates you will deceive you’.<sup>455</sup>

وَقَالَ ع مَنْ أَحْبَبَ عَنِ الرَّأْيِ وَ عَيَّيْتُ بِهِ الْحَيْلُ كَانَ الرَّفْقُ مِفْتَاحَهُ.

<sup>452</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 20 H 11 / 2

<sup>453</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 20 H 11 / 3

<sup>454</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 20 H 11 / 4

<sup>455</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 20 H 11 / 5

And he<sup>-asws</sup> said: 'One who desists from the opinion, and the means are exhausting with him, the kindness would be his key''.<sup>456</sup>

---

<sup>456</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 20 H 11 / 6

## CHAPTER 21 – ADVICES OF ALI<sup>-asws</sup> BIN AL-HUSAYN<sup>-asws</sup>, AND HIS<sup>-asws</sup> PREACHING, AND HIS<sup>-asws</sup> WISDOM

1- ف، تحف العقول من كلامه ع في الزاهدين أن علامة الزاهدين في الدنيا الراغبين في الآخرة تركهم كل خليل و خليل و رفضهم كل صاحب لا يريد ما يريدون

(The book) 'Tuhaf Al-Uqoul' –

'From his<sup>-asws</sup> speech regarding the ascetics: 'A sign of the ascetics in the world, the ones desirous regarding the Hereafter, is their neglecting every mingling one and friend, and their rejection of every companions not intending what they are intending.

ألا وإنّ العامل لتواب الآخرة هو الزاهد في عاجل زهرة الدنيا الآخذ للموت أهبطه الحات على العمل قبل فناء الأجل و نؤول ما لا بُدّ من لقاءه و تقديم الحذر قبل الحزن فإن الله عزّ و جلّ يقول - حتى إذا جاء أحدكم الموت قال رب ارجعون لعلي أعمل صالحاً فيما تركت

Indeed, and the worker for Rewards of the Hereafter, he is the ascetic regarding the current blossoms of the worlds, the taker of preparation for the death, the urger upon the deed before annihilation of the term and descent of what there isn't any escape from meeting it, and coming forward of the hazard before the destruction, for Allah<sup>-azwj</sup> Mighty and Majestic Says: **Until when the death comes to one of them, he says: 'Lord! Return me [23:99] Perhaps I may do righteous deeds among what I neglected'. [23:100].**

فلينزل أحدكم اليوم نفسه في هذه الدنيا كمنزلة المكور إلى الدنيا النادم على ما فرط فيها من العمل الصالح ليوم فاقبه

Therefore, let one of you, status himself in this world like the status of the one having returned to the world, the regretful of what righteous deeds he had neglected from it for a day which was lost to him.

و اعلّموا عباد الله أنه من خاف البيات نجافى عن الوساد و امتنع من الرقاد و أمسك عن بعض الطعام و الشراب من خوف سلطان أهل الدنيا فكيف و تحك يا ابن آدم من خوف بيات سلطان رب العزة و أخذه الأليم و بيّاته لأهل المعاصي و الذنوب مع طوارق المنايا بالليل و النهار

And know, servants of Allah<sup>-azwj</sup>, surely the one who fears spending the nights will forsake the pillow and refuse from the sleeping, and withhold from some of the food and the drink from fear of the authority of people of the world. O son of Adam<sup>-as</sup>! Woe be to you, and how would it be from spending the nights from fear of Authority of the Lord<sup>-azwj</sup> of Might, and His<sup>-azwj</sup> painful Seizure, and his spending his night for the people of disobedience and sins with the disaster of death, by the night and day?

فذلك البيات الذي ليس منه منجى و لا دونه ملجأ و لا منه مهرب

So that is spending the nights there is no rescue from it nor any shelter apart from it, nor any escape from it.

فَخَافُوا اللَّهَ أَيُّهَا الْمُؤْمِنُونَ مِنَ الْبَيَّاتِ خَوْفَ أَهْلِ التَّقْوَى فَإِنَّ اللَّهَ يَقُولُ - ذَلِكَ لِمَنْ خَافَ مَقَامِي وَ خَافَ وَعِيدِي - فَاحْذَرُوا زَهْرَةَ الْحَيَاةِ الدُّنْيَا وَ عُورَهَا وَ شُرُورَهَا وَ تَذَكَّرُوا صَرَرَ عَاقِبَةِ الْمَيْلِ إِلَيْهَا فَإِنَّ زِينَتَهَا فِتْنَةٌ وَ حُبُّهَا خَطِيئَةٌ

Fear Allah<sup>-azwj</sup>, O you Momineen, from spending the nights, fearing (like) the pious people, for Allah<sup>-azwj</sup> Says, **That is for one who fears My Status and fears My Threat [14:14]**. Be cautious of blossoms of life of the world and its deceptions, and its evils, and mindful of consequences of inclining towards it, for its adornments is a Fitna, and loving it is a mistake.

وَ اعْلَمْ وَحَيْكَ يَا ابْنَ آدَمَ أَنَّ قَسْوَةَ الْبُطْنَةِ وَ فَتْرَةَ الْمَيْلَةِ وَ سُكْرَ الشَّبَعِ وَ غَيْرَةَ الْمُلْكِ مِمَّا يُبْطِئُ وَ يُبْطِئُ عَنِ الْعَمَلِ وَ يُسِيئُ الذِّكْرَ وَ يُلْهِي عَنِ اقْتِرَابِ الْأَجَلِ حَتَّى كَأَنَّ الْمُتَبَتَّلِي بِحُبِّ الدُّنْيَا بِهِ حَبَلٌ مِنْ سُكْرِ الشَّرَابِ

And know, woe be to you O son of Adam<sup>-as</sup>! The belly filled to the brim, and the period of desire, and intoxication of the satiation, and dominance of the kingdom is from what discourages and delays from the deed, and makes one forget the Zikr, and distracts from the approach of death, until it is as if the one afflicted loves the world having more craze with him than intoxication of the drink.

وَ إِنَّ الْعَاقِلَ عَنِ اللَّهِ الْخَائِفَ مِنْهُ الْعَامِلَ لَهُ لِيَمْرِنَ نَفْسَهُ وَ يُعَوِّدَهَا الْجُوعَ حَتَّى مَا تَشْتَأَقَ إِلَى الشَّبَعِ وَ كَذَلِكَ تُضَعَّرُ الْحَيْلُ لِسَبْقِ الرِّهَانِ

And the intellectual is the one fearing from Him<sup>-azwj</sup>, working for Him<sup>-azwj</sup> in order to accustom himself and accustom it to the hunger until he is no longer yearning to the satiation; and like that the horses are fattened for the saddling.

فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ تَقْوَى مُؤْمِلٍ تَوَابُهُ وَ خَافٍ عِقَابِهِ فَقَدْ لِلَّهِ أَنْتُمْ أَعْدَرُ وَ أَنْذَرُ وَ شَوْقٌ وَ خَوْفٌ

Fear Allah<sup>-azwj</sup>, servants of Allah<sup>-azwj</sup>, fear of the one hoping for His<sup>-azwj</sup> Rewards, and severely fears His<sup>-azwj</sup> Punishment. So, you are to Allah<sup>-azwj</sup>, excused, warned, yearned, and warned, and incited, and frightened.

فَلَا أَنْتُمْ إِلَى مَا شَوْقَكُمْ إِلَيْهِ مِنْ كَرِيمِ تَوَابِهِ تَشْتَأَفُونَ فَتَعْمَلُونَ وَ لَا أَنْتُمْ مِمَّا خَوْفَكُمْ بِهِ مِنْ شَدِيدِ عِقَابِهِ وَ أَلِيمِ عَذَابِهِ تَرْهَبُونَ فَتَنْكَلُونَ وَ قَدْ نَبَأَكُمْ اللَّهُ فِي كِتَابِهِ أَنَّهُ - فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَ هُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَ إِنَّا لَهُ كَاتِبُونَ

Thus you should not be yearning to what you are yearning to of His<sup>-azwj</sup> Benevolent Rewards, to be working, nor should you be fearing from what you fearing with of His<sup>-azwj</sup> severe Punishment and His<sup>-azwj</sup> painful Punishment, being deficient, and Allah<sup>-azwj</sup> has Informed you in His<sup>-azwj</sup> Book: **So, one who does from the righteous deeds and he is a Momin, then there will be no denying his exertion, and We are the Writers for him [21:94]**.

ثُمَّ صَرَبَ لَكُمْ الْأَمْثَالَ فِي كِتَابِهِ وَ صَرَفَ الْآيَاتِ لِتَحْذَرُوا عَاجِلَ زَهْرَةِ الْحَيَاةِ الدُّنْيَا فَقَالَ إِنَّمَا أَمْوَالُكُمْ وَ أَوْلَادُكُمْ فِتْنَةٌ وَ اللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَ اسْمَعُوا وَ أَطِيعُوا -

Then, He<sup>-azwj</sup> Struck example for you in His<sup>-azwj</sup> Book and Utilised the Verses in order to Caution of the current blossoms of life of the world. He<sup>-azwj</sup> Said: **But rather, you wealth and your children are a Fitna, but for Allah, in His Presence is a Mighty Recompense [64:15] Therefore fear Allah as per your capacity; and listen and obey [64:16]**.

فَاتَّقُوا اللَّهَ وَ اتَّعِظُوا بِوَعَاظِ اللَّهِ وَ مَا أَعْلَمُ إِلَّا كَثِيرًا مِنْكُمْ قَدْ هَمَّكَتُهُ عَوَاقِبُ الْمَعَاصِي فَمَا حَذَرَهَا وَ أَصْرَتْ بِدِينِهِ فَمَا مَقَّتَهَا

Fear Allah<sup>-azwj</sup> and be preached by Preaching of Allah<sup>-azwj</sup>, and I<sup>-asws</sup> don't know except most of you to have been worn out by the consequences of the disobedience. He was not cautious of it, and harmed his religion, and did not hate it.

أَ مَا تَسْمَعُونَ الْبِدَاءَ مِنَ اللَّهِ بِعَيْبِهَا وَ تَصْغِيرِهَا حَيْثُ قَالَ ااعْلَمُوا أَنَّ الْحَيَاةَ الدُّنْيَا لَعِبٌّ وَ هُوَ وَ زِينَةٌ وَ تَفَاخُرٌ بَيْنَكُمْ وَ تَكَاثُرٌ فِي الْأَمْوَالِ وَ الْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهْبِطُ فَتَرَاهُ مِصْفَرًا ثُمَّ يَكُونُ حُطَامًا وَ فِي الْأَجْرَةِ عَذَابٌ شَدِيدٌ وَ مَغْفِرَةٌ مِنَ اللَّهِ وَ رِضْوَانٌ وَ مَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ-

Are you not listening to the Call from Allah<sup>-azwj</sup> of its defects and belittling it where He<sup>-azwj</sup> Said: **Know rather that the life of the world is a play, and an amusement, and an adornment, and your priding between yourselves regarding the wealth and the children is like rain, which fascinates the Kafirs by its growth. Then it withers so you see it as pale, then it becomes debris. And in the Hereafter there is severe Punishment and a Forgiveness from Allah and Pleasure. And what is the life of the world except a deceptive enjoyment? [57:20].**

سَابِقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَ جَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَ الْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

**Race towards Forgiveness from your Lord and a Garden the expanse of it is like the expanse of the sky and the earth, Prepared for those who are believing in Allah and His Rasools. That is a Grace of Allah. He Gives it to the one He so Desires to, and Allah is with the Mighty Grace [57:21].**

وَ قَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ لْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ-

**O you those who believe! Fear Allah, and let (every) soul consider what it has sent ahead for tomorrow, and fear Allah; surely Allah is Aware of what you are doing [59:18]**

وَ لَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَئِكَ هُمُ الْفَاسِقُونَ

**And do not become like those who forgot Allah so He Made them forget themselves. Those, they are the mischief-makers [59:19].**

فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَ تَفَكَّرُوا وَ ااعْمَلُوا لِمَا خُلِقْتُمْ لَهُ فَإِنَّ اللَّهَ لَمْ يَخْلُقْكُمْ عَبَثًا وَ لَمْ يَتَّخِذْكُمْ سُدًى قَدْ عَرَفَكُمْ نَفْسَهُ وَ بَعَثَ إِلَيْكُمْ رَسُولَهُ وَ أَنْزَلَ عَلَيْكُمْ كِتَابَهُ فِيهِ حَالَالُهُ وَ حَرَامُهُ وَ حُجُجُهُ وَ أَمْثَالُهُ

Fear Allah<sup>-azwj</sup>, servants of Allah<sup>-azwj</sup>, and contemplate, and work for what you have been Created for. Surely, Allah<sup>-azwj</sup> did not Create you all in vain, and did not leave you unguided. He<sup>-azwj</sup> has Introduced Himself<sup>-azwj</sup> to you and Sent His<sup>-azwj</sup> Rasool<sup>-saww</sup> to you, and Sent down His<sup>-azwj</sup> Book unto you where are His<sup>-azwj</sup> Permissibles and His<sup>-azwj</sup> Prohibition, and His<sup>-azwj</sup> Arguments and His<sup>-azwj</sup> examples.

فَاتَّقُوا اللَّهَ فَقَدْ احْتَجَّ عَلَيْكُمْ رَبُّكُمْ فَقَالَ أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ- وَ لِسَانًا وَ شَفَتَيْنِ- وَ هَدَيْنَاهُ النَّجْدَيْنِ

Fear Allah<sup>-azwj</sup>! Your Lord<sup>-azwj</sup> has Argued against you. He<sup>-azwj</sup> Said: **Have We not Made two eyes for him, [90:8] And a tongue and two lips? [90:9] And Guided him (to) the two ways? [90:10].**

فَهَذِهِ حُجَّةٌ عَلَيْكُمْ فَأَنْقُوا اللَّهَ مَا اسْتَطَعْتُمْ فَإِنَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ وَلَا تَكْفُلَانِ إِلَّا عَلَيْهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ نَبِيِّهِ وَ آلِهِ.

So, this is an argument against you all, therefore fear Allah<sup>-azwj</sup> as much as you can, for there is not strength except with Allah<sup>-azwj</sup>, nor any reliance except upon Him<sup>-azwj</sup>; and may Allah<sup>-azwj</sup> Send Salawaat upon His<sup>-azwj</sup> Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>,<sup>457</sup>

2- ف، تحف العقول كتابه ع إلى محمد بن مسلم الزهري يعظه

(The book) 'Tuhaf Al Uqoul' –

'His<sup>-asws</sup> letter to Muhammad Bin Muslim Al-Zuhry, advising him (please see the note below first)

محمد بن مسلم بن عبيد الله بن عبد الله بن شهاب الزهري على ما يظهر من كتب التراجم من المنحرفين عن أمير المؤمنين و أبنائه عليهم السلام كان أبوه مسلم مع مصعب بن الزبير و جده عبيد الله مع المشركين يوم بدر،

**Note: - Muhammad Bin Muslim Bin Ubeydullah Bin Abdullah Bin Shihad Al-Zuhry, based upon what is apparent from the translations of the ones who had turned away from Amir Al-Momineen<sup>-asws</sup> and his<sup>-asws</sup> two sons<sup>-asws</sup>, may the greetings be upon them. His father Muslim was with Mas'ab Bin Al-Zubeyr, and his grandfather Ubeydullah was with the Polytheists on the day of Badr.**

و كان هو أكثر عمره عاملاً لبنى مروان و يتقلب في دنياهم، جعله هشام بن عبد الملك معلم أولاده و أمره أن يملى على أولاده أحاديث فأملى عليهم أربعمئة حديث.

*And he, most of his life, was an office bearer for the clan of Marwan and turned in their world. Hisham Bin Abdul Malik made him a teach of his children and ordered him to dictate Ahadeeth to his children, so he dictated forty Ahadeeth.*

و أنت خبير بأن الذي خدم بني أمية منذ خمسين سنة ما مبلغ علمه و ما ذا حديثه و معلوم أن كل ما أملى من هذه الأحاديث هو ما يروق هؤلاء و لا يكون فيه شيء من فضل على عليه السلام و ولده.

*And you know that he is the one who served the clan of Umayya for fifty years for as long as his knowledge was mature, and for as long as he was with his Hadeeth; and it is known that all what he dictated from these Ahadeeth, it is what they liked, and there does not happen to be in it anything from the merits of Ali<sup>-asws</sup> and his<sup>-asws</sup> sons<sup>-asws</sup>.*

و من هنا أطراه علماءهم و رفعوه فوق منزلته بحيث تعجب ابن حجر من كثرة ما نشره من العلم.

*And from here, their scholars extolled him and raised him above his status whereby Ibn Jareer (Al-Tabari) was surprised from most of what he publicised from the knowledge.*

<sup>457</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 1



روى ابن أبي الحديد في شرح النهج على ما حكاه صاحب تنقيح المقال (ره) - عن جرير بن عبد الحميد عن محمد بن شيبه

*It is reported by Ibn Abi Al-Hadeed (Al Mu'tazali) in commentary of (the book) 'Al-Nahj (Al-Balagah) based upon what author of 'Tanqeeh Al-Maqaal' narrated from Jareer Bin Abdul Hameed, from Muhammad Bin Shayba.*

قال: شهدت الزهري و عروة بن الزبير في مسجد النبي صلى الله عليه و آله جالسان يذكران عليا عليه السلام و نالا منه

*He said, 'I witnessed Al-Zuhry and Urwah Bin Al-Zubeyr in Masjid of the Prophet<sup>-sawww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>, seated discussing Ali<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup> and they both talked bad about him<sup>-asws</sup>.*

فبلغ ذلك على بن الحسين عليهما السلام فجاء حتى وقف عليهما فقال: أما أنت يا عروة فان أبي حاكم أباك إلى الله فحكم لابي على أبيك، و أما أنت يا زهري فلو كنت بمكة لاريتك كرامتك

*That reached Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, may the greetings be upon them<sup>-asws</sup> both, so he<sup>-asws</sup> came and paused by them. He<sup>-asws</sup> said: 'As for you, O Urwah! My<sup>-asws</sup> father<sup>-asws</sup> had referred to Allah<sup>-azwj</sup> to Judge your father, so He<sup>-azwj</sup> Judged for my<sup>-asws</sup> father<sup>-asws</sup> against your father. As for you O Zuhry! Had you been at Makkah, I<sup>-asws</sup> would have shown you your (lack of) dignity.*

و في رجال الشيخ الطوسي و العلامة و ابن داود و النفري أنه عدو، و في المحكى عن السيد بن طوس في التحرير الطوسي أن سفيان بن سعيد و الزهري عدوان متهمان. و بالتأمل في رسالة الإمام عليه السلام يعلم صدق ما قلناه.

*And in (the book) 'Rijal' of the sheykh Al-Tusi and the Allama, and Ibn Dawood, and Al-Tafrash, he was an enemy. And in 'Al-Mahky', from Al-Seyyid Bin Tawoos in 'Al-Tahreer Al-Tawoos', 'Sufyan Bin Saeed, and Al-Zuhry were both enemies, accusing each other; and by pondering in the letter of the Imam<sup>-asws</sup>, one can know the truth of what we are saying'.*

كَفَانَا اللَّهُ وَ إِيَّاكَ مِنَ الْفِتَنِ وَ رَحِمَكَ مِنَ النَّارِ فَقَدْ أَصْبَحْتَ بِحَالٍ يُبْغِي لِمَنْ عَرَفَكَ بِمَا أَنْ يُرَحِمَكَ فَقَدْ أَثْقَلْتَنِي نِعْمَ اللَّهُ بِمَا أَصَحَّ مِنْ بَدَنِكَ وَ أَطَالَ مِنْ عُمْرِكَ وَ قَامَتْ عَلَيْكَ حُجُجَ اللَّهِ بِمَا حَمَلَكَ مِنْ كِتَابِهِ وَ فَفَهَكَ فِيهِ مِنْ دِينِهِ وَ عَرَفَكَ مِنْ سُنَّةِ نَبِيِّهِ مُحَمَّدٍ ص

'May Allah<sup>-azwj</sup> Suffice us<sup>-asws</sup> and you from the Fitna, and Mercy you from the Fire. You have come to be in a state it is befitting for the one who knows you with it that he has mercy on you, for you have considered heavy the bounties of Allah<sup>-azwj</sup> with what is health of your body, and prolonged from your life, and the Arguments of Allah<sup>-azwj</sup> have been established upon you with what you with what He<sup>-azwj</sup> has Carried you from His<sup>-azwj</sup>, and Made you understand in it of your religion, and Introduced to you from the Sunnah of His<sup>-azwj</sup> Prophet<sup>-sawww</sup> Muhammad<sup>-sawww</sup>.

فَرَضَ لَكَ فِي كُلِّ نِعْمَةٍ أَنْعَمَ بِمَا عَلَيْكَ وَ فِي كُلِّ حُجَّةٍ احْتَجَّ بِمَا عَلَيْكَ فَمَا قَضَى إِلَّا ابْتَلَى شُكْرَكَ فِي ذَلِكَ وَ أَبْدَى فِيهِ فَضْلَهُ عَلَيْكَ فَقَالَ لِمَنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ لِمَنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

He<sup>-azwj</sup> has Obligated to you the Obligation regarding every bounty He<sup>-azwj</sup> has Favoured with upon you, and regarding every argument He<sup>-azwj</sup> has Argued with upon you. So, He<sup>-azwj</sup> did not Decree except He<sup>-azwj</sup> Tried your appreciation regarding that, and Initiated His<sup>-azwj</sup> Grace upon you regarding that. He<sup>-azwj</sup> Said: **"If you are grateful, I would Increase it for you, and if you are ungrateful, then My Punishment is Severe" [14:7].**

فَانظُرْ أَيُّ رَجُلٍ تُكُونُ عَدَاً إِذَا وَقَفْتَ بَيْنَ يَدَيِ اللَّهِ فَسَأَلَكَ عَنْ نِعْمِهِ عَلَيْكَ كَيْفَ رَعَيْتَهَا وَ عَنْ حُجَجِهِ عَلَيْكَ كَيْفَ قَضَيْتَهَا وَ لَا تَحْسَبَنَّ اللَّهَ فَايَلاً مِنْكَ بِالْتَّعْذِيرِ وَ لَا رَاضِياً مِنْكَ بِالْتَّفَصِيرِ

Therefore look (consider) which man you will be tomorrow when you stand in front of Allah<sup>-azwj</sup>, and He<sup>-azwj</sup> Asks about His<sup>-azwj</sup> bounties upon you, how you took care of it, and about His<sup>-azwj</sup> Arguments upon you how you fulfilled these, and do not reckon Allah<sup>-azwj</sup> will Accept the apology from you nor be satisfied from you with the deficiencies.

هَيْهَاتَ هَيْهَاتَ لَيْسَ كَذَلِكَ أَحَدٌ عَلَى الْعُلَمَاءِ فِي كِتَابِهِ إِذْ قَالَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَ لَا تَكْتُمُونَهُ-

Far be it! Far be it! He<sup>-azwj</sup> didn't Take like that upon the scholars in His<sup>-azwj</sup> Book when He<sup>-azwj</sup> Said: **"You shall manifest it to the people and you will not conceal it"; [3:187].**

وَ اعْلَمْ أَنَّ أَدْنَى مَا كَتَمْتَ وَ أَحَفَّ مَا اخْتَمَلْتَ أَنَّ أَنْتَ وَ حَشَّةَ الظَّالِمِ وَ سَهْلَتَ لَهُ طَرِيقَ الْعَيْ بِدُنُوكَ مِنْهُ حِينَ دَنَوْتَ وَ إِجَابَتِكَ لَهُ حِينَ دُعِيْتَ فَمَا أَخَوْفِي أَنْ تَكُونَ تَبَوُّهُ بِأَيْمِكَ عَدَاً مَعَ الْمُخَوَّنَةِ

And know that the least of what you concealed, and lightest of what your bore is you comforting the loneliness of the oppressor and facilitated for him that path of riches by your being near to him when you went near him, and your answering to him when he called. What scares me<sup>-asws</sup> is that you will be bearing your sin tomorrow with the betrayal.

وَ أَنْ تُسْأَلَ عَمَّا أَخَذْتَ بِإِعَانَتِكَ عَلَى ظُلْمِ الظَّالِمَةِ إِنَّكَ أَخَذْتَ مَا لَيْسَ لَكَ مِنْ أَعْطَاكَ وَ دَنَوْتَ مِنْ لَمْ يَرُدَّ عَلَى أَحَدٍ حَقًّا وَ لَمْ تَرُدَّ بَاطِلاً حِينَ أَذْنَاكَ وَ أَخْبَيْتَ مَنْ حَادَّ اللَّهَ

And if you ask about what you had taken by you having assisted upon the injustice of the oppressor, you have taken what isn't for you from the one who gave you, and your nearness from the one who did not return any right to anyone, and did not repel any falsehood when it came near you, and you loved the one who opposed Allah<sup>-azwj</sup>.

أَوْ لَيْسَ بِدُعَائِهِ إِيَّاكَ حِينَ دَعَاكَ جَعَلُوكَ قُطْباً أَدَارُوا بِكَ رَحَى مَظَالِمِهِمْ وَ جَسراً يَعْزُبُونَ عَلَيْكَ إِلَى بَلَايَاهُمْ وَ سُلماً إِلَى ضَلَالَتِهِمْ دَاعِياً إِلَى عَيْبِهِمْ سَالِكاً سَبِيلَهُمْ يُدْخِلُونَ بِكَ الشُّكَّ عَلَى الْعُلَمَاءِ وَ يَفْتَادُونَ بِكَ قُلُوبَ الْجُهَالِ إِلَيْهِمْ

And isn't it so with his calling you when he did call you, he made you to be the pole the grinding mill of their injustices rotated by you, and as a bridge they were crossing upon you you to their afflictions, and as a ladder to their straying, calling to their errors, travelling their ways, entering the doubts upon the scholars through you, and leading hearts of the ignorant people to them through you?

فَلَمْ يَبْلُغْ أَحْصُ وُزْرَائِهِمْ وَ لَا أَقْوَى أَعْوَانِهِمْ إِلَّا دُونَ مَا بَلَغَتْ مِنْ إِصْلَاحِ فَسَادِهِمْ وَ اخْتِلَافِ الخَاصَّةِ وَ الْعَامَّةِ إِلَيْهِمْ

So, neither did their special minister, nor were their assistants strengthened except any less than what reached from the correction of their corruption and differing of the special and the general public to them.

فَمَا أَقَلَّ مَا أُعْطُوا فِي قَدْرِ مَا أَخَذُوا مِنْكَ وَ مَا أَيْسَرَ مَا عَمَرُوا لَكَ فَكَيْفَ مَا خَرَّبُوا عَلَيْكَ فَانظُرْ لِنَفْسِكَ فَإِنَّهُ لَا يَنْظُرُ لَهَا غَيْرُكَ وَ حَاسِبُهَا حِسَابَ رَجُلٍ  
مَسْتَمُولٍ وَ انظُرْ كَيْفَ شُكْرُكَ لِمَنْ عَدَاكَ بِنِعْمِهِ صَغِيرًا وَ كَبِيرًا

How little is what they are giving you compared to what they are taking from you, and how less they are building for you and how much they are ruining upon you. Therefore, look out for yourself for no one else will look at it, and reckon it reckoning of a man being questioned, and look how is your appreciation to the One<sup>-azwj</sup> who is Feeding you, His<sup>-azwj</sup> bounties, small and big.

فَمَا أَخَوْفِي أَنْ تَكُونَ كَمَا قَالَ اللَّهُ فِي كِتَابِهِ- فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرَثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَذْنَى وَ يَقُولُونَ سَيُعْفِرُ لَنَا

So, what is scaring me<sup>-asws</sup> is your become like what Allah<sup>-azwj</sup> has Said in His<sup>-azwj</sup> Book: ***Then there succeeded after them a succeeding (generation), inheriting the Book. They were taking the display of this low (world) and they were saying, 'It would be Forgiven for us'. [7:169].***

إِنَّكَ لَسْتَ فِي دَارٍ مُقَامٍ أَنْتَ فِي دَارٍ قَدْ آذَنْتَ بِرَحِيلٍ فَمَا بَقَاءُ الْمَرْءِ بَعْدَ فُرَاتِهِ طُوبَى لِمَنْ كَانَ فِي الدُّنْيَا عَلَى وَجَلٍ

You aren't in a house of staying. You are in a house which has already proclaimed for the departure. The person is not going to remain after his generations (have passed away). Beatitude is for one who were to be in the world upon fear. O misery is for the one who dies while his sins remain from after him.

اخْذَرْ فَقَدْ نُبِئْتُ وَ بَادِرْ فَقَدْ أُجِلَّتْ إِنَّكَ تُعَامِلُ مَنْ لَا يَجْهَلُ وَ إِنَّ الَّذِي يَحْفَظُ عَلَيْكَ لَا يَعْطَلُ بِجَهْرٍ فَقَدْ دَنَا مِنْكَ سَمٌّ بَعِيدٌ وَ دَاوٍ ذَنْبِكَ فَقَدْ دَخَلَهُ  
سُغْمٌ شَدِيدٌ

Be cautioned, for you have been informed, and rush (to good deeds) for you have been respited. You are an office bearer of the one you are not ignorant of and the one who is preserving (recording) upon you is not heedless. Prepare, for a far journey has come near you, and medicate your sins for severe sickness has entered it.

وَ لَا تُحْسَبْ أَيُّ أَرَدْتُ تَوْبِيخَكَ وَ تَعْيِيفَكَ وَ تَعْيِيرَكَ لِكَيْ أَرُدُّ أَنْ يَنْعَشَ اللَّهُ مَا قَدْ فَاتَ مِنْ رَأْيِكَ وَ يَزِدَّ إِلَيْكَ مَا عَزَبَ مِنْ دِينِكَ وَ ذَكَرْتُ قَوْلَ اللَّهِ  
تَعَالَى فِي كِتَابِهِ- وَ ذَكَرَ فَإِنَّ الدِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ

And do not reckon that I<sup>-asws</sup> want to rebuke you and blaming you, and taunting you, but I<sup>-asws</sup> want Allah<sup>-azwj</sup> to Revive what has been lost from your opinion, and Return to you what has melted away from your religion, and I<sup>-asws</sup> mention Words of Allah<sup>-azwj</sup> the Exalted in His<sup>-azwj</sup> Book: ***And continue to remind, for surely the Zikr benefits the Momineen [51:55].***

أَغْفَلْتُ ذِكْرَ مَنْ مَضَى مِنْ أَسْنَانِكَ وَ أَقْرَانِكَ وَ بَقِيَتْ بَعْدَهُمْ كَثْرِينَ أَغْصَبَ انظُرْ هَلْ ابْتُلُوا بِمِثْلِ مَا ابْتُلِيَتْ أُمَّ هَلْ وَقَعُوا فِي مِثْلِ مَا وَقَعْتَ فِيهِ أَمْ هَلْ  
تَرَاهُمْ ذَكَرْتَ خَيْرًا عَلَيْهِمْ وَ عَلِمْتَ شَيْئًا جَهْلُوهُ

Are you heedless of the reminders of the ones of your ancestors and your generations who have passed away and you have remained after them like a broken generation? Look, had they been Tried with similar of what you being Tried with, or did they fall into similar to what

you are falling into, or do you see them being mentioned with good of what they had done and you are doing something they had ignored.

بَلْ حَظِيَّتْ بِمَا حَلَّ مِنْ خَالِكَ فِي صُدُورِ الْعَامَّةِ وَ كَلَّفَهُمْ بِكَ إِذْ صَارُوا يَفْتَتِدُونَ بِرَأْيِكَ وَ يَعْمَلُونَ بِأَمْرِكَ إِنْ أَخَلَّتْ أَحْلُوا وَ إِنْ حَرَمَتْ حَرَّمُوا

But you are with a status due to what has been released from your state into chests of the general public and they have been encumbered with you when they came to be led by your opinions, and they are working with your orders. If you were to permit, they will permit, and if you were to prohibit, they will prohibit.

وَ لَيْسَ ذَلِكَ عِنْدَكَ وَ لَكِنْ أَطْهَرَهُمْ عَلَيْكَ رَغْبَتُهُمْ فِيمَا لَدَيْكَ ذَهَابَ عُلَمَائِهِمْ وَ غَلَبَهُ الْجَهْلُ عَلَيْكَ وَ عَلَيْهِمْ وَ حُبُّ الدُّنْيَا مِنْكَ وَ مِنْهُمْ

And that isn't with you, but their prevailing upon you is their desire regarding what is with you. Their scholars are gone and the ignorance has overcome upon you and them, and love of the governance, and seeking of the world from you and from them.

أَمَا تَرَى مَا أَنْتَ فِيهِ مِنَ الْجَهْلِ وَ الْعِزَّةِ وَ مَا النَّاسُ فِيهِ مِنَ الْبَلَاءِ وَ الْفِتْنَةِ قَدْ ابْتَلَيْتَهُمْ وَ فَتَنَّتَهُمْ بِالشُّعْلِ عَنْ مَكَاسِبِهِمْ مِمَّا رَأَوْا فَتَأَقَّتْ نُفُوسُهُمْ إِلَى أَنْ يَبْلُغُوا مِنَ الْعِلْمِ مَا بَلَغْتَ أَوْ يُدْرِكُوا بِهِ مِثْلَ الَّذِي أَدْرَكْتَ فَوَقَعُوا مِنْكَ فِي بَحْرٍ لَا يُدْرِكُ عُمُقَهُ وَ فِي بَلَاءٍ لَا يُقَدَّرُ قَدْرُهُ فَاللَّهُ لَنَا وَ لَكَ وَ هُوَ الْمُسْتَعَانُ

Can't you see what ignorance and deception you are in, and what afflictions and the Fitna people are in? Their Trial and their Fitna is due to being busy with their earnings from what they are seeing. So, their souls are yearning to reach from the knowledge what it reaches, or they can realise with it similar to which you have realised. They are anticipating from you in a sea whose depth cannot be realised, and in an affliction not able to be measured. Allah<sup>-azwj</sup> is for us<sup>-asws</sup> and for you, and He<sup>-azwj</sup> is the Helper.

أَمَا بَعْدُ فَأَعْرِضْ عَنْ كُلِّ مَا أَنْتَ فِيهِ حَتَّى تَلْحَقَ بِالصَّالِحِينَ الَّذِينَ دُفِنُوا فِي أَسْمَائِهِمْ - لَأَصِفَّةً يُطَوُّهُمْ بِظُهُورِهِمْ لَيْسَ بَيْنَهُمْ وَ بَيْنَ اللَّهِ حِجَابٌ وَ لَا تَفْتِنُهُمُ الدُّنْيَا وَ لَا يُفْتِنُونَهَا رَغْبَتُهُمْ فَطَلَبُوا فَمَا لَبِثُوا أَنْ حُفُوا

As for after, turn away from all what you are in until you join with the righteous ones, those who are buried in their decayed clothes. Their bellies are adhering with their backs. There isn't any veil between them and Allah<sup>-azwj</sup>, nor can the world tempt them (anymore) nor are they being tempted by it. They desired so they sought, and it was not long before they joined (with the dead).

فَإِذَا كَانَتِ الدُّنْيَا تَبْلُغُ مِنْ مِثْلِكَ هَذَا الْمَبْلَغَ مَعَ كِبَرِ سِنِّكَ وَ رُسُوخِ عِلْمِكَ وَ حُضُورِ أَحْلِكَ فَكَيْفَ يَسْلَمُ الْحَدِيثُ فِي سِيَةِ الْجَاهِلِ فِي عِلْمِهِ الْمَأْفُوقِ فِي رَأْيِهِ الْمَدْحُولِ فِي عَقْلِهِ-

When the world to reach from your example to this extent, along with the oldness of your age, and immersion of your knowledge, and presence of your death, so how can he be safe, the youth in his age, the ignorant in his knowledge, the one weak in his opinion, and the one corrupted in his intellect.

إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ عَلَى مَنْ الْمَعْوَلُ وَ عِنْدَ مَنْ الْمُسْتَعْتَبُ نَشْكُو إِلَى اللَّهِ بَيْنَنَا وَ مَا تَرَى فِيكَ وَ نَحْتَسِبُ عِنْدَ اللَّهِ مُصِيبَتَنَا بِكَ

We are for Allah<sup>-azwj</sup> and we are returning to Him<sup>-azwj</sup>, upon the One<sup>-azwj</sup> is the dependence, and with the One<sup>-azwj</sup> is the Admonishment. We<sup>-asws</sup> complain to Allah<sup>-azwj</sup> of severe grief and what we<sup>-asws</sup> see in you, and we<sup>-asws</sup> shall reckon our<sup>-asws</sup> difficulties due to you in the Presence of Allah<sup>-azwj</sup>.

فَانظُرْ كَيْفَ شُكْرِكَ لِمَنْ عَدَّكَ بِنِعْمِهِ صَغِيرًا وَكَبِيرًا وَكَيْفَ إِعْظَامِكَ لِمَنْ جَعَلَكَ بِدِينِهِ فِي النَّاسِ حَمِيلاً وَكَيْفَ صِيَانَتِكَ لِكِسْوَةِ مَنْ جَعَلَكَ بِكِسْوَتِهِ فِي النَّاسِ سَتِيرًا وَكَيْفَ قُرْبِكَ أَوْ بُعْدِكَ مِمَّنْ أَمَرَكَ أَنْ تُكُونَ مِنْهُ قَرِيبًا ذَلِيلًا

Therefore, look how is your appreciation to the One<sup>-azwj</sup> Providing you His<sup>-azwj</sup> bounties, small and big, and how is your reverence to the One<sup>-azwj</sup> Who Made you beautiful among the people due to His<sup>-azwj</sup> religion, and how is your upkeep of the clothing of the One<sup>-azwj</sup> Who Made you to veil among the people with His<sup>-azwj</sup> Clothing, and how is nearness and remoteness from the one He<sup>-azwj</sup> has Commanded you to be near to Him<sup>-azwj</sup>, humble.

مَا لَكَ لَا تَنْتَبِهَ مِنْ نَعْسَتِكَ وَتَسْتَقْبِلُ مِنْ عَثْرَتِكَ فَتَقُولَ وَ اللَّهُ مَا قُضِيَ لِلَّهِ وَاحِدًا أَحْيَيْتَ بِهِ لَهُ دِينًا أَوْ أَمِتَ لَهُ فِيهِ بَاطِلًا فَهَذَا شُكْرُكَ مِنْ اسْتَحْمَلَكَ

What is the matter with you not waking up from your drowsiness and uprooting from your stumbles, so you can be saying, 'By Allah<sup>-azwj</sup>! I have not stood for Allah<sup>-azwj</sup> for one person I can be reviving religion for him with, or killed off for him a falsehood in it'. So, this would be your appreciation to the One<sup>-azwj</sup> Who has Loaded upon you.

مَا أَخَوْفِي أَنْ تُكُونَ كَمَنْ قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ - أَضَاعُوا الصَّلَاةَ وَ اتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا - اسْتَحْمَلَكَ كِتَابَهُ وَ اسْتَوْدَعَكَ عِلْمَهُ فَأَضَعْتَهَا

What scares me<sup>-asws</sup> is that you would become like the one Allah<sup>-azwj</sup> the Exalted Said in His<sup>-azwj</sup> Book: **who wasted the Salat and followed the lustful desires, so they will soon be facing Ghayya [19:59]**. He<sup>-azwj</sup> Loaded upon you His<sup>-azwj</sup> Book, and Deposited His<sup>-azwj</sup> Knowledge to you, but you wasted it.

فَنَحْمَدُ اللَّهَ الَّذِي عَافَانَا بِمَا ابْتَلَاكَ بِهِ وَ السَّلَامُ.

We<sup>-asws</sup> praise Allah<sup>-azwj</sup> Who has Excused us<sup>-asws</sup> from what He<sup>-azwj</sup> has Tried you with. And the greetings".<sup>458</sup>

3- ف، تحف العقول و روى عنه ع في قصار الهدى المعاني و قال ع الرضى بمكروه القضاء أرفع درجات اليقين.

(The book) 'Tuhaf Al Uqoul' –

'And it is reported from him<sup>-asws</sup> in brief of this meaning, and he<sup>-asws</sup> said: 'The satisfaction with the abhorrent of His<sup>-azwj</sup> Decrees is loftiest of the ranks of certainty".<sup>459</sup>

وَ قَالَ ع مَنْ كَرِهَتْ عَلَيْهِ نَفْسُهُ هَانَتْ عَلَيْهِ الدُّنْيَا

<sup>458</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 2

<sup>459</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 3 / 1

And he<sup>-asws</sup> said: 'One whose soul is honourable to him, the world would be insignificant to him'.

وَقِيلَ لَهُ مَنْ أَعْظَمَ النَّاسِ خَطَرًا

And it was said to him<sup>-asws</sup>, 'Who is mightiest of the people in worth?'

فَقَالَ ع مَنْ لَمْ يَرَ الدُّنْيَا خَطَرًا لِنَفْسِهِ

He<sup>-asws</sup> said: 'One who does not see the world as being worth it for himself'.

وَقَالَ بِحَضْرَتِهِ رَجُلٌ اللَّهُمَّ اغْنِنِي عَنْ خَلْقِكَ

And a man said in his<sup>-asws</sup> presence, 'O Allah<sup>-azwj</sup>! Make me needless of Your<sup>-azwj</sup> creatures!'

فَقَالَ ع لَيْسَ هَكَذَا إِنَّمَا النَّاسُ بِالنَّاسِ وَ لَكِنَّ قُلِ اللَّهُمَّ اغْنِنِي عَنْ شِرَارِ خَلْقِكَ.

He<sup>-asws</sup> said: 'Not like this! But rather the people are with the people, but say, 'O Allah<sup>-azwj</sup>! Make me needless of the evil ones of Your<sup>-azwj</sup> creatures''<sup>460</sup>

وَقَالَ ع مَنْ قَنِعَ بِمَا قَسَمَ اللَّهُ لَهُ فَهُوَ مِنْ أَعْنَى النَّاسِ.

And he<sup>-asws</sup> said: 'One who is contented with what Allah<sup>-azwj</sup> has Apportioned for him, so he is from richest of the people''<sup>461</sup>

وَقَالَ ع لَا يَقِلُّ عَمَلٌ مَعَ تَقْوَى وَ كَيْفَ يَقِلُّ مَا يُتَّقَلُ.

And he<sup>-asws</sup> said: 'Do not belittle a deed (done) with piety, and how can it be little what is Accepted?'

وَقَالَ ع اتَّقُوا الْكُذِبَ الصَّغِيرَ مِنْهُ وَ الْكَبِيرَ فِي كُلِّ جِدِّ وَ هَزْلِ فَإِنَّ الرَّجُلَ إِذَا كَذَبَ فِي الصَّغِيرِ اجْتَرَأَ عَلَى الْكَبِيرِ.

And he<sup>-asws</sup> said: 'Fear the lies, and small from it and the big in every seriousness and jest, for when the man tells a small lie, he is emboldened upon the big''<sup>462</sup>

وَقَالَ ع كَفَى بِنَصْرِ اللَّهِ لَكَ أَنْ تَرَى عَدُوَّكَ يَعْصِي بِمَا عَصَى اللَّهَ فِيكَ.

And he<sup>-asws</sup> said: 'Suffice with the Help of Allah<sup>-azwj</sup> you if you were to see your enemy working with disobedience of Allah<sup>-azwj</sup>''<sup>463</sup>

وَقَالَ ع الْحَيْرُ كُلُّهُ صِيَانَةُ الْإِنْسَانِ نَفْسُهُ.

<sup>460</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 3 / 2

<sup>461</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 3 / 3

<sup>462</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 3 / 4

<sup>463</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 3 / 5

And he<sup>-asws</sup> said: 'The good, all of it is in the human being looking after his soul'.<sup>464</sup>

وَقَالَ ع لِبَعْضِ بَنِيهِ يَا بَنِيَّ إِنَّ اللَّهَ رَضِيَ بِكَ لَمْ يَرْضَكَ لِي فَأَوْصَاكَ بِي وَ لَمْ يُوصِنِي بِكَ عَلَيْكَ بِالْإِيرِ تُحَفَةً تَسِيرَةً

And he<sup>-asws</sup> said to one of his<sup>-asws</sup> sons: 'O my<sup>-asws</sup> son! Allah<sup>-azwj</sup> is Satisfied with me<sup>-asws</sup> being for you, and is not Satisfied for you being for me<sup>-asws</sup>, He<sup>-azwj</sup> Advised you regarding (obeying) me<sup>-asws</sup> but did not Advise me<sup>-asws</sup> with (obeying) you. Upon you is with the righteousness of a small gift'.

وَقَالَ لَهُ رَجُلٌ مَا الرُّهْدُ

And a man said to him<sup>-asws</sup>, 'What is the ascetism?'

فَقَالَ ع الرُّهْدُ عَشْرَةٌ أَجْزَاءُ فَأَعْلَى دَرَجَاتِ الرُّهْدِ أَدْنَى دَرَجَاتِ الْوَرَعِ وَ أَعْلَى دَرَجَاتِ الْوَرَعِ أَدْنَى دَرَجَاتِ الْيَقِينِ وَ أَعْلَى دَرَجَاتِ الْيَقِينِ أَدْنَى دَرَجَاتِ الرِّضَى وَ إِنَّ الرُّهْدَ فِي آيَةٍ مِنْ كِتَابِ اللَّهِ - لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ.

He<sup>-asws</sup> said: 'The ascetism is of ten segments (ranks). The top of the ranks of ascetism is lowest of the ranks of devoutness, and the top of the ranks of the devoutness is least of the ranks of certainty, and the top of the ranks of certainty is lowest of ranks of the satisfaction; and the ascetism is in a Verse from the Book of Allah<sup>-azwj</sup>: **So that you may not despair over what has escaped you, nor be happy with what has been Given to you, [57:23]**'.<sup>465</sup>

وَقَالَ ع طَلَبِ الْخَوَائِجِ إِلَى النَّاسِ مَذَلَّةٌ لِلْحَيَاةِ وَ مَذْهَبَةٌ لِلْحَيَاةِ وَ اسْتِخْفَافٌ بِالْوَقَارِ وَ هُوَ الْفَقْرُ الْحَاضِرُ وَ قِلَّةُ طَلَبِ الْخَوَائِجِ مِنَ النَّاسِ هُوَ الْغِنَى الْحَاضِرُ.

And he<sup>-asws</sup> said: 'Seeking the needs to the people is a disgrace for the life, and eliminator of the modesty, and the lightening of the dignity, and it is the presence of poverty, while lack of seeking the needs from the people is the presence of richness'.<sup>466</sup>

وَقَالَ ع إِنَّ أَحَبُّكُمْ إِلَى اللَّهِ أَحْسَنُكُمْ عَمَلًا وَ إِنَّ أَعْظَمَكُمْ عِنْدَ اللَّهِ عَمَلًا أَعْظَمَكُمْ فِيمَا عِنْدَ اللَّهِ رَغْبَةً وَ إِنَّ أُنْجَاكُمْ مِنْ عَذَابِ اللَّهِ أَشَدُّكُمْ خَشْيَةً لِلَّهِ وَ إِنَّ أَقْرَبَكُمْ مِنَ اللَّهِ أَوْسَعُكُمْ خُلُقًا وَ إِنَّ أَرْضَاكُمْ عِنْدَ اللَّهِ أَسْبَعُكُمْ عَلَى عِيَالِهِ وَ إِنَّ أَكْرَمَكُمْ عَلَى اللَّهِ أَنْفَاكُمْ لِلَّهِ.

And he<sup>-asws</sup> said: 'The most beloved of you to Allah<sup>-azwj</sup> is your best in deeds, and the mightiest of you in the Presence of Allah<sup>-azwj</sup> in deed is your mightiest is desiring regarding what is in the Presence of Allah<sup>-azwj</sup>, and your most saved from the Punishment of Allah<sup>-azwj</sup> is your most intensely fearing to Allah<sup>-azwj</sup>, and your closest from Allah<sup>-azwj</sup> is your vastest in morals, and your most Satisfied in the Presence of Allah<sup>-azwj</sup> is your most bestowing upon his dependants, and your most honourable unto Allah<sup>-azwj</sup> is your most fearing of Allah<sup>-azwj</sup> (pious)'.<sup>467</sup>

وَقَالَ ع لِبَعْضِ بَنِيهِ يَا بَنِيَّ انْظُرْ حَمْسَةً فَلَا تُصَاحِبُهُمْ وَ لَا تُحَادِثُهُمْ وَ لَا تُرَافِقُهُمْ فِي طَرِيقِ

<sup>464</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 3 / 6

<sup>465</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 3 / 7

<sup>466</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 3 / 8

<sup>467</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 3 / 9



And he<sup>-asws</sup> said to one of his<sup>-asws</sup> sons: 'O my<sup>-asws</sup> son! Look at five (people), so neither accompany them, nor discuss with them, nor befriend them in a road'.

فَقَالَ يَا أَبَتِ مَنْ هُمْ

He said, 'O father<sup>-asws</sup>! Who are they?'

قَالَ عِ إِتَاكَ وَ مُصَاحَبَةَ الْكُذَّابِ فَإِنَّهُ بِمَنْزِلَةِ السَّرَابِ يُقْرَبُ لَكَ الْبَعِيدَ وَ يُبْعَدُ لَكَ الْقَرِيبَ وَ إِتَاكَ وَ مُصَاحَبَةَ الْفَاسِقِ فَإِنَّهُ بَاتِعَكَ بِأَكْلَةٍ أَوْ أَقَلِّ مِنْ ذَلِكَ وَ إِتَاكَ وَ مُصَاحَبَةَ الْبَخِيلِ فَإِنَّهُ يُخَذُّكَ فِي مَالِهِ أَحْوَجَ مَا تَكُونُ إِلَيْهِ

He<sup>-asws</sup> said: 'Beware of accompanying the liar for he is at the status of the mirage. He draws near to you the distant and he distances to you the near; and beware of accompanying the mischief-maker for he will sell you for a meal or less than that; and beware of accompanying the miser for he will abandon you regarding his wealth (when) you are neediest as you can be to it.

وَ إِتَاكَ وَ مُصَاحَبَةَ الْأَحْمَقِ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ وَ إِتَاكَ وَ مُصَاحَبَةَ الْقَاطِعِ لِرِجْمِهِ فَإِنِّي وَجَدْتُهُ مَلْعُونًا فِي كِتَابِ اللَّهِ.

And beware of accompanying the idiot for he wants to benefit you but he harms you (instead); and beware of accompanying the cutter of his kinship for I<sup>-asws</sup> have found him to have been Cursed in the Book of Allah<sup>-azwj</sup>.<sup>468</sup>

وَ قَالَ عِ إِنَّ الْمَعْرِفَةَ وَ كَمَالَ دِينِ الْمُسْلِمِ تَرْكُهُ الْكَلَامَ فِيمَا لَا يَغْنِيهِ وَ قَلَّةُ مِرَائِهِ وَ جَلْمُهُ وَ صَبْرُهُ وَ حُسْنُ خُلُقِهِ.

And he<sup>-asws</sup> said: 'The recognition and perfection of the religion of a Muslim his neglecting the talking regarding what does not concern him, and lack of his showing off, and his forbearance, and his patience, and goodness of his manners'.<sup>469</sup>

وَ قَالَ عِ ابْنِ آدَمَ إِنَّكَ لَا تَزَالُ يَجْتَزِي مَا كَانَ لَكَ وَاعِظْ مِنْ نَفْسِكَ وَ مَا كَانَتْ الْمُحَاسَبَةُ مِنْ هَيْبِكَ وَ مَا كَانَ الْخَوْفُ لَكَ شِعَارًا وَ الْحَذَرُ لَكَ دِتَارًا

And he<sup>-asws</sup> said: 'Son of Adam<sup>-as</sup>! You will not cease to be in goodness for as long as there is a preaching for you from your soul, and for as long as there is accountability of your concerns, and for as long as the fear would be a slogan for you, and the caution as a blanket for you.

ابْنِ آدَمَ إِنَّكَ مَيِّتٌ وَ مُبْعُوثٌ وَ مَوْفُوفٌ بَيْنَ يَدَيْ اللَّهِ جَلَّ وَ عَزَّ فَأَعِدْ لَهُ جَوَابًا.

Son of Adam<sup>-as</sup>! You will be dead, and will be Resurrected and be standing in front of Allah<sup>-azwj</sup>, Majestic and Mighty, so prepare an answer for Him<sup>-azwj</sup>.<sup>470</sup>

وَ قَالَ عِ لَا حَسَبَ لِفُرْشِيٍّ وَ لَا لِعَرَبِيٍّ إِلَّا بِتَوَاضُعٍ وَ لَا كَرَمٍ إِلَّا بِتَقْوَى وَ لَا عَمَلٍ إِلَّا بِنِيَّةٍ وَ لَا عِبَادَةَ إِلَّا بِالتَّقْوَى

<sup>468</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 3 / 10

<sup>469</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 3 / 11

<sup>470</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 3 / 12



And he<sup>-asws</sup> said: ‘There is neither pedigree for Qureysh nor for an Arabian except by humbleness, nor any honour except by piety, nor any deed except with intention, nor any worship except with the understanding.

أَلَا وَإِنَّ أَعْضَ النَّاسِ إِلَى اللَّهِ مَنْ يَفْتَدِي بِسُنَّةِ إِمَامٍ وَلَا يَفْتَدِي بِأَعْمَالِهِ.

Indeed, and the most hateful of the people to Allah<sup>-azwj</sup> is one who believes in the Sunnah of an Imam<sup>-asws</sup> and is not led by his<sup>-asws</sup> deeds’<sup>471</sup>.

وَقَالَ عَ الْمُؤْمِنُ مِنْ دُعَائِهِ عَلَى ثَلَاثٍ إِمَّا أَنْ يُدَخَّرَ لَهُ وَإِمَّا أَنْ يُعَجَّلَ لَهُ وَإِمَّا أَنْ يُدْفَعَ عَنْهُ بَلَاءٌ يُرِيدُ أَنْ يُصِيبَهُ.

And he<sup>-asws</sup> said: ‘The Momin is upon three (states) from his supplication. Either it is treasured for him, or it is hastened for him (answered), or an affliction is repelled from him - an affliction which had intended to hit him’<sup>472</sup>.

وَقَالَ عَ إِنَّ الْمُنَافِقَ يَنْهَى وَلَا يَنْتَهِي وَيَأْتُرُ وَلَا يَأْتِي إِذَا قَامَ إِلَى الصَّلَاةِ اعْتَرَضَ وَإِذَا رَكَعَ رَبَضَ وَإِذَا سَجَدَ نَفَرَ يُمَسِّي وَهُمُّ الْعِشَاءِ وَلَا يَصُومُ وَلَا يُصْبِحُ وَهُمُّ النَّوْمِ وَلَا يَسْهَرُ

And he<sup>-asws</sup> said: ‘The hypocrite forbids but does not desist (discontinue the same for himself), and he instructs but he does not do it. When he stands to the Salat he does not pay attention, and when he performs Ruk’u he crouches, and when he performs Sajdah he is (like a bird picking seed). He comes to an evening and his concern is the dinner, and although he is not fasting, and he comes to a morning and his concern is the sleeping (more), and he does not hold vigil.

وَالْمُؤْمِنُ خَلَطَ عَمَلَهُ بِحِلْمِهِ يَجْلِسُ لِيَعْلَمَ وَ يُنْصِتُ لِيَسْلَمَ - لَا يُحَدِّثُ بِالْأَمَانَةِ الْأَصْدِقَاءَ وَلَا يَكْتُمُ الشَّهَادَةَ لِلْبُعْدَاءِ وَلَا يَعْمَلُ شَيْئاً مِنَ الْحَقِّ رِئَاءً وَلَا يَتَرَكُهُ حَيَاءً

And the Momin mingles his deed with his forbearance. He sits to learn and he is silent to be safe. He neither discuss the trustworthiness with the friends nor does he conceal the testimony for the distant ones, and he does not work anything from the truth to show off, and he does not neglect the modesty.

إِنَّ رَجُلِي خَافَ بِمَا يَقُولُونَ وَيَسْتَعْفِرُ اللَّهَ لِمَا لَا يَعْلَمُونَ وَلَا يَضُرُّهُ جَهْلُ مَنْ جَهِلَهُ

If he gives Zakat he fears from what they (people) would be saying, and he seeks Forgiveness of Allah<sup>-azwj</sup> for what they don’t know, nor is he harmed by the ignoring by the one who ignores him’.

وَرَأَى عَ عَلِيّاً قَدْ بَرَأَ فَقَالَ عَ لَهُ يَهْنُوكَ الطُّهُورُ مِنَ الدُّنُوبِ إِنَّ اللَّهَ قَدْ ذَكَرَكَ فَادْكُرْهُ وَأَقَالَكَ فَاشْكُرْهُ.

<sup>471</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 3 / 13

<sup>472</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 3 / 14

And he<sup>-asws</sup> saw a sick person who had recovered. He<sup>-asws</sup> said to him: ‘Congratulations to you of the cleansing from the sins. Allah<sup>-azwj</sup> has Remembered you therefore remember him, and He<sup>-azwj</sup> has Activated you, therefore thank Him<sup>-azwj</sup>’.<sup>473</sup>

وَقَالَ عِ حَمْسٌ لَوْ رَحَلْتُمْ فِيهِنَّ لَأَنْصَبْتُمُوهُنَّ وَ مَا قَدَرْتُمْ عَلَى مِثْلِهِنَّ - لَا يَخَافُ عَبْدٌ إِلَّا ذَنْبَهُ وَ لَا يَرْجُو إِلَّا رَبَّهُ وَ لَا يَسْتَحِي الْجَاهِلُ إِذَا سُئِلَ عَمَّا لَا يَعْلَمُ أَنْ يَتَعَلَّمَ وَ الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ وَ لَا إِيمَانٌ لِمَنْ لَا صَبْرَ لَهُ.

And he<sup>-asws</sup> said: ‘Five (matters), even if you were to prepare your animal for the journey, you will exhaust them and will not be able upon the likes of these – a servant should not fear except his sin, nor should he hope except to his Lord<sup>-azwj</sup>, and the ignorant one should not be embarrassed to learn when he is asked about what he does not know, and the patience from the Eman is at the status of the head from the body, and there is no Eman for the one having no patience for him’.<sup>474</sup>

وَقَالَ عِ يَقُولُ اللَّهُ يَا ابْنَ آدَمَ ارْضَ بِمَا آتَيْتَكَ تَكُنْ مِنْ أَزْهَدِ النَّاسِ

And he<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Said: “O son of Adam<sup>-as</sup>! Be satisfied with what I<sup>-azwj</sup> have Given you, you will be from the most ascetic of people.

ابْنُ آدَمَ اعْمَلْ بِمَا افْتَرَضْتُ عَلَيْكَ تَكُنْ مِنْ أَغْيَبِ النَّاسِ

Son of Adam<sup>-as</sup>! Work with what I<sup>-azwj</sup> have Obligated upon you, you will be from the most worshipping of the people.

ابْنُ آدَمَ اجْتَنِبْ بِمَا حَرَمْتُ عَلَيْكَ تَكُنْ مِنْ أَوْزَعِ النَّاسِ.

Son of Adam<sup>-as</sup>! Keep aside from what I<sup>-azwj</sup> have Prohibited upon you, you will be from the most devout of the people’.<sup>475</sup>

وَقَالَ عِ كَمْ مِنْ مَفْتُونٍ بِحُسْنِ الْقَوْلِ فِيهِ وَ كَمْ مِنْ مَعْرُورٍ بِحُسْنِ السَّرِّ عَلَيْهِ وَ كَمْ مِنْ مُسْتَدْرَجٍ بِالْإِحْسَانِ إِلَيْهِ.

And he<sup>-asws</sup> said: ‘How many a person has been tempted due to the goodness of the word regarding him, and how many a person has been deceived due to the goodness of the Veiling upon him, and how many a person is enticed by the gradual Favours to him’.<sup>476</sup>

وَقَالَ عِ يَا سَوَآتَاهُ لِمَنْ غَابَتْ إِحْدَاثُهُ عَشْرَاتِهِ يُرِيدُ أَنْ السَّيِّئَةَ بِوَاحِدَةٍ وَ الْحَسَنَةَ بِعَشْرَةٍ.

And he<sup>-asws</sup> said: ‘O its evil for one whose one is overcome by his ten’ – intending the evil deed being with one and the good deed being (counted) as ten’.<sup>477</sup>

<sup>473</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 3 / 15

<sup>474</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 3 / 16

<sup>475</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 3 / 17

<sup>476</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 3 / 18

<sup>477</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 3 / 19

وَقَالَ ع إِنَّ الدُّنْيَا قَدْ انْتَحَلَتْ مُدِيرَةً وَ إِنَّ الآخِرَةَ قَدْ تَرَحَّلَتْ مُقْبِلَةً وَ لِكُلِّ وَاحِدٍ مِنْهُمَا بَنُونَ فَكُونُوا مِنْ أبنَاءِ الآخِرَةِ وَ لَا تَكُونُوا مِنْ أبنَاءِ الدُّنْيَا

And he<sup>-asws</sup> said: 'The world has departed turning around, and the Hereafter has departed coming forward, and for each of the two there are sons, therefore be from the sons of the Hereafter and do not be from sons of the world.

فَكُونُوا مِنَ الرَّاهِدِينَ فِي الدُّنْيَا وَ الرَّاعِبِينَ فِي الآخِرَةِ لِأَنَّ الرَّاهِدِينَ اتَّخَذُوا أَرْضَ اللَّهِ بِسَاطِطاً وَ التُّرَابَ فِرَاشاً وَ المَدَرَ وَسَاداً وَ المَاءَ طِيباً وَ قَرَضُوا المَعَايِشَ مِنَ الدُّنْيَا تَفْرِيضاً

So be from the ascetics in the world and the ones desiring in the Hereafter, because the ascetics are taking the earth of Allah<sup>-azwj</sup> as a rug, and the soil as a bed, and the mud as a pillow, and the water as a perfume, and they are borrowing the livelihood from the world as a loan.

اعْلَمُوا أَنَّهُ مَنْ اشْتَقَّ إِلَى الجَنَّةِ سَارَعَ إِلَى الحَسَنَاتِ وَ سَلَ عَنِ الشَّهَوَاتِ وَ مَنْ أَشْفَقَ مِنَ النَّارِ بَادَرَ بِالتَّوْبَةِ إِلَى اللَّهِ مِنْ ذُنُوبِهِ وَ رَاجَعَ عَنِ المَحَارِمِ وَ مَنْ زَهَدَ فِي الدُّنْيَا هَانَتْ عَلَيْهِ مَصَائِبُهَا وَ لَمْ يَكْرَهْهَا

Know the he is the one yearning to the Paradise, being quick to the good deed, and fleeing from the lustful desires; and who is most fearing from the Fire rushes with the repenting to Allah<sup>-azwj</sup> from his sins, and retracts from the Prohibitions; and the one who is ascetic in the world, its difficulties would be insignificant upon him, and he will not dislike these.

وَ إِنَّ لِلَّهِ عِزٌّ وَ حَلَّ لِعِبَادِهِمْ مُعَلَّقَةً بِالآخِرَةِ وَ نَوَائِجًا وَ هُمْ كَمَنْ رَأَى أَهْلَ الجَنَّةِ فِي الجَنَّةِ مُخَلَّدِينَ مُتَّعَمِينَ وَ كَمَنْ رَأَى أَهْلَ النَّارِ فِي النَّارِ مُعَذَّبِينَ

And for Allah<sup>-azwj</sup> Mighty and Majestic there are such servants, their hearts are attached with the Hereafter and its Rewards, and they are like the one who sees the inhabitants of Paradise being eternally in the Paradise in bliss, and like the one who sees people of the Fire being Punishment in the Fire.

فَأُولَئِكَ شُرُورُهُمْ وَ بَوَائِبُهُمْ عَنِ النَّاسِ مَأْمُونَةٌ وَ ذَلِكَ أَنَّ قُلُوبَهُمْ عَنِ النَّاسِ مَشغُولَةٌ بِخَوْفِ اللَّهِ فَطَرَفُهُمْ عَنِ الحَرَامِ مَغْضُوضٌ وَ حَوَائِجُهُمْ إِلَى النَّاسِ خَفِيفَةٌ قَبِلُوا اليُسْرَى مِنَ اللَّهِ فِي المَعَايِشِ وَ هُوَ الفُوتُ فَصَبَرُوا أَيَّاماً فَصَارَى لِطُولِ الحُسْرَى يَوْمَ القِيَامَةِ

So, they, the people are safe from their evils and their sufferings, and that is because their hearts are too pre-occupied from the people with the fearing Allah<sup>-azwj</sup>, so their eye sights are shut from the Prohibitions, and their needs to the people are light. They accept the less from Allah<sup>-azwj</sup> regarding the livelihood, and it is the daily subsistence. They are being patient for short days for (not having) lengthy regret on the Day of Qiyamah'.

وَ قَالَ لَهُ رَجُلٌ إِنِّي لِأُحِبُّكَ فِي اللَّهِ حُبّاً شَدِيداً

And a man said to him<sup>-asws</sup>, 'I love you<sup>-asws</sup> for the Sake of Allah<sup>-azwj</sup> with intense love'.

فَنَكَسَ عَ رَأْسِهِ ثُمَّ قَالَ اللّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُحِبَّ فِيكَ وَ أَنْتَ لِي مُبِعَضٌ

He<sup>-asws</sup> lowered his<sup>-asws</sup> head, then said: ‘O Allah<sup>-azwj</sup>! I<sup>-asws</sup> seek Refuge with You<sup>-azwj</sup> for loving for Your<sup>-azwj</sup> Sake while You<sup>-azwj</sup> are Hateful to me’.

ثُمَّ قَالَ لَهُ أَجْبِكْ لِلَّذِي تُحِبُّنِي فِيهِ.

Then he<sup>-asws</sup> said to him: ‘I<sup>-asws</sup> love you for the One<sup>-azwj</sup> Who Made you love me<sup>-asws</sup> in it’.<sup>478</sup>

وَ قَالَ ع إِنَّ اللَّهَ لَيُبْغِضُ الْبَخِيلَ السَّائِلَ الْمُلْحِفَ.

And he<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Tends to Hate the miser, the insistent beggar’.<sup>479</sup>

وَ قَالَ ع رَبِّ مَغْرُورٍ مَفْتُونٍ يُصْبِحُ لَاهِباً صَاحِجاً يَأْكُلُ وَ يَشْرَبُ وَ هُوَ لَا يَدْرِي لَعَلَّهُ قَدْ سَبَقَتْ لَهُ مِنَ اللَّهِ سَخَطَةٌ يَصْلَى بِهَا نَارَ جَهَنَّمَ.

And he<sup>-asws</sup> said: ‘Sometimes a deceived, tempted, becomes distracted, laughing, eating and drink while he does not know perhaps Wrath from Allah<sup>-azwj</sup> has preceded to him arriving with it to the Fire of Hell’.<sup>480</sup>

وَ قَالَ ع إِنَّ مِنْ أَخْلَاقِ الْمُؤْمِنِ الْإِنْفَاقَ عَلَى قَدْرِ الْإِقْتَارِ وَ التَّوَسُّعَ عَلَى قَدْرِ التَّوَسُّعِ وَ إِنْصَافَ النَّاسِ مِنْ نَفْسِهِ وَ ابْتِدَاءَهُ إِيَّاهُمْ بِالسَّلَامِ.

And he<sup>-asws</sup> said: ‘From the matters of the Momin is the spending in accordance to the scarcity and capaciousness in accordance to the capacity, and fairness of the people from himself, and fairness to the people from himself, and his initiating the greetings to them’.<sup>481</sup>

وَ قَالَ ع ثَلَاثٌ مُنْجِيَاتٌ لِلْمُؤْمِنِ كَفُّ لِسَانِهِ عَنِ النَّاسِ وَ اغْتِيَابِجِمِ وَ إِشْعَالُهُ نَفْسَهُ بِمَا يَنْفَعُهُ لِأَجْرَتِهِ وَ دُنْيَاهُ وَ طَوْلُ الْبُكَاءِ عَلَى خَطِيئَتِهِ.

And he<sup>-asws</sup> said: ‘Three are saviours for the Momin – restraining his tongue from the people and backbiting them, and his pre-occupation with himself with what benefits him for his Hereafter, and lengthy crying upon his mistakes (sins)’.<sup>482</sup>

وَ قَالَ ع نَظَرُ الْمُؤْمِنِ فِي وَجْهِ أَخِيهِ الْمُؤْمِنِ لِلْمَوَدَّةِ وَ الْمَحَبَّةِ لَهُ عِبَادَةٌ.

And he<sup>-asws</sup> said: ‘The Momin looking into the face of his Momin brother for the affection and the love for him is (an act of) worship’.<sup>483</sup>

وَ قَالَ ع ثَلَاثٌ مَنْ كُنَّ فِيهِ مِنَ الْمُؤْمِنِينَ كَانَ فِي كَنَفِ اللَّهِ وَ أَظْلَهُ اللَّهُ يَوْمَ الْقِيَامَةِ فِي ظِلِّ عَرْشِهِ وَ أَمَنَهُ مِنْ فِرَاحِ الْيَوْمِ الْأَكْبَرِ

And he<sup>-asws</sup> said: ‘Three (traits), one from the Momineen who has these in him would be in the Canopy of Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> will Shade him on the Day of Qiyamah in the Shade of His<sup>-azwj</sup> Throne and Secure him from the greatest panic on that Day.

<sup>478</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 3 / 20

<sup>479</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 3 / 21

<sup>480</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 3 / 22

<sup>481</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 3 / 23

<sup>482</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 3 / 24

<sup>483</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 3 / 25

مَنْ أُعْطِيَ مِنْ نَفْسِهِ مَا هُوَ سَأَلَهُمْ لِنَفْسِهِ وَ رَجُلٌ لَمْ يُقَدِّمْ يَدًا وَ لَا رَجُلًا حَتَّى يَغْلَمَ أَنَّهُ فِي طَاعَةِ اللَّهِ قَدَمَهَا أَوْ فِي مَعْصِيَتِهِ وَ رَجُلٌ لَمْ يَعِْبْ أَخَاهُ بِعَيْبٍ حَتَّى يَبْزُكَ ذَلِكَ الْعَيْبُ مِنْ نَفْسِهِ وَ كَفَى بِالْمَرْءِ شُغْلًا بِعَيْبِهِ لِنَفْسِهِ عَنْ عَيْبِ النَّاسِ.

One who gives from himself what he asks them for himself, and a man who neither advances a hand nor a leg until he knows it's advancing in the obedience of Allah<sup>-azwj</sup>, or in His<sup>-azwj</sup> obedience, and a man who does not fault his brother with a fault until he neglects that fault from himself, and it suffices with the person as a pre-occupation with faulting himself from faulting the people".<sup>484</sup>

وَ قَالَ ع مَا مِنْ شَيْءٍ أَحَبَّ إِلَى اللَّهِ بَعْدَ مَعْرِفَتِهِ مِنْ عِفَّةٍ بَطْنٍ وَ فَرْجٍ وَ مَا مِنْ شَيْءٍ أَحَبَّ إِلَى اللَّهِ مِنْ أَنْ يُسْأَلَ.

And he<sup>-asws</sup> said: 'There is nothing more beloved to Allah<sup>-azwj</sup> after recognising Him<sup>-azwj</sup>, than chastity of belly and private parts, and there is nothing more Beloved to Allah<sup>-azwj</sup> than Him<sup>-azwj</sup> being asked' (supplications).

وَ قَالَ لِابْنِهِ مُحَمَّدٍ ع اِفْعَلِ الْخَيْرَ إِلَى كُلِّ مَنْ طَلَبَهُ مِنْكَ فَإِنْ كَانَ أَهْلُهُ فَقَدْ أَصَبْتَ مَوْضِعَهُ وَ إِنْ لَمْ يَكُنْ بِأَهْلٍ كُنْتَ أَنْتَ أَهْلُهُ وَ إِنْ شَتَمَكَ رَجُلٌ عَنْ يَمِينِكَ ثُمَّ تَحَوَّلَ إِلَى بَسَارِكَ وَ اعْتَذَرَ إِلَيْكَ فَاقْبَلْ عُذْرَهُ.

And he<sup>-asws</sup> said to his<sup>-asws</sup> son Muhammad<sup>-asws</sup>: 'Do good to every one who seeks it from you<sup>-asws</sup>. If he were to be its rightful, so you have got its place as correct, and if he does not happen to be rightful, you would be its rightful, and if a man were to insult you on your right, then turn to your left, and (if) he apologises to you, then accept his apology".<sup>485</sup>

وَ قَالَ ع مَجَالِسُ الصَّالِحِينَ دَاعِيَةٌ إِلَى الصَّلَاحِ وَ آدَابُ الْعُلَمَاءِ زِيَادَةٌ فِي الْعُقْلِ وَ طَاعَةُ وِلَاةِ الْأَمْرِ تَمَامُ الْعِرِّ وَ اسْتِنْمَاءُ الْمَالِ تَمَامُ الْمُرُوءَةِ وَ إِزْشَادُ الْمُسْتَشِيرِ قَضَاءٌ لِحَقِّ التَّعَمُّةِ وَ كَفَى مِنَ الْأَذَى مِنَ كَمَالِ الْعُقْلِ وَ فِيهِ رَاحَةٌ لِلْبَدَنِ عَاجِلًا وَ آجَلًا

And he<sup>-asws</sup> said: 'Gathering of the righteous ones calling to the righteousness and etiquettes of the scholars increases in the intellect, and obeying Masters<sup>-asws</sup> of the Command (Wali Al-Amr) completes the honour, and utilising the wealth completes the manliness, and rightfully guiding the one who consults is fulfilling the right of the bounty, and restraining from the harming is from the perfection of intellect, and in it is comfort for the body, current and future'.

وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا قَرَأَ هَذِهِ الْآيَةَ- وَ إِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا يَقُولُ ع سُبْحَانَ مَنْ لَمْ يَجْعَلْ فِي أَحَدٍ مِنْ مَعْرِفَةِ نِعَمِهِ إِلَّا الْمَعْرِفَةَ بِالْتَّقْصِيرِ عَنْ مَعْرِفَتِهَا كَمَا لَمْ يَجْعَلْ فِي أَحَدٍ مِنْ مَعْرِفَةِ إِذْرَاكِهِ أَكْثَرَ مِنَ الْعِلْمِ بِأَنَّهُ لَا يُدْرِكُهُ

And whenever Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> recited this Verse: **and if you were to count the Favours of Allah, you would not (be able to) number these [14:34]**, he<sup>-asws</sup> said: 'Glory be to the One<sup>-azwj</sup> who did not Make in anyone from recognising His<sup>-azwj</sup> bounty except the recognition with the deficiency from its recognition, just as He<sup>-azwj</sup> did not Make in anyone from recognising its realisation more than the knowledge with he cannot realise it.

<sup>484</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 3 / 26

<sup>485</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 3 / 27

فَشَكَرَ عَزَّ وَ جَلَّ مَعْرِفَةَ الْعَارِفِينَ بِالتَّقْصِيرِ عَنْ مَعْرِفَتِهِ وَ جَعَلَ مَعْرِفَتَهُمْ بِالتَّقْصِيرِ شُكْرًا كَمَا جَعَلَ عِلْمَ الْعَالَمِينَ أَنَّهُمْ لَا يُدْرِكُونَهُ إِيمَانًا عَلِيمًا مِنْهُ أَنَّهُ قَدْرُ  
وُسْعِ الْعِبَادِ فَلَا يُجَاوِزُونَ ذَلِكَ.

Therefore, thank the Mighty and Majestic recognition of the Gnostics with the deficiency from recognising Him<sup>-azwj</sup>, and He<sup>-azwj</sup> Made recognising them<sup>-asws</sup> with the deficiency as thanks, like what He<sup>-azwj</sup> Made knowledge of the knowledgeable one that they cannot realise it as being Eman as knowledge from Him<sup>-azwj</sup> that He<sup>-azwj</sup> has Determined capacities of the servants, so they cannot exceed that".<sup>486</sup>

وَ قَالَ ع سُبْحَانَ مَنْ جَعَلَ الْإِعْتِرَافَ بِالْيَعْمَةِ لَهُ حَمْدًا سُبْحَانَ مَنْ جَعَلَ الْإِعْتِرَافَ بِالْعِزِّ عَنِ الشُّكْرِ شُكْرًا.

And he<sup>-asws</sup> said: 'Glorious is the One<sup>-azwj</sup> Who Made the acknowledgment with the bounty to Him<sup>-azwj</sup> as praise! Glorious is the One<sup>-azwj</sup> Who Made the acknowledgment with the inability from the thanking, as being a thanks".<sup>487</sup>

4- ما، الأمايلي للشيخ الطوسي عن الحسين بن إبراهيم القزويني عن محمد بن وهبان عن أحمد بن إبراهيم عن الحسن بن علي الرضائي عن البرقي عن أبيه عن ابن أبي عمير عن هشام بن سالم عن الثمالي قال سيعث علي بن الحسين ع وَ هُوَ يَقُولُ عَجَبًا لِلْمُنَكِّبِ الْفُحُورِ الَّذِي كَانَ بِالْأَمْسِ تُطْعَمَ وَ هُوَ عَدَا جِيفَةً وَ الْعَجَبُ كُلُّ الْعَجَبِ لِمَنْ شَكَ فِي اللَّهِ وَ هُوَ يَرَى الْخَلْقَ وَ الْعَجَبُ كُلُّ الْعَجَبِ لِمَنْ أَنْكَرَ الْمَوْتَ وَ هُوَ يَمُوتُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ وَ الْعَجَبُ كُلُّ الْعَجَبِ لِمَنْ أَنْكَرَ النُّشْأَةَ الْأُخْرَى وَ هُوَ يَرَى النُّشْأَةَ الْأُولَى وَ الْعَجَبُ كُلُّ الْعَجَبِ لِمَنْ عَمِلَ لِذَارِ الْفَنَاءِ وَ تَرَكَ ذَارَ الْبَقَاءِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – from Al-Husayn Bin Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al Hassan Bini Ali Al Zafrany, from Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Sali, from Al Suali who said,

'I heard Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> and he<sup>-asws</sup> was saying: 'Surprise at the arrogant one, the proud who was a seed yesterday, and tomorrow he will be a corpse; and the surprise of all surprise is for the one who doubts regarding Allah<sup>-azwj</sup> while he sees the creation; and the surprise of all surprise is at the one who denies the death while he is dying (sees the people dying) during every day and night; and the surprise of all surprise is at the one who denies the next growth (resurrection) while he is seeing the first growth; and the surprise of all surprise is at the one who works for the perishable house and he neglects the lasting house".<sup>488</sup>

5- الدُّرَّةُ الْبَاهِرَةُ، قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع حَفِيَ اللَّهُ تَعَالَى لِذُرِّيَّتِهِ عَلَيْكَ وَ اسْتَحْيِي مِنْهُ لِقُرْبِهِ مِنْكَ وَ لَا تُعَادِيَنَّ أَحَدًا وَ إِنْ ظَنَنْتَ أَنَّهُ لَا يَضُرُّكَ وَ لَا تَزْهَدَنَّ صِدَاقَةَ أَحَدٍ وَ إِنْ ظَنَنْتَ أَنَّهُ لَا يَنْفَعُكَ فَإِنَّكَ لَا تَدْرِي مَتَى تَرْجُو صَدِيقَكَ وَ لَا تَدْرِي مَتَى تَخَافُ عَدُوَّكَ وَ لَا يَعْتَدِرُ إِلَيْكَ أَحَدٌ إِلَّا قَبِلَتْ عُدُوَّهُ وَ إِنْ عَلِمْتَ أَنَّهُ كَاذِبٌ وَ لَيْقَلَّ عَيْبُ النَّاسِ عَلَيَّ لِسَانِكَ.

(The book) 'Al Durr Al Bahira' –

'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: 'Fear Allah<sup>-azwj</sup> the Exalted for His<sup>-azwj</sup> Power upon you, and be embarrassed from Him<sup>-azwj</sup> for His<sup>-azwj</sup> nearness from you; and do not be inimical to anyone and even if you think that he cannot harm you, nor lost the friendship of anyone and even if you think that he cannot benefit you, for you don't know when he will hope for your

<sup>486</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 3 / 28

<sup>487</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 3 / 29

<sup>488</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 4

friendship, nor do you know when you will fear your enemy, nor should anyone apologise to you except you should accept his apology, and even if you know he is a liar; and let faulting the people be less upon your tongue".<sup>489</sup>

وَقَالَ ع مَنْ عَتَبَ عَلَى الزَّمَانِ طَالَتْ مَعْتَبَتُهُ.

And he<sup>-asws</sup> said: 'One who faults upon the times, his own faulting will be lengthy'.<sup>490</sup>

وَقَالَ ع مَا اسْتَعَى أَحَدٌ بِاللَّهِ إِلَّا افْتَقَرَ النَّاسُ إِلَيْهِ وَ مَنْ اتَّكَلْ عَلَى حُسْنِ اخْتِيَارِ اللَّهِ عَزَّ وَ جَلَّ لَهُ لَمْ يَتَمَنَّ أَنْهُ فِي غَيْرِ الْحَالِ الَّتِي اخْتَارَهَا اللَّهُ تَعَالَى لَهُ.

And he<sup>-asws</sup> said: 'No one is needless with Allah<sup>-azwj</sup> (from the people), except the people will be impoverished (needy) to him; and the one who relies upon good Choice of Allah<sup>-azwj</sup> Mighty and Majestic for him, will not wish that he could have been in a situation other than which Allah<sup>-azwj</sup> the Exalted has Chosen for him'.<sup>491</sup>

وَقَالَ ع الْكَرِيمُ يَبْتَهِجُ بِفَضْلِهِ وَ اللَّيْمُ يَفْتَخِرُ بِمَلِكِهِ.

And he<sup>-asws</sup> said: 'The benevolent one rejoices with his Grace, and the mean prides with his possessions'.<sup>492</sup>

6- لي، الأماالي للصدوق عن أبيه عن الحميري عن أحمد بن محمد بن ابن محبوب عن عبد الله بن غالب عن أبيه عن سعيد بن المسيب قال: كان علي بن الحسين ع يعظ الناس يرهدهم في الدنيا ويرغبهم في أعمال الآخرة بهذا الكلام في كل جمعة في مسجد الرسول ص و حفظ عنه و كتبت و كان يقول

(The book) 'Al Amaali' of Al Sadouq – from his father, from Al Himeyri, from Ahmad Bin Muhammad Bin Abu Mahboub, from Abdullah Bin Ghalib, from his father, from Saeed Bin Al Musayyab who said,

'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> used to preach to the people urging them to be ascetics in the world and inciting their desires in working for the Hereafter with this speech during every Friday in Masjid of the Rasool<sup>-saww</sup>, and it has been preserved from him<sup>-asws</sup> and written, and he<sup>-asws</sup> was saying:

أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّكُمْ إِلَيْهِ تُرْجَعُونَ فَ بَعْدَ كُلِّ نَفْسٍ مَا عَمِلَتْ فِي هَذِهِ الدُّنْيَا مِنْ خَيْرٍ مُحْتَضِرًا وَ مَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَ بَيْنَهُ أَمَدًا بَعِيدًا وَ يُحَذِّرُكُمْ اللَّهُ نَفْسَهُ

'O you people! Fear Allah<sup>-azwj</sup> and know that you will be returning to Him, so **every soul shall find what it has done** – in this world - **of good to be present and what it has done of evil. It will wish that between it and him there was a long duration; and Allah Cautions you all Himself; [3:30].**

وَحُكَّ ابْنُ آدَمَ الْعَافِلُ وَ لَيْسَ بِمَعْفُولٍ عَنْهُ

<sup>489</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 5 / 1

<sup>490</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 5 / 2

<sup>491</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 5 / 3

<sup>492</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 5 / 4

Woe be to you, son of Adam<sup>-as</sup>, the one who is heedless and is not heedless from!

ابن آدم إن أجلك أسرع شياً إليك قد أقبل نحوك حيناً يطأ بك و يوشك أن يدركك و كأن قد أوفيت أجلك و قبض الملك روحك و صرت إلى منزل وحيداً فرداً إليك فيه روحك- و افتتحم عليك فيه ملكاك منكراً و نكيراً لمساءلتك و شديد امتحانك

Son of Adam<sup>-as</sup>! Your death is the quickest of the things to you. It comes towards you hastily seeking you, and has almost caught you; and it is as if you have already fulfilled your term and the Angel has already captured your soul, and you have come to a stage (grave) along. Your soul is returned to you in it, and your two Angels, Munkar and Nakeer storm upon you in it in order to question you, and severe is your test.

ألا و إن أول ما يسألانك عن ربك الذي كنت تعبده و عن نبيك الذي أرسل إليك و عن دينك الذي كنت تدين به و عن كتابك الذي كنت تتلوه و عن إمامك الذي كنت تتولاه ثم عن عمرك فيما أفنته و مالك من أين اكتسبته و فيما أتلفته

Indeed, and the first of what they will question you about is your Lord<sup>-azwj</sup> Whom you used to worship, and about your Prophet<sup>-saww</sup> who had been Sent to you, and about your religion which you were making a religion with, and about your Book which you used to recite, and about your Imam whom you had followed. Then about your lifetime regarding what you had spent it, and your wealth from where you had earned it and in what you had wasted it.

فخذ حذرك و انظر لنفسك و أعدد للجواب قبل الامتحان و المساءلة و الاختبار فإن تك مؤمناً تقياً عارفاً بدينك متبعاً للصديقين مؤالياً لأولياء الله لقاء الله حجتك و أنطق لسانك بالصواب فأحسن الجواب

Therefore, take your caution and look out for yourself, and be prepared for the answer before the examination, and the questioning, and the test. If you were to be a Momin, pious, knower of your religion, follower of the truthful ones<sup>-asws</sup>, a friend of the friends of Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> will indoctrinate your arguments and your tongue will speak with the correctness, so the answers will be excellent.

فبشّرت بالجنة و الرضوان من الله و الخيرات الحسان و استقبلك ملائكة بالروح و الریحان

You will be given glad tidings with the Paradise and the Satisfaction from Allah<sup>-azwj</sup>, and the good beautiful females, and the Angels will welcome you with the breezes and the comfort.

و إن لم تكن كذلك تلجج لسانك و دحضت حججك و عيبت عن الجواب و بشّرت بالنار و استقبلك ملائكة العذاب ينزل من حميم و تصلية حميم

And if you don't happen to be like that, your tongue will stutter, and your arguments will be nullified and you will be unable from the answering, and you will be given news of the Fire, and the Angels of Punishment will come with a descent from boiling water and arrival to the blazing Fire.

فأعلم ابن آدم أن من وراء هذا ما هو أعظم و أظلم و أوجع للقلوب يوم القيامة ذلك يوم مجموع له الناس و ذلك يوم مشهود و يجمع الله فيه الأولين و الآخرين ذلك يوم ينفخ في الصور و تبعث فيه القبور ذلك يوم الأرفة إذ القلوب لدى الحناجر كاظمين



Therefore know, son of Adam<sup>-as</sup>! From behind this is what is mightier, and more horrible, and more painful for the hearts, the Day of Qiyamah. **That would be a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103];** and Allah<sup>-azwj</sup> will Gather in it the former ones and the latter ones. That is a Day the Trumpet will be blown into, and the graves will be split apart. That is the day of **the Doomsday when the hearts would be choked at the throats. [40:18].**

ذَلِكَ يَوْمٌ لَا تُقَالُ فِيهِ عَثْرَةٌ وَلَا تُؤْخَذُ مِنْ أَحَدٍ فِيهِ فِدْيَةٌ وَلَا تُقَبَلُ مِنْ أَحَدٍ فِيهِ مَغْدِرَةٌ وَلَا لِأَحَدٍ فِيهِ مُسْتَقْبَلُ تَوْبَةٍ لَيْسَ إِلَّا الْجَزَاءُ بِالْحَسَنَاتِ وَالْجَزَاءُ  
بِالسَّيِّئَاتِ

That is a Day, it cannot be said there are stumbles in it, nor will any ransom be taken during it from anyone, nor will an excuse be accepted from anyone during it, nor will there be acceptance of any repentance during it. There isn't anything except the Recompense for the good deeds and the Recompense for the evil deeds.

فَمَنْ كَانَ مِنَ الْمُؤْمِنِينَ عَمِلَ فِي هَذِهِ الدُّنْيَا مِثْقَالَ ذَرَّةٍ مِنْ خَيْرٍ وَجَدَهُ وَمَنْ كَانَ عَمِلَ مِنَ الْمُؤْمِنِينَ فِي هَذِهِ الدُّنْيَا مِثْقَالَ ذَرَّةٍ مِنْ شَرٍّ وَجَدَهُ:

The one who were to be from the Momineen having worked in this world a particle weight of good will find it, and the one from the Momineen who had worked in this world a particle weight of evil will find it.

فَاخَذُوا أَيُّهَا النَّاسُ مِنَ الْمَعَاصِي وَالذُّنُوبِ فَقَدْ هَاكُمُ اللَّهُ عَنْهَا وَحَدَّرَكُمُوهَا فِي الْكِتَابِ الصَّادِقِ وَالْبَيَانِ النَّاطِقِ وَلَا تَأْمَنُوا مَكْرَ اللَّهِ وَشِدَّةَ أَخْذِهِ عِنْدَ مَا يَدْعُوكُمْ إِلَيْهِ الشَّيْطَانُ اللَّعِينُ مِنْ عَاجِلِ الشَّهَوَاتِ وَاللَّذَاتِ فِي هَذِهِ الدُّنْيَا فَإِنَّ اللَّهَ يَقُولُ- إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا  
فَإِذَا هُمْ مُبْصِرُونَ

O you people! Be cautioned from the disobediences and the sins, for Allah<sup>-azwj</sup> has Prohibited you from these, and has Cautioned of these in the Truthful Book and the speaking explanation; and do not feel safe from the Plan of Allah<sup>-azwj</sup> and severity of His<sup>-azwj</sup> Seizure at what the Accursed Satan<sup>-la</sup> is calling you to, from the current lustful desires and the pleasures in this world, for Allah<sup>-azwj</sup> Says: **Surely those who fear when an evil from the Satan touches them, they are mindful, and then they are seeing [7:201].**

فَاشْعُرُوا قُلُوبَكُمْ لِلَّهِ أَنْتُمْ خَوْفَ اللَّهِ وَتَذَكَّرُوا مَا قَدْ وَعَدَكُمْ اللَّهُ فِي مَرْجِعِكُمْ إِلَيْهِ مِنْ حُسْنِ نَوَائِبِهِ كَمَا قَدْ خَوَّفَكُمْ مِنْ شَدِيدِ الْعِقَابِ فَإِنَّهُ مَنْ خَافَ شَيْئاً  
خَذِرَهُ وَمَنْ خَذِرَ شَيْئاً نَكَلَهُ

Therefore, direct your hearts to Allah<sup>-azwj</sup>, fearing Allah<sup>-azwj</sup>, and be mindful of what Allah<sup>-azwj</sup> has Promised you during your return to Him<sup>-azwj</sup> of His<sup>-azwj</sup> excellent Rewards, like what He<sup>-azwj</sup> has Frightened you of the severe Punishment, for the one who fears something will be cautious of it, and the one who is cautious of something will avoid it.

فَلَا تَكُونُوا مِنَ الْغَافِلِينَ الْمَائِلِينَ إِلَى زَهْرَةِ الْحَيَاةِ الدُّنْيَا فَتَكُونُوا مِنَ الَّذِينَ مَكْرُوا السَّيِّئَاتِ وَقَدْ قَالَ اللَّهُ تَعَالَى- أَفَأَمِنَ الَّذِينَ مَكْرُوا السَّيِّئَاتِ أَنْ يُخَسِّفَ  
اللَّهُ بِجَمِّ الْأَرْضِ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ- أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ- أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَؤُوفٌ رَحِيمٌ-

Do not be from the heedless one, the ones inclining to blossoms of the life of the world, for you will be from those who had plotted the evil deeds, and Allah<sup>-azwj</sup> the Exalted has Said: **Are**

**the ones plotting the evil feeling secure from Allah Causing the earth to submerge with them, or the Punishment coming to them from where they are not aware of? [16:45] Or (from) Him Seizing them during their moving around, so they would not be escaping? [16:46] Or (from) Him Seizing them upon gradual wastage? Surely your Lord is Kind, Merciful [16:47].**

فَاخَذُوا مَا قَدْ حَدَّرَكُمُ اللَّهُ وَاتَّعَوْا بِمَا فَعَلَ بِالظَّالِمِينَ فِي كِتَابِهِ وَ لَا تَأْمُنُوا أَنْ يُنَزَّلَ بِكُمْ بَعْضَ مَا تَوَاعَدَ بِهِ الْقَوْمَ الظَّالِمِينَ فِي الْكِتَابِ

So be cautioned of what Allah<sup>-azwj</sup> has Cautioned you of, and be preached with what He<sup>-azwj</sup> has Done with the oppressors in His<sup>-azwj</sup> Book, and do not feel safe from there befalling with you part of what He<sup>-azwj</sup> has Threatened the unjust people with in the Book.

تَاللَّهِ لَقَدْ وُعِظْتُمْ بِعِبْرَتِكُمْ وَ إِنَّ السَّعِيدَ مَنْ وُعِظَ بِعِبْرَةِ وَ لَقَدْ أَسْمَعَكُمْ اللَّهُ فِي الْكِتَابِ مَا فَعَلَ بِالْقَوْمِ الظَّالِمِينَ مِنْ أَهْلِ الْقُرَى قَبْلَكُمْ حَيْثُ قَالَ - وَ كَمْ قَصَصْنَا مِنْ قَبْرَةٍ كَانَتْ ظَالِمَةً وَ أَنشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ-

By Allah<sup>-azwj</sup>! You have been preached by others, and the fortunate is one who takes preaching with others; and Allah<sup>-azwj</sup> has Made you hear in the Book what He<sup>-azwj</sup> had Done with the unjust people, from the people of the towns before you, whereby He<sup>-azwj</sup> Said: **And how many a town did We Shatter which was unjust, and We Raised after it another people? [21:11].**

فَلَمَّا أَحْسَبُوا أَنَّنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ يَعْنِي يَهْرُبُونَ- لَا تَرْكُضُوا وَ ارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَ مَسَاكِينِكُمْ لَعَلَّكُمْ تُسْتَلُونَ فَلَمَّا آتَاهُمُ الْعَذَابُ- قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ- فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ

**So when they do sense Our Punishment, then they are fleeing from it [21:12] – meaning running away - “Do not be fleeing and return to what luxuries you were given therein, and your dwellings, perhaps you would be questioned!” [21:13].** When the Punishment came to them, **They say, ‘O woe be unto us! Surely we were unjust!’ [21:14] So that would not cease to be their call until We Make them to be as harvest cut down, motionless [21:15].**

وَ ائِمُّوا لِلَّهِ إِنَّ هَذِهِ لَعِظَةٌ لَكُمْ وَ تَخْوِيفٌ إِنْ اتَّعِظْتُمْ وَ خِفْتُمْ

And I<sup>-asws</sup> swear by Allah<sup>-azwj</sup>! This is a preaching for you, and a scare if you were to take preaching and fear.

ثُمَّ رَجَعَ إِلَى الْقَوْلِ مِنَ اللَّهِ فِي الْكِتَابِ عَلَى أَهْلِ الْمَعَاصِي وَ الذُّنُوبِ فَقَالَ وَ لَعْنُ مَسْتَهْمِهِمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لِيَقُولُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ فَإِنْ قُلْتُمْ

Then he<sup>-asws</sup> returned to the Word from Allah<sup>-azwj</sup> in the Book against the people of disobedience and the sins. He<sup>-azwj</sup> Said: **And if a blast of the Punishment of your Lord were to touch them, they would be saying, ‘O woe be unto us! Surely we were unjust!’ [21:46],** if you were to say it.

أَيُّهَا النَّاسُ إِنَّ اللَّهَ إِذَا عَنَى بَعْدَ أَهْلِ الشِّرْكِ فَكَيْفَ ذَلِكَ وَ هُوَ يَقُولُ وَ نَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَ إِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ آتَيْنَا بِهَا وَ كَفَىٰ بِهَا حَاسِبِينَ-

O you people! But rather, Allah<sup>-azwj</sup> has Meant the people of Shirk with this, **And We will Place scales of fairness on the Day of Judgment, therefore do not wrong a soul of anything. And**

**even if it was the weight of a mustard seed, We will Come with it; and suffice with Us as the Reckoners [21:47].**

اعْلَمُوا عِبَادَ اللَّهِ أَنَّ أَهْلَ الشِّرْكِ لَا تُنصَبُ لَهُمُ الْمَوَازِينُ وَلَا تُنشَرُ لَهُمُ الدَّوَابِيعُ وَإِنَّمَا تُنشَرُ الدَّوَابِيعُ لِأَهْلِ الْإِسْلَامِ

Know, servants of Allah<sup>-azwj</sup>! The people of Shirk, neither will the scales be set up for them nor will the registers be publicised for them, and rather the registers of the people of Al-Islam will be publicised.

فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ لَمْ يَخْتَرْ هَذِهِ الدُّنْيَا وَعَاجِلَهَا لِأَخَدٍ مِنْ أَوْلِيَائِهِ وَ لَمْ يُرْعِبْهُمْ فِيهَا وَ فِي عَاجِلِ زَهْرَتِهَا وَ ظَاهِرِ بَهْجَتِهَا وَ إِنَّمَا خَلَقَ الدُّنْيَا وَ خَلَقَ أَهْلَهَا لِيَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا لِآخِرَتِهِ

Fear Allah<sup>-azwj</sup>, servants of Allah<sup>-azwj</sup>, and know that Allah<sup>-azwj</sup> has not Chosen this world and its current (matters) for anyone of His<sup>-azwj</sup> friends, and did not Make them desirous regarding it and in the current of its blossoms, and the apparent of its delights, and rather He<sup>-azwj</sup> Created the world and Creates its inhabitants in order to Try them which of them is best in working for his Hereafter.

وَ إِنَّمَا اللَّهُ لَقَدْ ضَرَبَ لَكُمْ فِيهَا الْأَمْثَالَ وَ صَرَفَ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ

And I<sup>-asws</sup> swear by Allah<sup>-azwj</sup>! The examples have been Struck in it for you all, and the Verses have been Utilised for a people who use their intellects.

فَكُونُوا أَيُّهَا الْمُؤْمِنُونَ مِنَ الْقَوْمِ الَّذِينَ يَعْقِلُونَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ ازْهَدُوا فِيمَا نَهَدَكُمْ اللَّهُ فِيهِ مِنْ عَاجِلِ الْحَيَاةِ الدُّنْيَا فَإِنَّ اللَّهَ يُعُولُ وَ قَوْلُهُ الْحَقُّ - إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَا مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ الْآيَةَ-

O you Momineen! So be from the people, those who are using their intellects, and there is no strength except with Allah<sup>-azwj</sup>, and be ascetic in what Allah<sup>-azwj</sup> has Told you to be ascetic in, from the current life of the world, for Allah<sup>-azwj</sup> is Saying, and His<sup>-azwj</sup> Word is the Truth: **But rather, an example of the life of the world is like water We Send down from the sky. So it mingles with the vegetation of the earth [10:24]** – the Verse.

فَكُونُوا عِبَادَ اللَّهِ مِنَ الْقَوْمِ الَّذِينَ يَتَفَكَّرُونَ وَ لَا تَرْتَكِبُوا إِلَى الدُّنْيَا فَإِنَّ اللَّهَ قَدْ قَالَ لِمُحَمَّدٍ نَبِيِّهِ ص وَ لِأَصْحَابِهِ وَ لَا تَرْتَكِبُوا إِلَى الدُّنْيَا ظَلَمُوا فَتَمَسَّكُمْ النَّارُ

Servants of Allah<sup>-azwj</sup>! So be from the people, those who are contemplating, and do not be inclining to the world, for Allah<sup>-azwj</sup> has Said to His<sup>-azwj</sup> Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup> and to his<sup>-saww</sup> companions: **And you should not incline towards those who are unjust, so the Fire would touch you, [11:113].**

وَ لَا تَرْتَكِبُوا إِلَى زَهْرَةِ الْحَيَاةِ الدُّنْيَا وَ مَا فِيهَا رُجُونٍ مِنْ اتِّخَاذِهَا دَارَ قَرَارٍ وَ مَنْزِلِ اسْتِبْطَانٍ فَإِنَّهَا دَارُ فُلُوعَةٍ وَ بُلْعَةٍ وَ دَارُ عَمَلٍ

And do not be inclining to blossoms of the life of the world and whatever is in it, inclination of the one who takes it as a house of staying and a dwelling of settlement, for it is a house of temporary accommodation, and subsistence, and a house of working.

فَتَرَوُودُوا الْأَعْمَالَ الصَّالِحَةَ مِنْهَا قَبْلَ أَنْ تَخْرُجُوا مِنْهَا وَ قَبْلَ الْإِدْنِ مِنَ اللَّهِ فِي حَرَاجِمَا فَكَانَ قَدْ أَخْرَجَهَا الَّذِي عَمَرَهَا أَوَّلَ مَرَّةٍ وَ ابْتَدَأَهَا وَ هُوَ وَلِيُّ مِيرَاتِهَا

Provide (yourselves with) the righteous deeds from it before you exit from it, and before the Permission from Allah<sup>-azwj</sup> regarding its ruination, for the One<sup>-azwj</sup> Who had Built it the first time and Initiated it had Ruined it, and He<sup>-azwj</sup> is in charge of its inheritance.

وَأَسْأَلُ اللَّهَ لَنَا وَ لَكُمْ الْعَوْنَ عَلَى تَزْوُدِ التَّقْوَى وَ الرُّهْدِ فِيهَا جَعَلَنَا اللَّهُ وَ إِيَّاكُمْ مِنَ الرَّاهِدِينَ فِي عَاجِلِ زَهْرَةِ الْحَيَاةِ الدُّنْيَا وَ الرَّاعِبِينَ الْعَامِلِينَ لِأَجْلِ ثَوَابِ الْآخِرَةِ فَإِنَّمَا نَحْنُ بِهِ وَ لَهُ.

And I<sup>-asws</sup> ask Allah<sup>-azwj</sup> the Assistance for us<sup>-asws</sup> and you all upon providing the piety, and the ascetism in it. May Allah<sup>-azwj</sup> Make us<sup>-asws</sup> and you all to be from the ascetics in the current blossoms of the life of the world, and the ones desiring, the workers for the future Rewards of the Hereafter, for rather we<sup>-asws</sup> with Him<sup>-azwj</sup> and for Him<sup>-azwj</sup>” .493

7- لي، الأمايلي للصدوق عن عبد الله بن النضر التيمي عن جعفر بن محمد المالكي عن عبد الله بن محمد بن عمرو الأطروش عن صالح بن زياد عن عبد الله بن ميمون السكري عن عبد الله بن مغز الأودي عن عمران بن سليم عن سويد بن عقلة عن طاوس اليماني قال: مررت بالحجر فإذا أنا بشخص راكع و ساجد فتأملتُهُ فإذا هو علي بن الحسين ع فقلت يا نفس رجل صالح من أهل بيت النبوة و الله لأعتنمن دعاءه فجعلت أرقبه حتى فرغ من صلاته و رفع باطن كفيه إلى السماء و جعل يقول-

(The book) ‘Al Amaali’ of Al Sadouq – from Abdullah Bin Al Nasr Al Taymi, from Ja’far Bin Muhammad Al Maliky, from Abdullah Bin Muhammad Bin Amro Al Atroush, from Salih Bin Ziyad, from Abdullah Bin Maymoun Al Sukry, from Abdullah Bin Ma’z Al Awdy, from Imran Bin Suleym, from Suweyd Bin Gafla, from Tawoos Al Yamany who said,

‘I passed by Al-Hijr (Black Stone), and there I was with a person performing Ruk’u and Sajdah. I looked at him and it was Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>. I said, ‘O soul! A righteous man from People<sup>-asws</sup> of the Household of the Prophet-hood! By Allah<sup>-azwj</sup>! I shall gain from his<sup>-asws</sup> supplication. I went on to watch out until he<sup>-asws</sup> was free from his<sup>-asws</sup> Salat and raised the inside of his<sup>-asws</sup> palms towards the sky, and he<sup>-asws</sup> went on to say:

سَيِّدِي سَيِّدِي هَذِهِ يَدَايِ قَدْ مَدَدْتُهُمَا إِلَيْكَ بِالذُّنُوبِ مَمْلُوءَةً وَ عَيْنَايَ بِالرَّجَاءِ مَمْدُودَةٌ وَ حَقِّي لِمَنْ دَعَاكَ بِالنَّدَمِ تَذَلُّلاً أَنْ تُجِيبَهُ بِالكَرَمِ تَفَضُّلاً

‘My<sup>-asws</sup> Master<sup>-azwj</sup>! My<sup>-asws</sup> Master<sup>-asws</sup>! I<sup>-asws</sup> am extending these two hands towards You<sup>-azwj</sup> are filled with the sins, and my<sup>-asws</sup> eyes are stretched out with the limited hopes, and there is a right for the one who supplicates to you<sup>-azwj</sup> with the regret, humbly, that You<sup>-azwj</sup> Answer him with the Benevolence, Gracefully.

سَيِّدِي أَمْ مِنْ أَهْلِ الشَّقَاءِ فَأُطِيلُ بُكَائِي أَمْ مِنْ أَهْلِ السَّعَادَةِ خَلَقْتَنِي فَأُبَيِّرُ رَجَائِي

My<sup>-asws</sup> Master<sup>-azwj</sup>! Did You<sup>-azwj</sup> Create me<sup>-asws</sup> from the wretched people so I<sup>-asws</sup> should prolong my<sup>-asws</sup> crying, or from the fortunate people, so I<sup>-asws</sup> can be given glad tidings for my<sup>-asws</sup> hopes?

سَيِّدِي أَلِضْرِبِ الْمَقَامِ خَلَقْتَ أَعْضَائِي أَمْ لِشُرْبِ الْحَمِيمِ خَلَقْتَ أَمْعَائِي

My<sup>-asws</sup> Master<sup>-azwj</sup>! Are my<sup>-asws</sup> body parts Created for the beating by the rods, or are my<sup>-asws</sup> organs/intestines Created for drinking the boiling water?

سَيِّدِي لَوْ أَنَّ عَبْدًا اسْتَطَاعَ الْهَرَبَ مِنْ مَوْلَاهُ لَكُنْتُ أَوَّلَ الْهَارِبِينَ مِنْكَ لَكِنِّي أَعْلَمُ أَنِّي لَا أَفُوتُكَ

My<sup>-asws</sup> Master<sup>-azwj</sup>! If a slave had the capacity to free from his master, I<sup>-asws</sup> would have been the first of the flees from You<sup>-azwj</sup>, but I<sup>-asws</sup> know that I<sup>-asws</sup> cannot escape You<sup>-azwj</sup>!

سَيِّدِي لَوْ أَنَّ عِدَائِي بَمَا يَرِيدُ فِي مَلِكِكَ لَسَأَلْتُكَ الصَّبْرَ عَلَيْهِ غَيْرَ أَنِّي أَعْلَمُ أَنَّهُ لَا يَرِيدُ فِي مَلِكِكَ طَاعَةَ الْمُطِيعِينَ وَ لَا يَنْفُصُ مِنْهُ مَعْصِيَةَ الْعَاصِينَ

My<sup>-asws</sup> Master<sup>-azwj</sup>! If Punishing me<sup>-asws</sup> is from what increases in Your<sup>-azwj</sup> Kingdom, I<sup>-asws</sup> ask You<sup>-azwj</sup> for the patience upon it, apart from that I<sup>-asws</sup> know that it cannot increase in Your<sup>-azwj</sup> Kingdom, neither obedience of the obedient ones nor can it reduce from it any disobedience of the disobedient ones.

سَيِّدِي مَا أَنَا وَ مَا خَطَرِي هَبْ لِي بِفَضْلِكَ وَ جَلِّلِي بِسِتْرِكَ وَ اعْفُ عَن تَوْبِيحِي بِكَرَمِ وَجْهِكَ

My<sup>-asws</sup> Master<sup>-azwj</sup>! What am I<sup>-asws</sup> and what is my<sup>-asws</sup> importance. Bestow to me<sup>-asws</sup> with Your<sup>-azwj</sup> Grace, and Cover me<sup>-asws</sup> with Your<sup>-azwj</sup> Veil, and Pardon from Rebuking me<sup>-asws</sup> with the Benevolence of Your<sup>-azwj</sup> Face.

إِلَهِي وَ سَيِّدِي ارْحَمْنِي مَضْرُوعاً عَلَى الْفِرَاشِ تُقَلِّبُنِي أَيْدِي أَحِبَّتِي وَ ارْحَمْنِي مَطْرُوحاً عَلَى الْمُعْتَسِلِ يُعْتَبِلُنِي صَالِحِ جِيرَتِي وَ ارْحَمْنِي مَحْمُولاً قَدْ تَنَاوَلَ الْأَفْرَاءَ أَطْرَافَ جِنَازَتِي وَ ارْحَمْ فِي ذَلِكَ الْبَيْتِ الْمُظْلِمِ وَحْشَتِي وَ عُرْبَتِي وَ وَحْدَتِي

My<sup>-asws</sup> God<sup>-azwj</sup> and my<sup>-asws</sup> Master<sup>-azwj</sup>! Have Mercy on me<sup>-asws</sup> (when) lying upon my<sup>-asws</sup> bed, the hands of my<sup>-asws</sup> loved ones turning me<sup>-asws</sup>; and have Mercy on me<sup>-asws</sup> (when) I<sup>-asws</sup> am dropped upon the washing table being washed by the my<sup>-asws</sup> righteous neighbours; and have Mercy on me<sup>-asws</sup> (when) carried by the relatives holding the edges of my bier; and have Mercy on me<sup>-asws</sup> in that dark house (grave), and my<sup>-asws</sup> loneliness, and my<sup>-asws</sup> estrangement, and my<sup>-asws</sup> being alone!

قَالَ طَاوُسٌ فَبَكَيْتُ حَتَّى عَلَا نَجِيحِي فَالْتَفَتَ إِلَيَّ فَقَالَ مَا يُبْكِيكَ يَا يَمَانِي أَوْ لَيْسَ هَذَا مَقَامَ الْمُدْنِيِّينَ

Tawoos said, 'I cried to the extent that my wailing was high (loud). He<sup>-asws</sup> turned towards me. He<sup>-asws</sup> said: 'What makes you cry, O Yamany? Or, isn't this the place (for) the sinners?'

فَقُلْتُ حَبِيبِي حَقِيقٌ عَلَى اللَّهِ أَنْ لَا يَرُدَّكَ وَ جَدُّكَ مُحَمَّدٌ ص

I said, 'My beloved! It is a reality upon Allah<sup>-azwj</sup> that He<sup>-azwj</sup> will not Reject you<sup>-asws</sup> and your<sup>-asws</sup> grandfather<sup>-saww</sup> Muhammad<sup>-saww</sup>'.

قَالَ فَبَيْنَا نَحْنُ كَذَلِكَ إِذْ أَقْبَلَ نَقَرٌ مِنْ أَصْحَابِهِ فَالْتَفَتَ إِلَيْهِمْ فَقَالَ مَعَاشِرَ أَصْحَابِي أُوصِيكُمْ بِالْآخِرَةِ وَ لَسْتُ أُوصِيكُمْ بِالْدُنْيَا فَإِنَّكُمْ بِهَا مُسْتَوْصُونَ وَ عَلَيْهَا حَرِيصُونَ وَ بِهَا مُسْتَمْسِكُونَ

He (the narrator) said, 'While we were like that when a number of his<sup>-asws</sup> companions came. He<sup>-asws</sup> turned towards them. He<sup>-asws</sup> said: 'Group of my<sup>-asws</sup> companions! I<sup>-asws</sup> advise you all

with the Hereafter, and I<sup>-asws</sup> am not advising you with the world, for you are being comforted by it and are greedy upon it, and you are holding tightly to it.

مَعَاشِرَ أَصْحَابِي إِنَّ الدُّنْيَا دَارٌ مَمَرٌ وَ الْآخِرَةُ دَارٌ مَقَرٍّ فَخُذُوا مِنْ مَمَرِكُمْ لِمَقَرِّكُمْ وَ لَا تَهْتَكُوا أَسْتَارَكُمْ عِنْدَ مَنْ لَا يَخْفَى عَلَيْهِ أَسْرَاكُمْ وَ أَخْرِجُوا مِنَ الدُّنْيَا قُلُوبَكُمْ قَبْلَ أَنْ تَخْرُجَ مِنْهَا أَبْدَانُكُمْ

Group of my<sup>-asws</sup> companions! The world is a house of passing by while the Hereafter is a house of settlement, therefore take from your passing by for your settling, and do not tear down your veils in the presence of the One<sup>-azwj</sup> your secrets are not hidden unto Him<sup>-azwj</sup>, and exit your hearts from the world before your bodies are exited from it.

أَمَا رَأَيْتُمْ وَ سَمِعْتُمْ مَا اسْتُدْرَجَ بِهِ مَنْ كَانَ قَبْلَكُمْ مِنَ الْأُمَمِ السَّالِفَةِ وَ الْقُرُونِ الْمَاضِيَةِ لَمْ تَرَوْا كَيْفَ فَضِحَ مَسْتَوْهُمْ وَ أَمْطَرَ مَوَاطِرُ الْهَوَانِ عَلَيْهِمْ يَتَبَدَّلُ سُورُهُمْ بَعْدَ حُفْظِ عَيْشِهِمْ وَ لِيَن رَفَاهِيَّتِهِمْ صَارُوا حَصَائِدَ الْبَقَعِ وَ مَدَارِجَ الْمَثَلَاتِ

Are you not seeing and hearing what the ones before you had been gradually enticed with, from the previous communities and the past generations? Don't you see how their concealment was exposed and the rains of humiliation rained down upon them by the replacement of their happiness after their affluent lifestyles, and softness of their lavishness they became a harvest of the Vengeance, and gradual afflictions?

أَقُولُ قَوْلِي هَذَا وَ أَسْتَغْفِرُ اللَّهَ لِي وَ لَكُمْ.

I<sup>-asws</sup> am saying this word of mine<sup>-asws</sup> and I<sup>-asws</sup> seek Forgiveness of Allah<sup>-azwj</sup> for me<sup>-asws</sup> and for you all!"<sup>494</sup>

8- ما، الأمايلي للشيخ الطوسي عن المفيد عن أحمد بن الوليد عن أبيه عن سعد بن ابن عيسى عن ابن محبوب عن الثمالي قال كان علي بن الحسين ع يقول ابن آدم لا يزال يجيز ما كان لك واعط من نفسك و ما كانت المحاسبة من همك و ما كان الخوف لك شعاراً و الحزن لك دناراً

(The book) 'Al Amaali' of the sheykh Al Tusi – from Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Al Sumali who said,

'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> had said: 'Son of Adam<sup>-as</sup>! You will not cease to be with goodness for as long as there is preaching for you from yourself, and for as long as there is the accountability is from your concerns, and for as long as the fear is a slogan for you, and the grief is a blanket for you.

ابن آدم إنك ميت و مبعوث و مؤقف بين يدي الله عز و جل و مستؤل فأعد جواباً.

Son of Adam<sup>-as</sup>! You will be dead, and Resurrected, and pausing in front of Allah<sup>-azwj</sup> Mighty and Majestic and Questioned, therefore prepare answers"<sup>495</sup>.

<sup>494</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 7

<sup>495</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 8

9- ل، الخصال عَنِ ابْنِ الْمُتَوَكَّلِ عَنِ الْحِمَيْرِيِّ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ مَجْبُوبٍ عَنِ ابْنِ عَطِيَّةَ عَنِ الثُّمَالِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: لَا حَسَبَ لِقُرَشِيٍّ وَ لَا لِعَرَبِيٍّ إِلَّا بِتَوَاضُعٍ وَ لَا كَرَمٍ إِلَّا بِتَقْوَى وَ لَا عَمَلٍ إِلَّا بِنِيَّةٍ وَ لَا عِبَادَةَ إِلَّا بِتَفْقُهُ

(The book) 'Al Khisal' – from Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Ibn Atiya, from Al Sumali,

'From Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having: 'There is neither pedigree for Qureysh nor for an Arabian except by humbleness, nor any benevolence except with piety, nor an deed except with intention, nor worship except with understanding.

أَلَا وَ إِنَّ أْبْعَضَ النَّاسِ إِلَى اللَّهِ عَزَّ وَ جَلَّ مَنْ يَتَّقِدِي بِسُنَّةِ إِمَامٍ وَ لَا يَتَّقِدِي بِأَعْمَالِهِ.

Indeed, and the most hateful of the people to Allah<sup>-azwj</sup> Mighty and Majestic is one who follows Sunnah of an Imam<sup>-asws</sup> but does not follow his<sup>-asws</sup> deeds".<sup>496</sup>

10- ل، الخصال عَنِ أَبِيهِ عَنِ سَعْدِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ سَلِيمَانَ بْنِ دَاوُدَ عَنِ عَبْدِ الرَّزَّاقِ عَنِ مَعْمَرٍ عَنِ الرَّهْرِيِّ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع أَشَدُّ سَاعَاتِ ابْنِ آدَمَ ثَلَاثُ سَاعَاتِ السَّاعَةِ الَّتِي يُعَايِنُ فِيهَا مَلَكُ الْمَوْتِ وَ السَّاعَةُ الَّتِي يُقَوْمُ فِيهَا مِنْ قَبْرِهِ وَ السَّاعَةُ الَّتِي يَقِفُ فِيهَا بَيْنَ يَدَيِ اللَّهِ تَبَارَكَ وَ تَعَالَى فِيمَا إِلَى الْجَنَّةِ وَ إِمَّا إِلَى النَّارِ

(The book) 'Al Khisal' – from his father, from Sa'ad, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Abdul Razzaq, from Ma'mar, from Al Zuhry who said,

'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: 'The severest of times of a son of Adam<sup>-as</sup> are three timings – the time in which he will see the Angel of death, and the time in which he will be standing from his grave, and the time in which he will be standing in front of Allah<sup>-azwj</sup> Blessed and Exalted, either to (go to) the Paradise or to the Fire'.

ثُمَّ قَالَ إِنَّ نَجْوَتَ يَا ابْنَ آدَمَ عِنْدَ الْمَوْتِ فَأَنْتَ أَنْتَ وَ إِلَّا هَلَكْتَ وَ إِنَّ نَجْوَتَ يَا ابْنَ آدَمَ حِينَ تُوضَعُ فِي قَبْرِكَ فَأَنْتَ أَنْتَ وَ إِلَّا هَلَكْتَ وَ إِنَّ نَجْوَتَ يَا ابْنَ آدَمَ فِي مَقَامِ الْقِيَامَةِ فَأَنْتَ أَنْتَ وَ إِلَّا هَلَكْتَ

Then he<sup>-asws</sup> said: 'If you are saved at the death, so you are you, or else you are destroyed; and if you are saved, O son of Adam<sup>-as</sup> when you are placed in your grave, so you are you, or else you are destroyed; and if you are saved, O son of Adam<sup>-as</sup>, during standing in Qiyamah, so you are you, or else you are destroyed;

وَ إِنَّ نَجْوَتَ يَا آدَمَ حِينَ يُجْمَلُ النَّاسُ عَلَى الصِّرَاطِ فَأَنْتَ أَنْتَ وَ إِلَّا هَلَكْتَ وَ إِنَّ نَجْوَتَ يَا ابْنَ آدَمَ حِينَ يُقَوْمُ النَّاسُ لِرَبِّ الْعَالَمِينَ فَأَنْتَ أَنْتَ وَ إِلَّا هَلَكْتَ

And if you are saved, O son of Adam<sup>-as</sup> when the people are carried upon the Bridge, so you are you, or else you are destroyed; and if you are saved, O son of Adam<sup>-as</sup>, when the people are standing to Lord<sup>-azwj</sup> of the world, then you are you, or else you are destroyed'.

ثُمَّ تَلَا وَ مِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ قَالَ هُوَ الْقَبْرُ وَ إِنَّ لَهُمْ فِيهِ لَمَعِيشَةً ضَنْكاً

<sup>496</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 9



Then he<sup>-asws</sup> recited: **And behind them is purgatory up to the Day they would be Resurrected [23:100]**. He<sup>-asws</sup> said: 'It is the (time spent in the) grave, and surely for them would be a restricted life in it.

وَاللَّهُ إِنَّ الْقَبْرَ لَرَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةٌ مِنْ حُفْرِ النَّارِ

By Allah<sup>-azwj</sup>! The grave is a garden from the gardens of Paradise, or a pit from pits of the Fire'.

ثُمَّ أَقْبَلَ عَلَى رَجُلٍ مِنْ مَجْلَسَائِهِ فَقَالَ لَهُ قَدْ عَلِمَ سَاكِنُ السَّمَاءِ سَاكِنَ الْجَنَّةِ مِنْ سَاكِنِ النَّارِ فَأَيُّ الرَّجُلَيْنِ أَنْتَ وَ أَيُّ الدَّارَيْنِ دَارُكَ.

Then he<sup>-asws</sup> faced towards a man from his<sup>-asws</sup> gatherers. He<sup>-asws</sup> said to him: 'The dwellers of the sky, dwellers of the Paradise are known from dwellers of the Fire, so which of the two men are you, and which of the two houses is your house?'<sup>497</sup>

11- ف، تحف العقول مؤعظة و زهد و حكمة كفانا الله و إياكم كيد الظالمين و بغي الحاسدين و بطش الجبارين

(The book) 'Tuhaf Al Uqoul' –

'Preaching, and ascetism and wisdom: 'May Allah<sup>-azwj</sup> Suffice us<sup>-asws</sup> and you all (against) plots of the oppressors, and rebellions of the envious ones, and evil powers of the tyrants!

أَيُّهَا الْمُؤْمِنُونَ لَا يُفْتِنَنَّكُمْ الطَّوَاعِثُ وَ أَتْبَاعُهُمْ مِنْ أَهْلِ الرَّغْبَةِ فِي الدُّنْيَا الْمَائِلُونَ إِلَيْهَا الْمَمْتُونُونَ بِهَا الْمُقْبِلُونَ عَلَيْهَا وَ عَلَى حُطَامِهَا الْهَامِدِ وَ هَشِيمِهَا  
الْبَائِدِ عَدَاً

O you Momineen! Do not be tempted by the tyrants and their followers from the people who are desirous regarding the world, the ones inclining to it, the ones tempted by it, the ones facing to it and upon its lifeless rubble and its perishable debris.

وَ اخذوا ما حذرهم الله منها و ازهدوا فيما زهدكم الله فيه منها و لا تزكوا إلى ما في هذه الدنيا تكون من أعداء داراً و قراراً بالله

And be cautioned of what Allah<sup>-azwj</sup> has Cautioned from it, and be ascetic regarding what Allah<sup>-azwj</sup> has Told you to be ascetic in from it, and do not incline towards what is in this world inclination of the one who prepared it as a house and a settlement with Allah<sup>-azwj</sup>.

إِنَّ لَكُمْ مِمَّا فِيهِنَّ عَلَيْهَا دَلِيلًا مِنْ زِينَتِهَا وَ تَصْرِيفِ أَثَابِهَا وَ تَعْيِيرِ انْقِلَابِهَا وَ مَثَلَاتِهَا وَ تَلَاغِيهَا بِأَهْلِهَا إِثْمًا لَتَرْفَعُ الْحَمِيلَ وَ تَضَعُ الشَّرِيفَ وَ تُورِدُ النَّارَ  
أَقْوَامًا عَدَاً فَفِي هَذَا مُعْتَبَرٌ وَ مُحْتَبَرٌ وَ زَاجِرٌ لِمُنْتَبِهِ

Surely, there is evidence upon it for you all in these two, from its adornments and utilisations of its days, and changes of its turning, and its trampling, and its playing with its inhabitants. It raises the foolish one and drops the noble, and tomorrow a group will arrive to the Fire. So, in this there is a lesson, and the test, and a rebuke for the attentive person.

<sup>497</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 10



وَ إِنَّ الْأُمُورَ الْوَارِدَةَ عَلَيْكُمْ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ مِنْ مُظْلِمَاتِ الْفِتَنِ وَ حَوَادِثِ الْبِدَعِ وَ سُنَنِ الْجُورِ وَ بَوَائِقِ الزَّمَانِ وَ هَيْبَةِ السُّلْطَانِ وَ وَسْوَسةِ الشَّيْطَانِ لَتَدْبِيرِ الْقُلُوبِ عَنْ نَبِيِّهَا وَ تُدْهِلُهَا عَنْ مُوجُودِ الْهُدَى وَ مَعْرِفَةِ أَهْلِ الْحَقِّ إِلَّا قَلِيلًا مِمَّنْ عَصَمَ اللَّهُ جَلَّ وَ عَزَّ

And the matters are arriving to you during every day and night, from the darkness(es) (dillemmas) of Fitna, and newly matters of innovations, and conducts of tyranny, and disasters of the times, and awe of the ruler, and insinuations of Satan<sup>la</sup> to discourage the hearts from alerting them, and distracting these from the existing guidance and recognising the people of truth is only by a few from the ones Protected by Allah<sup>azwj</sup> Majestic and Mighty.

فَلَيْسَ يَعْرِفُ تَصْرُفَ أَيَّامِهَا وَ تَقَلُّبَ خَالَاتِهَا وَ عَاقِبَةَ صَرَرِ فِتْنَتِهَا إِلَّا مَنْ عَصَمَهُ اللَّهُ وَ نَهَجَ سَبِيلَ الرُّشْدِ وَ سَلَكَ طَرِيقَ الْقَصْدِ ثُمَّ اسْتَعَانَ عَلَى ذَلِكَ بِالرُّهْدِ فَكَرَّرَ الْفِكْرَ وَ اتَّعَطَّ بِالْعَبْرِ وَ ارْتَدَّجَرَ

So, he doesn't recognise the changes of its days and the overturning of its situations, and consequences of the harms of its Fitna, except one whom Allah<sup>azwj</sup> Protects, and the peak of the rightful way, and he walks the moderate way, then he seeks assistance upon that with the ascetism, so he repeats the contemplation and takes preaching with the lessons and the rebukes.

فَرَهَدَ فِي عَاجِلِ بَحْجَةِ الدُّنْيَا وَ نَجَاقَى عَنْ لَدَائِمِهَا وَ رَغِبَ فِي دَائِمِ نَعِيمِ الْآخِرَةِ - وَ سَعَى لَهَا سَعْيِهَا وَ رَاقَبَ الْمَوْتَ وَ شَنَأَ الْحَيَاةَ مَعَ الْقَوْمِ الظَّالِمِينَ فَعِنْدَ ذَلِكَ نَظَرَ إِلَى مَا فِي الدُّنْيَا بَعَيْنِ نَبْرَةٍ حَدِيدَةٍ النَّظَرِ وَ أَبْصَرَ حَوَادِثَ الْفِتَنِ وَ ضَلَالَ الْبِدَعِ وَ جَوَرَ الْمُلُوكِ الظَّالِمَةِ

So, he becomes ascetic in the current program of the world, and forsakes from its pleasures, and becomes desirous regarding the permanent bounties of the Hereafter, and strives for it with its striving, and watches out for the death, and the shameful life with the unjust people.

During that he looks at what is in the world with a radiant sharp look and sights the new occurrences of Fitna and the straying of the innovations, and tyranny of the unjust kings.

فَقَدْ لَعَمْرِي اسْتَدْبَرْتُمْ مِنَ الْأُمُورِ الْمَاضِيَةِ فِي الْأَيَّامِ الْخَالِيَةِ مِنَ الْفِتَنِ الْمُتْرَاكِمَةِ وَ الْأَهْمَاكِ فِيهَا مَا تَسْتَدْبِرُونَ بِهِ عَلَى نُجُوبِ الْعُوَاةِ وَ أَهْلِ الْبِدَعِ وَ الْبُعْيِ وَ الْفَسَادِ فِي الْأَرْضِ بِعَيْرِ الْحَقِّ

By my<sup>asws</sup> life! You have turned your backs from the matters of the past, in the by-gone days, from the accumulated strife and the immersion in it what you can be pointed with upon shunning the deviants and the people of innovation and the rebellion and the corruption in the earth without right.

فَاسْتَعِينُوا بِاللَّهِ وَ ارْجِعُوا إِلَى طَاعَتِهِ وَ طَاعَةِ مَنْ هُوَ أَوْلَى بِالطَّاعَةِ مِنْ طَاعَةِ مَنْ اتَّبَعَ وَ أَطِيعَ

Seek Assistance with Allah<sup>azwj</sup> and return to His<sup>azwj</sup> obedience and obedience of the one who is foremost with the obedience, from the obedience of the ones being followed and obeyed.

فَالْحَذَرَ الْحَذَرَ مِنْ قَبْلِ النَّدَامَةِ وَ الْحُسْرَةِ وَ الْقُدُومِ عَلَى اللَّهِ وَ الْوُفُوفِ بَيْنَ يَدَيْهِ

So, the caution of all cautions from before the (onset of) regret and the remorse, and the proceeding to Allah<sup>azwj</sup> and the standing in front of Him<sup>azwj</sup>.

و تَاللَّهِ مَا صَدَرَ قَوْمٌ قَطُّ عَنْ مَعْصِيَةِ اللَّهِ إِلَّا إِلَىٰ عَذَابِهِ وَ مَا آتَرَ قَوْمٌ قَطُّ الدُّنْيَا عَلَىٰ الْآخِرَةِ إِلَّا سَاءَ مُنْقَلَبُهُمْ وَ سَاءَ مَصِيرُهُمْ

And by Allah<sup>-azwj</sup>, no people have moved all from disobeying Allah<sup>-azwj</sup> except to His<sup>-azwj</sup> Punishment, and no people have preferred the world over the Hereafter at all except their transfer has been worse and evil was their destination.

وَ مَا الْعِلْمُ بِاللَّهِ وَ الْعَمَلُ بِطَاعَتِهِ إِلَّا الْإِنَانِ مُؤْتَلِفَانِ فَمَنْ عَرَفَ اللَّهَ خَافَهُ فَخَفَهُ الْخَوْفُ عَلَى الْعَمَلِ بِطَاعَةِ اللَّهِ- وَ إِنَّ أَرْبَابَ الْعِلْمِ وَ اتَّبَاعَهُمُ الَّذِينَ عَرَفُوا اللَّهَ فَعَمِلُوا لَهُ وَ رَغِبُوا إِلَيْهِ وَ قَدْ قَالَ اللَّهُ- *إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ-*

And the knowledge with Allah<sup>-azwj</sup> and the working in His<sup>-azwj</sup> obedience isn't except two harmonies harmonised. The one who recognises Allah<sup>-azwj</sup> will fear Him<sup>-azwj</sup>, so the fear will urge him upon the working in the obedience of Allah<sup>-azwj</sup>, and that the lords of knowledge and their followers are those who recognise Allah<sup>-azwj</sup>, so they are working for Him<sup>-azwj</sup> and are being desirous to Him<sup>-azwj</sup>, and Allah<sup>-azwj</sup> has Said: ***But rather, Allah is feared by those from His knowledgeable servants. [35:28].***

فَلَا تَلْتَمِسُوا شَيْئًا مِمَّا فِي هَذِهِ الدُّنْيَا بِمَعْصِيَةِ اللَّهِ وَ اسْتَعْلُوا فِي هَذِهِ الدُّنْيَا بِطَاعَةِ اللَّهِ وَ اغْتَنِمُوا أَيَّامَهَا وَ اسْعَوْا لِمَا فِيهِ جَاءَتْكُمْ عَذَابٌ مِنَ عَذَابِ اللَّهِ فَإِنَّ ذَلِكَ أَقْلٌ لِلتَّبِعَةِ وَ أَذَى مِنَ الْعُدْرِ وَ أَرْجَى لِلنَّجَاةِ

Therefore, do not be seeking anything from what is in this world by disobeying Allah<sup>-azwj</sup>, and be pre-occupied in this world with obeying Allah<sup>-azwj</sup> and gain in its days, and strive for what in it would be your salvation tomorrow from the Punishment of Allah<sup>-azwj</sup>, for that would be the smallest of the liability (risk), and least of the excuses and most profitable for the salvation.

فَقَدِّمُوا أَمْرَ اللَّهِ وَ طَاعَتَهُ وَ طَاعَةَ مَنْ أَوْجَبَ اللَّهُ طَاعَتَهُ بَيْنَ يَدَيْ الْأُمُورِ كُلِّهَا وَ لَا تُقَدِّمُوا الْأُمُورَ الْوَارِدَةَ عَلَيْكُمْ مِنْ طَاعَةِ الطَّوَاغِيتِ وَ فِتْنَةِ زَهْرَةِ الدُّنْيَا بَيْنَ يَدَيْ أَمْرِ اللَّهِ وَ طَاعَتِهِ وَ طَاعَةَ أَوْلِي الْأَمْرِ مِنْكُمْ

Give priority to the Commands of Allah<sup>-azwj</sup> and obedience to Him<sup>-azwj</sup>, and obedience of the one Allah<sup>-azwj</sup> has Obligated to obey him<sup>-asws</sup> in front of the affairs, all of them, and do not give priority to the matters which arrive to you from obedience of the tyrants, and Fitna of blossoms of the world in front of the Commands of Allah<sup>-azwj</sup> and obeying Him<sup>-azwj</sup>, and obeying Masters<sup>-asws</sup> of the Command from you all.

وَ اعْلَمُوا أَنَّكُمْ عِبِيدُ اللَّهِ وَ نَحْنُ مَعَكُمْ بِحُكْمِ عَلَيْنَا وَ عَلَيْكُمْ سَيِّدٌ حَاكِمٌ عَدَاً وَ هُوَ مُؤَفِّقُكُمْ وَ مُسَائِلُكُمْ فَأَعِدُّوا الْجَوَابَ قَبْلَ الْوُقُوفِ وَ الْمَسْأَلَةِ وَ الْعَرْضِ عَلَى رَبِّ الْعَالَمِينَ يَوْمَئِذٍ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ

And know, you are all slaves of Allah<sup>-azwj</sup>, and we<sup>-asws</sup> are with you. The Chief Judge Will Judge upon us<sup>-asws</sup> and you all tomorrow, and He<sup>-azwj</sup> will be Pausing you and Questioning you, therefore, prepare the answers before the standing and the questioning, and the presentation to Lord<sup>-azwj</sup> of the worlds. On that Day, ***no soul shall (be able to) speak except by His Permission, [11:105].***

وَ اعْلَمُوا أَنَّ اللَّهَ لَا يُصَدِّقُ كاذِبًا وَ لَا يُكَدِّبُ صَادِقًا وَ لَا يَرُدُّ عُدْرَ مُسْتَحِقٍّ وَ لَا يَغْدِرُ عَيْرَ مَعْدُورٍ بَلَّ اللَّهُ الْحُجَّةَ عَلَى خَلْقِهِ بِالرُّسُلِ وَ الْأَوْصِيَاءِ بَعْدَ الرُّسُلِ

And know that Allah<sup>-azwj</sup> does not Ratify a liar nor does He<sup>-azwj</sup> Belie a truthful one, nor does He<sup>-azwj</sup> Reject an excuse of a deserving one, nor does He<sup>-azwj</sup> Excuse one without (a valid) excuse. But, for Allah<sup>-azwj</sup> is the Argument upon His<sup>-azwj</sup> creatures with the Messengers<sup>-as</sup> and the successors<sup>-asws</sup> after the Messengers<sup>-as</sup>.

فَاتَّقُوا اللَّهَ وَاسْتَقْبِلُوا مِنْ إِصْلَاحِ أَنْفُسِكُمْ وَطَاعَةِ اللَّهِ وَطَاعَةِ مَنْ تَوَلَّوْهُ فِيهَا لَعَلَّ نَادِمًا قَدْ نَدِمَ عَلَى مَا قَدْ فَرَّطَ بِالْأَمْسِ فِي جَنْبِ اللَّهِ وَصَيَّعَ مِنْ حَقِّ اللَّهِ وَاسْتَغْفِرُوا اللَّهَ وَتُوبُوا إِلَيْهِ فَإِنَّهُ يَقْبَلُ التَّوْبَةَ ... وَ يَعْفُوا عَنِ السَّيِّئَاتِ وَ يَعْلَمُ مَا تَفْعَلُونَ

Fear Allah<sup>-azwj</sup> and be attentive to correct yourselves and obedience of Allah<sup>-azwj</sup> and obedience of the ones you are taking as leaders in it, perhaps a regretting one will regret upon what he lost yesterday regarding the Side of Allah<sup>-azwj</sup> and wasted from the rights of Allah<sup>-azwj</sup>, and seek Forgiveness of Allah<sup>-azwj</sup> and repent to Him<sup>-azwj</sup>, for He<sup>-azwj</sup> **Accepts the repentance from His servants, and He Pardons from the evil deeds, and He Knows what you are doing [42:25].**

وَ إِيَّاكُمْ وَ صُحْبَةَ الْعَاصِينَ وَ مَعُونَةَ الظَّالِمِينَ وَ مُجَاوِرَةَ الْفَاسِقِينَ اخْذَرُوا فِتْنَتَهُمْ وَ تَبَاعَدُوا مِنْ سَاحَتِهِمْ وَ اعْلَمُوا أَنَّهُ مَنْ خَالَفَ أَوْلِيَاءَ اللَّهِ وَ دَانَ بِعَيْرِ دِينِ اللَّهِ وَ اسْتَبَدَّ بِأَمْرِهِ دُونَ أَمْرِ وَلِيِّ اللَّهِ فِي نَارٍ تَلْتَهَبُ تَأْكُلُ أَبْدَانًا قَدْ غَابَتْ عَنْهَا أَرْوَاحُهَا غَابَتْ عَلَيْهَا شِفْوَتُهَا فَهُمْ مَوْتَى لَا يَجِدُونَ حَرَّ النَّارِ-

And beware of accompanying the disobedient ones, and assisting the oppressors, and sheltering the mischief-makers. Be cautious of their Fitna, and distance from their courtyards, and know that the one who opposes Guardians<sup>-asws</sup> of Allah<sup>-azwj</sup> and makes it a religion with other than the religion of Allah<sup>-azwj</sup> and takes hold with his orders apart from the orders of the Guardian<sup>-asws</sup> of Allah<sup>-azwj</sup> will be in an Inflamed Fire consuming bodies whose souls are absent from these. Its misery prevails upon these, for they are dead, not feeling heat of the fire.

فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ وَ احْمَدُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَ اعْلَمُوا أَنَّكُمْ لَا تَخْرُجُونَ مِنْ قُدْرَةِ اللَّهِ إِلَى عَيْرِ قُدْرَتِهِ- وَ سَيَرَى اللَّهُ عَمَلَكُمْ ثُمَّ إِلَيْهِ تُحْشَرُونَ فَانْتَفِعُوا بِالْعِظَةِ وَ تَأَدَّبُوا بِآدَابِ الصَّالِحِينَ.

Therefore, take a lesson, O ones with the insight, and praise Allah<sup>-azwj</sup> upon what He<sup>-azwj</sup> has Guided you, and know you will not be exiting from the Power of Allah<sup>-azwj</sup> to another power, and Allah<sup>-azwj</sup> is Seeing your deeds, then you will be Resurrected to Him<sup>-azwj</sup>, therefore benefit with the preaching and be disciplined with the disciplines of the righteous ones<sup>498</sup>.

12- جاء المجلس للمفيد عن أحمد بن الوليد عن أبيه عن الصَّغَارِ عن ابنِ مَعْرُوفٍ عن ابنِ مَهْزَبَانَ عن ابنِ مُحَمَّدٍ عن ابنِ عَطِيَّةٍ عن الثَّمَالِيِّ قَالَ: مَا سَمِعْتُ بِأَحَدٍ مِنَ النَّاسِ كَانَ أَزْهَدَ مِنْ عَلِيِّ بْنِ الْحُسَيْنِ عِ إِلَّا مَا بَلَغَنِي عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

(The book) 'Al Majaalis' of Al Mufeed – from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Ibn Mahboub, from Ibn Atiya, from Al Sumali who said,

'I have not heard of anyone from the people who was more ascetic than Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> except what has reached me about Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'.

ثُمَّ قَالَ أَبُو حَمزة كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا تَكَلَّمَ فِي الرَّهْدِ وَ وَعَظَ أَبْكَى مِنْ بَحْضَرْتِهِ

<sup>498</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 11

Then Abu Hamza said, ‘Whenever Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> spoke regarding the ascetism and preached, the ones in his<sup>-asws</sup> presence wept’.

قَالَ أَبُو حَمَزَةَ فَقَرَأْتُ صَحِيفَةً فِيهَا كَلَامٌ زُهِدٍ مِنْ كَلَامِ عَلِيِّ بْنِ الْحُسَيْنِ عَ وَكَتَبْتُهَا فِيهَا وَ أَتَيْتُهُ بِهِ فَعَرَضْتُهُ عَلَيْهِ فَعَرَفَهُ وَ صَحَّحَهُ وَ كَانَ فِيهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ كَفَانَا اللَّهُ وَ إِيَّاكُمْ كَيْدَ الظَّالِمِينَ إِلَى آخِرِ الْحَبْرِ.

Abu Hamza said, ‘I read a parchment wherein was a speech on ascetism from the speech of Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, and I wrote it and came to him<sup>-asws</sup> with it. I presented it to him<sup>-asws</sup>. He<sup>-asws</sup> recognised it and said it was correct, and in it was: ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! May Allah<sup>-azwj</sup> Suffice us! And beware of the lots of the oppressors’ – up to the end of the Hadeeth”<sup>.499</sup>

13- جاء المجلس للمفيد عن أحمد بن الوليد عن أبيه عن الصفار عن ابن عيسى عن صفوان عن ابن خازم عن علي بن الحسين ع قال قال رسول الله ص ما من خطوة أحب إلى الله من خطوتين خطوة يسد بها صفا في سبيل الله تعالى و خطوة إلى ذي رحم قاطع يصلها

(The book) ‘Al Majaalis’ of Al Mufeed – from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Safwan, from Ibn Hazim,

‘From Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘There is nothing from the steps which is more Beloved to Allah<sup>-azwj</sup> than two steps – a step taken in filling a row in the Way of Allah<sup>-azwj</sup> the Exalted (in battle), and a step taken to one with kinship having cut it off, to connect it.

وَ مَا مِنْ جُرْعَةٍ أَحَبَّ إِلَى اللَّهِ مِنْ جُرْعَتَيْنِ جُرْعَةٌ غَيْظٍ بَرَدُهَا مُؤْمِنٌ بِحِلْمٍ وَ جُرْعَةٌ جَزَعٍ بَرَدُهَا مُؤْمِنٌ بِصَبْرٍ

There is nothing from the gulps more Beloved to Allah<sup>-azwj</sup> than two gulps – a gulp in swallowing rage a Momin returning it with forbearance, and a gulp a Momin swallows returning it with patience.

وَ مَا مِنْ قَطْرَةٍ أَحَبَّ إِلَى اللَّهِ مِنْ قَطْرَتَيْنِ قَطْرَةٌ دَمٍ فِي سَبِيلِ اللَّهِ وَ قَطْرَةٌ دَمٍ فِي سَوَادِ اللَّيْلِ مِنْ حَشْيَةِ اللَّهِ.

And there is none from a drop more beloved to Allah<sup>-azwj</sup> than two drops – a drop of blood in the Way of Allah<sup>-azwj</sup> and a drop of tear in the darkness of the night from fearing Allah<sup>-azwj</sup>”<sup>.500</sup>

كِتَابُ الْغَايَاتِ، عَنْ أَبِي حَمَزَةَ التَّمَالِي قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع يَقُولُ مَا مِنْ حُطْوَةٍ إِلَى آخِرِ الْحَدِيثِ.

‘Kitab Al Gayaat’ – from Abu Hamza Al Sumali who said,

‘I heard Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> saying: ‘There is none from steps’ – up to end of the Hadeeth”<sup>.501</sup>

<sup>499</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 12

<sup>500</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 13 a

<sup>501</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 13 b

14- جاء المجلس للمفيد عن أحمد الوليد عن أبيه عن الصفار عن ابن معروف عن ابن مهزيار عن ابن حديد عن علي بن النعمان رفعه قال كان علي بن الحسين ع يقول ويح من غلبت واحدته عشرته

(The book) 'Al Majaalis' of Al Mufeed – from Ahmad Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Ibn Hadeed, from Ali Bin Al Numan raising it, said,

'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> had said: 'Woe be unto the one whose one overcomes his ten'. (meaning one evil deed while one good deed is counted as ten)

وَكَانَ أَبُو عَبْدِ اللَّهِ ع يُقُولُ الْمَعْبُودُ مِنْ عَيْنِ عُمُرِهِ سَاعَةً بَعْدَ سَاعَةٍ

And Abu Abdullah<sup>-asws</sup> had said: 'The embezzled is the one embezzled of his lifespan, hour after hour'.

وَكَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يُقُولُ أَظْهَرَ الْيَأْسِ مِنَ النَّاسِ فَإِنَّ ذَلِكَ مِنَ الْعَيْ وَ أَقْلَ طَلَبِ الْحَوَائِجِ إِلَيْهِمْ فَإِنَّ ذَلِكَ فَقْرٌ حَاضِرٌ وَإِيَّاكَ وَ مَا يُعْتَدَّرُ مِنْهُ وَ صَلِّ صَلَاةَ مُودَعٍ وَ إِنْ اسْتَطَعْتَ أَنْ تَكُونَ الْيَوْمَ خَيْرًا مِنْكَ أَمْسٍ وَ غَدًا خَيْرًا مِنْكَ الْيَوْمَ فَافْعَلْ.

And Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> had said: 'Manifest despair from the people, for that is from the richness, and reduce seeking the needs to them, for that brings on poverty; and beware of what you have to apologise from; and pray the Salat as a farewell (final) Salat; and if you have the capacity for today to be better from you than yesterday, and tomorrow to be better from you than today, then do so'.<sup>502</sup>

15- جاء المجلس للمفيد بهذا الإسناد عن ابن مهزيار عن علي بن النعمان عن ابن مسكان عن ابن فرقد عن الزهري عن أحدهما ع أنه قال: وَيَلِّ لِقَدَمٍ لَا يَدِينُونَ اللَّهَ بِالْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ

(The book) 'Al Majaalis' of Al Mufeed – By this chain, from Ibn Mahziyar, from Ali Bin Al Numan, from Ibn Muskan, from Ibn Farqad, from Al Zuhry,

'From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>) having said: 'Woe be to a people not making a religion of Allah<sup>-azwj</sup> by instructing with the act of kindness and forbidding from the evil'.

وَ قَالَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ فَلَنْ يَلِجَ مَلَكُوتَ السَّمَاءِ حَتَّى يُبَيِّنَ قَوْلَهُ بِعَمَلٍ صَالِحٍ وَ لَا دِينَ لِمَنْ دَانَ اللَّهُ بِطَاعَةِ الظَّالِمِ

And he<sup>-asws</sup> said: 'One who says, 'There is no god except Allah<sup>-azwj</sup>', he will not enter kingdoms of the sky until he completes his words with a righteous deed; and there is no religion for the one making is a religion of Allah<sup>-azwj</sup> by obeying the oppressor'.

تُمْ قَالَ وَ كُلُّ الْقَوْمِ أَهْلَاهُمْ التَّكَاثُرُ حَتَّى زَارُوا الْمَقَابِرَ.

Then he<sup>-asws</sup> said: 'And every people the augmentation distracts them, until they visit the graves'.<sup>503</sup>

<sup>502</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 14

<sup>503</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 15

16- جاء المجلس للمفيد بهذا الإسناد عن ابن مَهْرَبَارٍ عَنِ ابْنِ مَجْبُوبٍ عَنِ الثَّمَالِيِّ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع يَقُولُ مَنْ عَمِلَ بِمَا افْتَرَضَ اللَّهُ عَلَيْهِ فَهُوَ مِنْ خَيْرِ النَّاسِ وَ مَنْ اجْتَنَبَ مَا حَرَّمَ اللَّهُ عَلَيْهِ فَهُوَ مِنْ أَعْبَدِ النَّاسِ وَ مَنْ أَوْرَعَ النَّاسِ وَ مَنْ قَنَعَ بِمَا قَسَمَ اللَّهُ لَهُ فَهُوَ مِنْ أَعْنَى النَّاسِ.

(The book) 'Al Majaalis' of Al Mufeed – By this chain, from Ibn Mahziyar, from Ibn Mahboub, from Al Sumali who said,

'I heard Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> saying: 'One who works with what Allah<sup>-azwj</sup> has Obligated upon him, so he is from best of the people; and one who shuns what Allah<sup>-azwj</sup> has Prohibited unto him, so he is from most worshipping of the people, and from most devout of the people; and one who is contented with what Allah<sup>-azwj</sup> has Apportioned for him, so he is from richest of the people".<sup>504</sup>

17- عم، إعلام الوری زوی اَنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع رَأَى يَوْمًا الْحَسَنَ الْبَصْرِيَّ وَ هُوَ يَتَمَسُّ عِنْدَ الْحَجَرِ الْأَسْوَدِ فَقَالَ لَهُ ع أ تَرْضَى يَا حَسَنُ نَفْسَكَ لِلْمَوْتِ

(The book) 'A'lam Al Wara' –

'It is reported that Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> saw Al-Hassan Al-Basry one day and he was adhering to the Black Stone. He<sup>-asws</sup> said to him: 'O Hassan! Are you satisfied with yourself for the death?'

قَالَ لَا

He said, 'No'.

قَالَ فَعَمَلِكَ لِلْحِسَابِ

He<sup>-asws</sup> said: 'So (what about) your deeds for the Reckoning?'

قَالَ لَا

He said, 'No'.

قَالَ فَتَمَّ دَارٌ لِلْعَمَلِ غَيْرُ هَذِهِ الدَّارِ

He<sup>-asws</sup> said: 'So is there any house for the working apart from this house (world)?'

قَالَ لَا

He said, 'No'.

قَالَ فَلَيْلِي فِي أَرْضِهِ مَعَادٌ غَيْرُ هَذَا الْبَيْتِ

<sup>504</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 16

He<sup>-asws</sup> said: 'Is there for Allah<sup>-azwj</sup> any Shelter apart from this House (Kaaba)?'

قَالَ لَا

He said, 'No'.

قَالَ فَلِمَ تَشْغَلُ النَّاسَ عَنِ الطَّوَافِ

He<sup>-asws</sup> said: 'Then why are you pre-occupying the people away from the Tawaaf?'

وَقِيلَ لَهُ يَوْمَئِذٍ إِنَّ الْحَسَنَ الْبَصْرِيَّ قَالَ لَيْسَ الْعَجَبُ بِمَنْ هَلَكَ كَيْفَ هَلَكَ وَ إِنَّمَا الْعَجَبُ بِمَنْ نَجَا كَيْفَ نَجَا

And it was said to him<sup>-asws</sup> one day that Al-Hassan Al-Basry said, 'It isn't the surprise from the one destroyed, how he was destroyed, and rather the surprise is from the one who attained salvation, how he attained the salvation''.

فَقَالَ ع أَنَا أَقُولُ لَيْسَ الْعَجَبُ بِمَنْ نَجَا كَيْفَ نَجَا وَ أَمَا الْعَجَبُ بِمَنْ هَلَكَ كَيْفَ هَلَكَ مَعَ سَعَةِ رَحْمَةِ اللَّهِ.

He<sup>-asws</sup> said: 'I<sup>-asws</sup> am saying, the surprise isn't from the one who attained salvation how he attained salvation, and as for the surprise, is from the one who was destroyed, how he was destroyed, with (despite) vastness of the Mercy of Allah<sup>-azwj</sup>'.<sup>505</sup>

18- كَشَفَ، كَشَفَ الْغَمَةَ عَنْ أَبِي الطُّفَيْلِ عَامِرِ بْنِ وَائِلَةَ قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا تَلَا هَذِهِ الْآيَةَ- يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ كُونُوا مَعَ الصَّادِقِينَ يَقُولُ اللَّهُمَّ ارْزُقْنِي فِي أَعْلَى دَرَجَاتِ هَذِهِ النَّدْبَةِ وَ أَعْيِي بَعْزِمِ الْإِرَادَةَ وَ هَبْنِي حُسْنَ الْمُسْتَعْتَبِ مِنْ نَفْسِي وَ خُذْنِي مِنْهَا حَتَّى تَنْجِرَنِي خَوَاطِرُ الدُّنْيَا عَنْ قَلْبِي مِنْ بَرْدِ حَشْيَتِي مِنْكَ

(The book) 'Kashf Al Ghumma' – From Abu Al Tufeyl Aamir Bin Wasilah who said,

'It was so that whenever Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> recited this Verse: **O you who believe! Fear Allah and be with the truthful ones [9:119]**, he<sup>-asws</sup> would say: 'O Allah<sup>-azwj</sup>! Raise me<sup>-asws</sup> in the top ranks (with) this lamentation, and Assist me<sup>-asws</sup> with determination of the intention, and Grant me<sup>-asws</sup> the goodly consequence from myself<sup>-asws</sup>, and Seize me<sup>-asws</sup> from it until the thoughts of the worlds are bared from my<sup>-asws</sup> heart from coldness of my<sup>-asws</sup> fear from You<sup>-azwj</sup>.

وَ ارْزُقْنِي قَلْبًا وَ لِسَانًا يَتَجَارَيَانِ فِي دَمِ الدُّنْيَا وَ حُسْنَ التَّجَافِي مِنْهَا حَتَّى لَا أَقُولَ إِلَّا صِدْقًا وَ أَرِنِي مَصَادِيقَ إِجَابَتِكَ بِحُسْنِ تَوْفِيقِكَ حَتَّى أَكُونَ فِي كُلِّ حَالٍ حَيْثُ أَرَدْتُ-

And Grace me<sup>-asws</sup> a hear and a tongue both to be flowing in condemnation of the world and goodly forsaking from it until I<sup>-asws</sup> do not say except truth, and Show me<sup>-asws</sup> Your<sup>-azwj</sup> Truthful Answers with goodly Inclination of Yours<sup>-azwj</sup> until I<sup>-asws</sup> come to be in every situation wherever You<sup>-azwj</sup> Want me<sup>-asws</sup> to be.

بِحَدِّ سِنَانٍ نَالَ قَلْبِي فُتُوْفَهَا

فَقَدْ قَرَعَتْ بِي بَابَ فَضْلِكَ فَاقَةَ-

<sup>505</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 17

*Destitution has made me knock the door of Your<sup>-azwj</sup> Grace; by a sharp blade my<sup>-asws</sup> heart attained its yearning.*

وَ حَتَّى مَتَى أَصِفُ مِنَ الدُّنْيَا وَ مَقَامِ الصِّدِّيقِينَ وَ أَنْتَحِلُ عَزْماً مِنْ إِزَادَةِ مُقِيمِ بَدْرَجَةِ الْخَطَايَا أَشْتَكِي ذُلَّ مَلِكَةِ الدُّنْيَا وَ سُوءَ أَحْكَامِهَا عَلَيَّ وَ قَدْ رَأَيْتُ  
وَ سَمِعْتُ لَوْ كُنْتُ أَسْمَعُ فِي آدَاةِ فَهْمٍ أَوْ أَنْظُرُ بِنُورِ يَقْظَةٍ-

وَ كُلاًّ أَلْفِي نَكْبَةً وَ فَجِيعَةً- وَ كَأَنَّ مَرَازِبَ دُعَاةٍ أَدُوْفَهَا

And until when shall I<sup>-asws</sup> describe the Tests of the world and positions of the truthful ones, and pretend determination or intention of staying with gradual mistakes (sins)? I<sup>-asws</sup> complain of the humiliation of possessions of the world and evilness of its rulings upon me<sup>-asws</sup>, and I<sup>-asws</sup> have seen and heard. If only I<sup>-asws</sup> had heard in the norms of understanding or looked with the light of wakefulness! *And with each of the two I<sup>-asws</sup> shall be facing calamity and bereavement, and a bitter cup of poison to taste.*

وَ حَتَّى مَتَى أَتَعَلَّلُ بِالْأَمَانِي وَ أَسْكُنُ إِلَى الْغُرُورِ وَ أَعْتِدُ نَفْسِي لِلدُّنْيَا عَلَى عَضَاذَةِ سُوءِ الْإِعْتِدَادِ مِنْ مَلَكَاتِهَا وَ أَنَا أَعْرِضُ لِنَكَبَاتِ الدَّهْرِ عَلَيَّ أَنْزَيْتُ  
اشْتِمَالَ الْبَقَاءِ وَ قَوَارِعِ الْمَوْتِ تَخْتَلِفُ حُكْمِي فِي نَفْسِي وَ يَعْتَدِلُ حُكْمُ الدُّنْيَا-

وَ هُنَّ الْمَنَائِي أَيُّ وَادٍ سَلَكَتُهُ وَعَلَيْهَا طَرِيقِي أَوْ عَلَيَّ طَرِيقُهَا

And until when shall I<sup>-asws</sup> make excuses for the wishful thinking and be calm to the deception and enslave myself<sup>-asws</sup> to the world upon the shortcomings of evil norms of its facilities, and I<sup>-asws</sup> am exposed to the disasters of the times upon me<sup>-asws</sup>. Shall I<sup>-asws</sup> wait for the possibility of the survival, and the trials of dead are differing my<sup>-asws</sup> decision within myself<sup>-asws</sup> and equating to the decisions of the world - *and these are the deaths whichever valley I<sup>-asws</sup> were to travel upon my<sup>-asws</sup> path, or upon me<sup>-asws</sup> is it's path.*

وَ حَتَّى مَتَى تَعْدِينِ الدُّنْيَا فَتُخْلِفُ وَ أَتْتَمِينُهَا فَتُحَوِّنُ- لَا تُحَدِّثُ جِدَّةً إِلَّا بِخُلُوقِ جِدَّةٍ وَ لَا تُجْمَعُ شَيْئاً إِلَّا بِتَفْرِيقِ شَيْئٍ حَتَّى كَأَنَّهَا غَيْرِي مُحْجَبَةٌ ضَنْناً نَعَازُ  
عَلَى الْأَلْفَةِ وَ تُحْسَدُ أَهْلَ الْبَعْمِ-

فَقَدْ آذَنْتَنِي بِانْقِطَاعِ وَ فُرْقَةٍ- وَ أَوْمَضَ لِي مِنْ كُلِّ أَفْقٍ بُرُوقُهَا

And until when will the world promise me and breaks, and I<sup>-asws</sup> trust it and it betrays? The newness cannot occur except by new clothing (body), nor can a family be gathered except separation of a family, until it is as if my prestige is veiled, grief-stricken being jealous out of affection, and envy of the people of bounties - *for it has proclaimed to me<sup>-asws</sup> with the termination and separation, and its lightning has flashed to me<sup>-asws</sup> from every horizon.*

وَ مَنْ أَقْطَعُ عُذْراً مِنْ مُغَدِّ سَيْراً يَسْكُنُ إِلَى مُعَرَّسٍ غَفْلَةً بِأَذْوَاءِ نَبْوَةِ الدُّنْيَا وَ مَرَاةِ الْعَيْشِ وَ طِيبِ نَسِيمِ الْغُرُورِ وَ قَدْ أَمَرَّتْ تِلْكَ الْحَالَاةُ عَلَى الْقُرُونِ الْحَالِيَةِ  
وَ حَالَ ذَلِكَ النَّسِيمِ هَبَوَاتٍ وَ حَسَرَاتٍ وَ كَانَتْ حَرَكَاتٍ فَسَكَنْتُ وَ ذَهَبَ كُلُّ عَالَمٍ بِمَا فِيهِ

فَمَا عَيْشَةٌ إِلَّا تَرِيدُ مَرَاةً- وَ لَا ضَيْفَةٌ إِلَّا وَ يَزْدَادُ ضَيْفُهَا

And one who cuts an excuse from walking quickly will settle to a temporary stop, heedless with the ailments of the dryness of the world, and the bitterness of life, and aromatic breeze



of deception, and that sweetness has turned bitter upon the previous generations, and the dust storms and regrets have hindered that breeze, and these were moving so they have calmed, and every scholar has gone with what is in him – *so there is no life except it increases the bitterness, nor any narrowness except its narrowness increases.*

فَكَيْفَ يَتَّقَا دَفْعَ لَيْسٍ أَوْ يَهْدَأُ طَرْفَ مُتَوَسِّمٍ عَلَى سُوءِ أَحْكَامِ الدُّنْيَا وَ مَا تَفْجَأُ بِهِ أَهْلَهَا مِنْ تَصَرُّفِ الْحَالَاتِ وَ سُكُونِ الْحَرَكَاتِ وَ كَيْفَ يَسْتَكُنُّ إِلَيْهَا مَنْ يَعْرِفُهَا وَ هِيَ تَفْجَعُ الْأَبَاءَ بِالْأَبْنَاءِ وَ تُلْهِى الْأَبْنَاءَ عَنِ الْأَبَاءِ تُعَدِّمُهُمْ أَشْجَانُ قُلُوبِهِمْ وَ تَسْلُبُهُمْ قُوَّةَ عُيُوبِهِمْ-

وَ تَزْمِي قَسَاوَاتِ الْقُلُوبِ بِأَسْهُمٍ- وَ جَمْرٍ فِرَاقٍ لَا يَبُوحُ حَرِيْقُهَا

How can an understanding person shed tears or be calm upon a party obsessed upon evil rulings of the world, and what its inhabitants are suddenly hit with from the changing situations, and movements becoming still? And how can he be calm to it, one who does recognise it and it is killing off the fathers through the sons, and distracting the sons from the fathers demolishing their hearts with grief and stripping them of delight of their eyes – *And hardness of the hearts is shot at with the arrows and embers of separation cannot freeze its incineration.*

وَ مَا عَسَيْتَ أَنْ أَصِيفَ عَنْ مَحْنِ الدُّنْيَا وَ أَبْلُغَ مِنْ كَشْفِ الْعِظَاءِ عَمَّا وَكَلَّ بِهِ دَوْرُ الْقَلْبِ مِنْ عُلُومِ الْعُيُوبِ وَ لَسْتُ أَذْكَرُ مِنْهَا إِلَّا قَتِيلًا أَفْنَتْهُ أَوْ مُعَيَّبٍ ضَرِيحٍ بَحَافَتْ عَنْهُ

And perhaps I<sup>asws</sup> cannot describe the Trials of the world, and be more informative of uncovering the coverings from what the rotations of the planets have been allocated with from the knowledge of the hidden matters, and I<sup>asws</sup> am not mentioned from these except a little. Is it perished or hidden, a mausoleum forsaken from?

فَاعْتَبِرْ أَيُّهَا السَّمِيعُ بِمَلَكَاتِ الْأُمَمِ وَ زَوَالِ النَّعَمِ وَ فَطَاعَةِ مَا تَسْمَعُ وَ تَرَى مِنْ سُوءِ آثَارِهَا فِي الدِّيَارِ الْحَالِيَةِ وَ الرُّسُومِ الْقَائِنَةِ وَ الرُّبُوعِ الصَّمُوتِ-

وَ كَمْ عَاقِلٌ أَفْنَتْ فَلَمْ تَبْكِ شَجْوَهُ- وَ لَا بُدَّ أَنْ تَفْنَى سَرِيْعًا لِحُوفِهَا

Therefore, take a lesson, O listener, with destructions of the communities, and decline of the scourges, and horridness of what you hear and see from its evil impacts in the vacant houses, and the perishable rituals, and the silent quarters – *and how many an intellectual has perished but his grief was not cried upon, and there is no escape that he perishes quickly for his joining (with the deceased).*

فَانظُرْ بِعَيْنِ قَلْبِكَ إِلَى مَصَارِعِ أَهْلِ الْبَدَخِ وَ تَأَمَّلْ مَعَاقِلَ الْمُلُوكِ وَ مَصَانِعَ الْجُبَّارِينَ وَ كَيْفَ عَرَكْتَهُمُ الدُّنْيَا بِكَلَاكِلِ الْفَنَاءِ وَ جَاهَرْتَهُمُ بِالْمُنْكَرَاتِ وَ سَحَبْتَ عَلَيْهِمْ أَذْيَالَ الْبَوَارِ وَ طَحَنْتَهُمْ طَحْنَ الرَّحَى لِلْحَبِّ وَ اسْتَوْدَعْتَهُمْ هَوَاجَ الرِّيَّاحِ تَسْحَبُ عَلَيْهِمْ أَذْيَالَهَا فَوْقَ مَصَارِعِهِمْ فِي فَلَوَاتِ الْأَرْضِ-

قَلْبِكَ مَعَانِيهِمْ وَ هَدَى قُبُورُهُمْ- تَوَارَتْهَا أَحْصَارُهَا وَ قُبُورُهَا

Therefore look with the eyes of your heart at the deaths of the great people, and ponder the uprooting of the kings, and castles of the tyrants, and how the world fought against them with the movements of the annihilations, and was loud at them with the reprehensible things, and accompanied upon them the tails of ruination, and grinded them (like) the grinding of the mill

for the seeds, and deposited them to the stormy winds dragging their tails upon them above their graves in the wilderness of the earth – *so these are their gains and these are their graves, they inherited these hurricanes and their graves.*

أَيُّهَا الْمُجْتَهِدُ فِي آثَارِ مَنْ مَضَى مِنْ قَبْلِكَ مِنْ أُمَّمِ السَّالِفَةِ تَوَقَّفْ وَ تَفَهَّمْ وَ انظُرْ أَيُّ عِزِّ مُلْكٍ أَوْ نَعِيمِ أَنْسٍ أَوْ بَشَاشَةِ أَلْفٍ إِلَّا نَعَّصَتْ أَهْلَهُ فُرَّةٌ أَعْيَبِهِمْ وَ فَرَّقَتْهُمْ أَيْدِي الْمُنُونِ فَأَلْحَقْتُهُمْ بِتَجَافِيْفِ الرُّبَابِ فَأَصْحَحُوا فِي فَجَوَاتِ قُبُورِهِمْ يَتَقَلَّبُونَ وَ فِي بُطُونِ الْمَلَكَاتِ عِظَاماً وَ رُقَاتاً وَ صَلَّالاً فِي الْأَرْضِ هَامِدُونَ-

وَ الْيَتِّ لَا تُبْقِي اللَّيَالِي بَشَاشَةً- وَ لَا جِدَّةً إِلَّا سَرِيعاً خُلُوفَهَا

O you diligent one in the impacts of the ones past from before you, from the previous communities. Pause, and understand, and look at whichever mighty kingdom, or comforting bounty, or friendly affection, except its people, the delights of their eyes are disturbed, and the death have separated their hands. They are caught up in the hollowness of the soil. They are turning around in the recesses of their graves, and the bones are destroyed in the interior and have become dust, and are decaying in the mud of the earth - *And I<sup>asws</sup> swear, the friendliness of the nights do not last nor the seriousness, except its decay is quick.*

وَ فِي مَطَالِعِ أَهْلِ الْبُرْزَخِ وَ حُمُودِ تِلْكَ الرَّقْدَةِ وَ طُولِ تِلْكَ الْإِقَامَةِ طُفَيْتِ مَصَابِيحُ النَّظْرِ وَ اصْمَحَلَّتْ عَوَامِضُ الْفِكْرِ وَ دَمَّ الْعُقُولُ أَهْلُ الْعُقُولِ

And in browsing the people of purgatory, and stagnation of that sleep, and the length of that stay, the lamps of sights are extinguished and the immersions of thoughts are dissolved, and the heedless people are condemned by the people of intellect.

وَ كَمْ يَقِيْتُ مُتَلَدِّدًا فِي طَوَامِسِ هَوَامِدِ تِلْكَ الْعُرْفَاتِ فَنَوَّهْتُ بِأَسْمَاءِ الْمُلُوكِ وَ هَتَفْتُ بِالْجُبَّارِينَ وَ دَعَوْتُ الْأَطِبَّاءَ وَ الْحُكَمَاءَ وَ نَادَيْتُ مَعَادِنَ الرِّسَالَةِ وَ الْأَنْبِيَاءَ أَمْلَمْتُ أَمْلَمْتُ مَلْمَلُ السَّلِيمِ وَ أَبْكِي بُكَاءَ الْحَزِينِ أَنْادِي وَ لَاتَ حِينَ مَنَاصٍ-

سِوَى أَهْمٍ كَانُوا فَبَانُوا وَ أَنِّي- عَلَى جَدِّ قَصْدٍ سَرِيعاً خُلُوفَهَا

And how man remain in the obliteration by the insects of those chambers? The names of the kings are called out, and the tyrants are shouted at, and the physicians and the wise ones are called, and mines of the Message are called, and the Prophets<sup>as</sup> toss and turn the turning of the injured, and cry the grief-stricken crying, **so they called out for escape when it was too late? [38:3]** – *Apart from them<sup>as</sup>, they<sup>as</sup> were detached and I<sup>asws</sup> upon seriousness, aimed quickly to join them<sup>as</sup>.*

وَ تَدَكَّرْتُ مَرَاتِبَ الْفَهْمِ وَ عَضَاضَةَ فِطَنِ الْعُقُولِ بِتَدَكُّرِ قَلْبٍ جَرِيحٍ فَصَدَعَتِ الدُّنْيَا عَمَّا التَّدُّ بِنَوَاطِرِ فِكْرِهَا مِنْ سُوءِ الْعَقْلَةِ

And I<sup>asws</sup> am reminded of the levels of understanding and subtlety of the acumen of intellects by remembering an injured heart, so the world became detached from what pleased had been seed. Think of it as being from evil of the heedlessness.

وَ مِنْ عَجَبٍ كَيْفَ يَسْكُنُ إِلَيْهَا مَنْ يَعْرِفُهَا وَ قَدْ اسْتَدَّهَلَتْ عَقْلَهُ بِسُكُونِهَا وَ تَرْتِيبِ الْمَعَاذِيرِ وَ حَسَأَتْ أَبْصَارُهُمْ عَنْ عَيْبِ التَّدْبِيرِ

And from the surprises is, how can he be calm to it, one who recognises it and his mind is stunned by its stillness, and adornment of the excuses, and feebleness of their sights from faulting the management.

وَكُلَّمَا تَرَاءَتْ الْأَيَّاتِ وَ نَشَرَهَا مِنْ طَيِّبِ الدَّهْرِ عَنِ الْقُرُونِ الْحَالِيَةِ الْمَاضِيَةِ وَ حَالِهِمْ وَ مَا لَهُمْ وَ كَيْفَ كَانُوا وَ مَا الدُّنْيَا وَ عُزُورُ الْأَيَّامِ-

وَهَلْ هِيَ إِلَّا لَوْعَةٌ مِنْ وَرَائِهَا- جَوَى قَاتِلٍ أَوْ حَنْفٌ نَفْسٍ يَشُوقُهَا

And whenever you are shown the signs and its spread from the time immemorial about the by-gone generations of the past, and their situations, and their wealth, and how they were, and what is the world and deceptions of its days? – *and is it except anguish from behind it, a killer grief, or a soul being driven to death?*

وَ قَدْ أَعْرَقَ فِي دَمِ الدُّنْيَا الْأَدْلَاءُ عَلَى طُرُقِ النَّجَاةِ مِنْ كُلِّ عَالَمٍ فَبَكَتِ الْعُيُونُ شَجَنَ الْقُلُوبِ فِيهَا دَمًا ثُمَّ دَرَسَتْ تِلْكَ الْمَعَالِمَ فَتَنَكَّرَتْ الْأَنْثَارُ وَ جُعِلَتْ فِي بُرْهَةٍ مِنْ مِحْنِ الدُّنْيَا وَ تَفَرَّقَتْ وَرَثَةُ الْحِكْمَةِ وَ تَبَيَّتْ فَرْدًا كَقَرْنِ الْأَعْصَبِ وَحِيدًا

And there has drowned in condemnation of the world, from every scholar deviating from the path of salvation, so the eyes cried blood and the hearts were grief-stricken during it. Then I<sup>-asws</sup> studies those landmarks and I<sup>-asws</sup> disliked the impacts, and I<sup>-asws</sup> made it as being only a moment from the Trials of the world, and the inheritors of wisdom dispersed and I<sup>-asws</sup> remained one individual like one horn of antelope (whose other horn has broken), alone.

أَقُولُ فَلَا أَجِدُ سَمِيعًا وَ أَتَوَجَّعُ فَلَا أَجِدُ مُشْتَكِيًا-

وَ إِنْ أُبْكِهِمْ أَجْرَضُ وَ كَيْفَ يَحْلُدِي- وَ فِي الْقَلْبِ مَيِّ لَوْعَةٌ لَا أُطِيقُهَا

I<sup>-asws</sup> am saying, I<sup>-asws</sup> cannot find any listener, and I<sup>-asws</sup> am in pain, but I<sup>-asws</sup> cannot find anyone to complain to – *And even if I<sup>-asws</sup> were to make them cry, I<sup>-asws</sup> will be alarmed, and how will be my<sup>-asws</sup> steadfastness and in the heart there is burning pain from me<sup>-asws</sup> I<sup>-asws</sup> cannot bear.*

وَ حَتَّى مَتَى أَنْذَكُرُ خَلَاوَةَ مَذَاقِ الدُّنْيَا وَ عُذُوبَةَ مَشَارِبِ أَيَّامِهَا وَ أَفْتَنِي آثَارَ الْمُرِيدِينَ وَ أَتَنَسَّمُ أَرْوَاحَ الْمَاضِينَ مَعَ سَبْتِهِمْ إِلَى الْعِلَافِ وَ الْفَسَادِ وَ تَخْلُفِي عَنْهُمْ فِي فَضَالَةِ طُرُقِ الدُّنْيَا مُنْقَطِعًا مِنَ الْأَجْلَاءِ

And until when shall I<sup>-asws</sup> remember sweetness of taste of the world, and its fresh drinks of its days, and follow impacts of the disciples, and smell the souls of the past with their preceding to the hatred and the corruption, and I<sup>-asws</sup> stay behind from them regarding the extravagance in the paths of the world, cutting off from the seclusion.

فَرَادَنِي جَلِيلَ الحُطْبِ لِفَقْدِهِمْ جَوَى وَ خَانَنِي الصَّبْرُ حَتَّى كَانَنِي أَوَّلَ مُتَمَحِّنٍ أَنْذَكُرُ مَعَارِفَ الدُّنْيَا وَ فِرَاقَ الْأَحِبَّةِ-

فَلَوْ رَجَعَتْ تِلْكَ اللَّيَالِي كَعَهْدِهَا- رَأَتْ أَهْلَهَا فِي صُورَةٍ لَا تَرُوقُهَا

That increase me<sup>-asws</sup> in majesty of the address due to them losing love, and my<sup>-asws</sup> patience betrayed me as if I<sup>-asws</sup> was the first to be Tested. I<sup>-asws</sup> remember the acquaintances of the

world and separation of the loved ones – *If the nights were to return like its norm, you will see its people in an image you won't like.*

فَمَنْ أَحْصَىٰ بِمَعَانِيَّتِي وَمَنْ أَرَشِدُ بِنُدْبَتِي وَمَنْ أَبْكِي وَمَنْ أَدْعُ أَشْجُو بِحَلَكَةِ الْأَمْوَاتِ أَمْ بِسُوءِ خَلْفِ الْأَحْيَاءِ وَكُلٌّ يَبْعَثُ حُزْنِي وَ يَسْتَأْتِرُ بِعَبْرَاتِي وَمَنْ يُسْعِدُنِي

So, whom shall I<sup>-asws</sup> specialised with my<sup>-asws</sup> rebuking, and whom shall I<sup>-asws</sup> guide with my<sup>-asws</sup> lamentation, and whom shall I<sup>-asws</sup> cry upon, and whom shall I<sup>-asws</sup> leave to grieve with the destruction of the death or with the evil legacies of the living? And every one makes me<sup>-asws</sup> sad, and he prefers my<sup>-asws</sup> tears; and who will make me<sup>-asws</sup> happy?

فَأَبْكِي وَ قَدْ سُلِبَتْ الْقُلُوبُ لَبْهَا وَ رَقَّ الدَّمْعُ وَ حَقُّ لِلدَّاءِ أَنْ يَذُوبَ عَلَى طُولِ مُجَانَبَةِ الْأَطِبَّاءِ وَ كَيْفَ بِهِمْ وَ قَدْ خَالَفُوا الْأَمْرَيْنِ وَ سَقَطَهُمْ زَمَانُ الْهَادِيَيْنِ وَ وَكَلُوا إِلَى أَنْفُسِهِمْ يَتَسَكَّرُونَ فِي الضَّلَالَاتِ فِي دِيَاجِيرِ الظُّلُمَاتِ

حَيَارَى وَ لَيْلُ الْقَوْمِ دَاخٍ مُجُومُهُ- طَوَامِسُ لَا تَجْرِي بِطِيءٍ حُفُوفُهَا

So I<sup>-asws</sup> cry, and the hearts have been stripped of their understanding, and softness of the tears, and there is a right for the illness that it melts based upon length of the shunning the physicians; and how would it be with them and they have opposed the two matters, and the times of the guides have preceded them and they were allocated to their own selves due to their hiding in the straying in the depths of darkness(es) – *confused, and night of the people is blinded by its stars, and obliteration not flowing with its immemorial flickering*".<sup>506</sup>

وَ قَالَ ع مَنْ ضَحِكَ ضَحْكَةً مَعَ مِنْ عَقْلِهِ حِجَّةٌ عَلَيْهِ.

And he<sup>-asws</sup> said: 'One who laughs a laughter emitting from his intellect utterance of knowledge"<sup>507</sup>.

وَ قَالَ ع إِنَّ الْجَسَدَ إِذَا لَمْ يَمْرُضْ يَأْسُرُ وَ لَا خَيْرَ فِي جَسَدٍ يَأْسُرُ.

And he<sup>-asws</sup> said: 'When the body does not get sick, it becomes arrogant, and there is no good in a body being arrogant"<sup>508</sup>.

وَ قَالَ ع فَتَقْدُ الْأَجْبَةِ عُزْبَةٌ.

And he<sup>-asws</sup> said: 'Loss of the loved ones is estrangement"<sup>509</sup>.

وَ قَالَ ع مَنْ قَنَعَ بِمَا قَسَمَ اللَّهُ لَهُ فَهُوَ مِنْ أَعْيَى النَّاسِ.

<sup>506</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 18 a

<sup>507</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 18 b

<sup>508</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 18 c

<sup>509</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 18 d

And he<sup>-asws</sup> said: ‘One who is contented with what Allah<sup>-azwj</sup> has Apportioned for him, so he is from richest of the people’.<sup>510</sup>

19- كِتَابُ نَثْرِ الدُّرَرِ، لِمَنْصُورِ بْنِ الْحَسَنِ الْأَبِيِّ نَظَرَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِلَى سَائِلٍ يَبْكِي فَقَالَ لَوْ أَنَّ الدُّنْيَا كَانَتْ فِي كَفِّ هَذَا ثُمَّ سَقَطَتْ مِنْهُ مَا كَانَ يَنْبَغِي لَهُ أَنْ يَبْكِيَ عَلَيْهَا

(The book) ‘Nashr Al Durar’ of Al Mansour Bin Al Hassan Al Aaby –

‘Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> looked at a beggar crying. He<sup>-asws</sup> said: ‘If the world were to be in the palm of this (beggar), then it drops from him, it would be befitting for him to be crying upon it’.

وَ سُئِلَ ع لِمَ أَوْتِمَ النَّبِيُّ ص مِنْ أَبَوَيْهِ

And he<sup>-asws</sup> was asked, ‘Why was the Prophet<sup>-saww</sup> orphaned from his<sup>-saww</sup> parents?’

فَقَالَ لِأَنَّ يَوْجِبَ عَلَيْهِ حَقُّ الْمَخْلُوقِ

He<sup>-saww</sup> said: ‘Lest the rights of created being be obligated upon him<sup>-saww</sup>’.

وَ قَالَ لِأَنَّهُ يَا بُنَيَّ إِيَّاكَ وَ مُعَادَاةَ الرِّجَالِ فَإِنَّهُ لَنْ يُعْدِمَكَ مَكْرُ حَلِيمٍ أَوْ مُفَاجَأَةَ لَيْمٍ

And he<sup>-asws</sup> said to his<sup>-asws</sup> son: ‘O my<sup>-asws</sup> son! Beware of being hostile to the men for you will not be protected of plot of a forbearing one or sudden (attack) by a mean’.

وَ بَلَعَهُ ع قَوْلُ نَافِعِ بْنِ جُبَيْرٍ فِي مُعَاوِيَةَ حَيْثُ قَالَ كَانَ يُسَكِّتُهُ الْحِلْمُ وَ يُنْطِفِئُهُ الْعِلْمُ فَقَالَ كَذَبَ بَلْ كَانَ يُسَكِّتُهُ الْحَصْرُ وَ يُنْطِفِئُهُ الْبَطْرُ

And it reached him<sup>-asws</sup> words of Nafie Bin Jubeyr regarding Muawiya whereby he said, ‘His silence is the forbearance and his speaking is the knowledge’. He<sup>-asws</sup> said: ‘He is lying! But his silence was the confinement and his speaking was the stuttering’.

وَ قِيلَ لَهُ مَنْ أَعْظَمَ النَّاسِ خَطَرًا

And it was said to him<sup>-asws</sup>: ‘Who is mightiest of people in danger?’

قَالَ مَنْ لَمْ يَرَ لِلدُّنْيَا خَطَرًا لِنَفْسِهِ.

He<sup>-asws</sup> said: ‘One who does not see for the world being a danger for himself’.<sup>511</sup>

قَالَ وَ رَوَى لَنَا الصَّاحِبُ رَه عَنْ أَبِي مُحَمَّدٍ الْجَعْفَرِيِّ عَنْ أَبِيهِ عَنْ عَمِّهِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: قَالَ رَجُلٌ لِعَلِيِّ بْنِ الْحُسَيْنِ ع مَا أَشَدَّ بُغْضَ قُرَيْشٍ لِأَبِيكَ

He said, ‘And it is reported to us by the master, from Abu Muhammad Al Ja’far, from his father,

<sup>510</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 18 e

<sup>511</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 19 a

‘From his uncle Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘A man said to Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, ‘What was the severest of the hatred of Qureysh to your<sup>-asws</sup> father<sup>-asws</sup>?’

قَالَ لِأَنَّهُ أُورِدَ أَوْلَهُمُ النَّارَ وَ أَلَزَمَ آخِرَهُمُ الْعَارَ

He<sup>-asws</sup> said: ‘Because he<sup>-asws</sup> referred their first ones to the Fire and necessitated the shame to their last ones’.

قَالَ ثُمَّ جَرَى ذِكْرُ الْمَعَاصِي فَقَالَ عَجِبْتُ لِمَنْ يَحْتَمِي عَنِ الطَّعَامِ لِمَضَرَّتِهِ وَ لَا يَحْتَمِي مِنَ الذَّنْبِ لِمَعْرَتِهِ

He<sup>-asws</sup> said: ‘Then flowed the discussion of the (acts of) disobedience. He<sup>-asws</sup> said: ‘I<sup>-asws</sup> am surprised at the one who diets (stays away) from the food due to its harm, but he does not diet (stay away) from the sin for its shame’.

وَ قِيلَ لَهُ ع كَيْفَ أَصْبَحْتَ

And it was said to him<sup>-asws</sup>, ‘How have you<sup>-asws</sup> become?’

قَالَ أَصْبَحْنَا خَائِفِينَ بِرَسُولِ اللَّهِ وَ أَصْبَحَ جَمِيعُ أَهْلِ الْإِسْلَامِ آمِنِينَ بِهِ

He<sup>-asws</sup> said: ‘We<sup>-asws</sup> have become fearful with Rasool-Allah<sup>-saww</sup> while entirety of the people of Islam have become secure with him’.

وَ سَمِعَ ع رَجُلًا كَانَ يَعْشَاهُ يَذْكُرُ رَجُلًا بِسُوءٍ فَقَالَ إِيَّاكَ وَ الْعَيْبَةَ فَإِنَّهُ إِذَا مَكَّالِبِ النَّارِ.

And he<sup>-asws</sup> heard a man mentioning a man who had cheated him, with evil. He<sup>-asws</sup> said: ‘Beware of the backbiting, for it is a sauce of dogs of the Fire’.<sup>512</sup>

وَ بِمَا أُورِدَ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ مُحَمَّدٍ فِي كِتَابِ التَّذَكِيرَةِ مِنْ كَلَامِهِ ع قَالَ: لَا يَهْلِكُ مُؤْمِنٌ بَيْنَ ثَلَاثِ خِصَالٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ شَفَاعَةِ رَسُولِ اللَّهِ ص وَ سَعَةِ رَحْمَةِ اللَّهِ عَزَّ وَ جَلَّ حَفِ اللَّهُ عَزَّ وَ جَلَّ لِعُذْرَتِهِ عَلَيْكَ وَ اسْتَحْيِ مِنْهُ لِعُذْرَتِهِ مِنْكَ إِذَا صَلَّيْتَ صَلَاةَ مُؤَدِّعٍ وَ إِيَّاكَ وَ مَا يُعْتَدَّرُ مِنْهُ وَ خَفِ اللَّهُ خَوْفًا لَيْسَ بِالتَّعْذِيرِ.

And from what is referred by Muhammad Bin Al Hassan Bin Humdun in the bool ‘Al Tazkira’,

‘From his<sup>-asws</sup> speech having said: ‘A Momin will not be destroyed while being between three characteristics – testimony that there is no god except Allah<sup>-azwj</sup> Alone, there being no associate for Him<sup>-azwj</sup>, and intercession of Rasool-Allah<sup>-saww</sup>, and vast Mercy of Allah<sup>-azwj</sup> Mighty and Majestic, fearing Allah<sup>-azwj</sup> Mighty and Majestic of His<sup>-azwj</sup> Power upon you, and being embarrassed from Him<sup>-azwj</sup> due to His<sup>-azwj</sup> nearness from you. Whenever you pray, then pray the farewell (last) Salat; and beware of what you have to apologise from; and fear Allah<sup>-azwj</sup> with fear which isn’t with apologies’.<sup>513</sup>

<sup>512</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 19 b

<sup>513</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 19 c

وَقَالَ عِ إِيَّاكَ وَ الْإِيْتِهَاجِ بِالذَّنْبِ فَإِنَّ الْإِيْتِهَاجَ بِهِ أَعْظَمُ مِنْ رُكُوبِهِ.

And he<sup>-asws</sup> said: ‘Beware of rejoicing with the sin, for rejoicing with it is mightier (more grievous) than committing it’.<sup>514</sup>

وَقَالَ عِ هَلْكَ مَنْ لَيْسَ لَهُ حَكِيمٌ يُرْشِدُهُ وَ ذَلَّ مَنْ لَيْسَ لَهُ سَفِيهٌ يَعْصِدُهُ.

And he<sup>-asws</sup> said: ‘He is destroyed, the one who hasn’t for him a wise one guiding him, and disgraced is the one who hasn’t for him a fool to help him’.<sup>515</sup>

20- ضه، روضة الواعظين قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع

مَلِيكَ عَزِيزٍ لَا يُرَدُّ قَضَاؤُهُ - عَلِيمٌ حَكِيمٌ نَافِذُ الْأَمْرِ قَاهِرٌ -  
عَنَا كُلُّ ذِي عِزٍّ لِعِزَّةِ وَجْهِهِ - فَكُلُّ عَزِيزٍ لِلْمُهَيَّبِينَ صَاغِرٌ -  
لَقَدْ خَشَعَتْ وَ اسْتَسَلَمَتْ وَ تَضَاءَلَتْ - لِعِزَّةِ ذِي الْعَرْشِ الْمُلُوكِ الْجَبَّارِ -

(The book) ‘Rowzat Al Waizeen’ –

‘Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said (a poem): ‘A Mighty King, His<sup>-azwj</sup> Decree cannot be repelled; He<sup>-azwj</sup> is All-Knowing, Wise, Implementing the Commands, Subduing us every one with might, for the Honour of His<sup>-azwj</sup> Face. So, every mighty ones is belittled to the Dominant, humbled, submissive and dwindled to the Might of the One<sup>-azwj</sup> Possessing the throne of the kings of the tyrants.

وَ فِي دُونِ مَا عَايَنْتَ مِنْ فَجَاعَاتِهَا - إِلَى رَفْضِهَا دَاعٍ وَ بِالرُّمْدِ آمِرٌ -  
فَجِدْ وَ لَا تَعْمَلَنَّ فَعَيْشِكَ زَائِلٌ - وَ أَنْتَ إِلَى دَارِ الْمَنِيِّ صَائِرٌ -  
وَ لَا تَطْلُبِ الدُّنْيَا فَإِنَّ طِلَابَهَا - فَإِنَّ نِلْتَ مِنْهَا غَيْبَهَا لَكَ ضَائِرٌ -

And in other than what you have witnessed of its disasters, there is a reason for rejecting and an order for the ascetism. Therefore, be serious and do not be heedless, for your life is declining and you are wishing to go to the house of death, and do not seek the world for if you were to seek it, you will attain from it, it’s consequence will be harmful to you’.<sup>516</sup>

21- ختص، الإختصاص قَالَ: جَاءَ رَجُلٌ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ عِ يَشْكُو إِلَيْهِ حَالَهُ فَقَالَ مِسْكِينٌ ابْنُ آدَمَ لَهُ فِي كُلِّ يَوْمٍ ثَلَاثُ مَصَائِبَ - لَا يَعْتَبِرُ بِوَاجِدَةٍ مِنْهُمْ وَ لَوْ اعْتَبَرَ لَهَانَتْ عَلَيْهِ الْمَصَائِبُ وَ أَمْرُ الدُّنْيَا

(The book) ‘Al Ikhtisas’ –

‘He said, ‘A man came to Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> complaining to him<sup>-asws</sup> of his state. He<sup>-asws</sup> said: ‘The son of Adam<sup>-as</sup> is poor. During every day there are three difficulties for him he does

<sup>514</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 19 d

<sup>515</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 19 e

<sup>516</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 20

not take a lesson from one of these, and if he were to take less, the difficulties and matters of the world would be insignificant to him.

فَأَمَّا الْمُصِيبَةُ الْأُولَى فَالْيَوْمُ الَّذِي يَنْقُصُ مِنْ عُمرِهِ قَلِيلٌ وَإِنْ نَالَهُ نُقْصَانٌ فِي مَالِهِ اغْتَمَّ بِهِ وَالدِّرْهَمُ يَخْلُفُ عَنْهُ وَالْعُمْرُ لَا يَرُدُّهُ شَيْءٌ

As for the first difficulty, is the day which reduces from his lifespan; and even if he were to be hit with a loss in his wealth, he will be saddened due to it; and the Dirham staying back from it, and the life span is such nothing can return it.

وَالثَّانِيَةُ أَنَّهُ يَسْتَوِي رِزْقُهُ فَإِنْ كَانَ حَالًا لِحُوسِبِ عَلَيْهِ وَإِنْ كَانَ حَرَامًا عُوقِبَ عَلَيْهِ

And the second, he will be Fulfilled of his sustenance. If it were to be Permissible, it will be Reckoned with upon him, and if it were to be Prohibited, he will be Punished upon it’.

قَالَ وَالثَّالِثَةُ أَعْظَمُ مِنْ ذَلِكَ

He<sup>-asws</sup> said: ‘And the third is the mightiest of that’.

قِيلَ وَ مَا هِيَ

It was said, ‘And what is it?’

قَالَ مَا مِنْ يَوْمٍ يُمَسِّي إِلَّا وَ قَدْ دَنَا مِنَ الْأَخِرَةِ مَرْحَلَةً- لَا يَدْرِي عَلَى الْجَنَّةِ أَمْ عَلَى النَّارِ.

He<sup>-asws</sup> said: ‘There is none from a day coming to an evening except and he has gone near to the Hereafter by a stage. He does not know whether to the Paradise or to the Fire’.<sup>517</sup>

وَ قَالَ: أَكْبَرُ مَا يَكُونُ ابْنُ آدَمَ الْيَوْمَ الَّذِي يَلِدُ مِنْ أُمِّهِ

And he<sup>-asws</sup> said: ‘The greatest a son of Adam<sup>-as</sup> can be is the day in which he was born from his mother’.

قَالَتِ الْحُكَمَاءُ مَا سَبَقَهُ إِلَى هَذَا أَحَدٌ.

The wise ones said, ‘No one has preceded to this’.<sup>518</sup>

22- أَعْلَامُ الدِّينِ، قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لَا يَهْلِكُ مُؤْمِنٌ بَيْنَ ثَلَاثِ حِصَالٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ وَ شَفَاعَةِ رَسُولِ اللَّهِ ص وَ سَعَةِ رَحْمَةِ اللَّهِ.

(The book) ‘A’lam Al Deen’ –

<sup>517</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 21 a

<sup>518</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 21 b



'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: 'A Momin will not be destroyed while being between three characteristics – testimony that there is no god except Allah<sup>-azwj</sup> Alone, there being no associate for Him<sup>-azwj</sup>, and intercession of Rasool-Allah<sup>-saww</sup>, and vast Mercy of Allah<sup>-azwj</sup>'.<sup>519</sup>

وَقَالَ ع خَفِ اللَّهَ تَعَالَى لِغُدْرَتِهِ عَلَيْكَ وَ اسْتَحْيِ مِنْهُ لِغُرْبِهِ مِنْكَ.

And he<sup>-asws</sup> said: 'Fear Allah<sup>-azwj</sup> the Exalted due to His<sup>-azwj</sup> Power upon you, and be embarrassed from Him<sup>-azwj</sup> due to His<sup>-azwj</sup> nearness from you'.<sup>520</sup>

وَقَالَ ع لَا تُعَادِيَنَّ أَحَدًا وَإِنْ ظَنَنْتَ أَنَّهُ لَا يَضُرُّكَ وَلَا تَزْهَدَنَّ فِي صِدَاقَةِ أَحَدٍ وَإِنْ ظَنَنْتَ أَنَّهُ لَا يَنْفَعُكَ فَإِنَّهُ لَا تَدْرِي مَتَى تَخَافُ عَدُوَّكَ وَمَتَى تَرْجُو صَدِيقَكَ

And from him<sup>-asws</sup>: 'Do not be hostile to anyone and even if you think that he cannot harm you, nor be abstemious regarding the friendship of anyone and even if you think he cannot benefit you, for you don't know when your enemy will fear and when he will hope for your friendship.

وَ إِذَا صَلَّيْتَ فَصَلِّ صَلَاةَ مُودَعٍ

And whenever you pray Salat, then pray the farewell Salat (as the last one of your life).<sup>521</sup>

وَقَالَ ع فِي جَوَابِ مَنْ قَالَ إِنَّ مُعَاوِيَةَ يُسَكِّنُهُ الْجِلْمَ وَ يُنْطِئُهُ الْعِلْمَ فَقَالَ بَلْ كَانَ يُسَكِّنُهُ الْحَصْرَ وَ يُنْطِئُهُ الْبَطْرَ.

And he<sup>-asws</sup> said in answer to the one who said, 'Muawiya, his silence is the forbearance and his speaking is the knowledge'. He<sup>-asws</sup> said: 'But his silence was the confinement and his speaking the arrogance'.<sup>522</sup>

وَقَالَ ع لِكُلِّ شَيْءٍ فَآكِهَةٌ وَ فَآكِهَةُ السَّمْعِ الْكَلَامُ الْحَسَنُ.

And he<sup>-asws</sup> said: 'For all things there is a fruit, and fruit of the ears is the good speech'.<sup>523</sup>

وَقَالَ ع مَنْ رَمَى النَّاسَ بِمَا فِيهِمْ رَمَوْهُ بِمَا لَيْسَ فِيهِ وَ مَنْ لَمْ يَعْرِفْ دَاءَهُ أَفْسَدَهُ دَوَائِهِ.

And he<sup>-asws</sup> said: 'One who shoots (accuses) the people with what is in them, they will accuse him with what isn't in him; and the one who does not know his disease, his medication will spoil him (further)'.<sup>523</sup>

وَقَالَ ع لَوْلِيهِ مُحَمَّدٍ الْبَاقِرِ ع كَفُّ الْأَذَى رَفْضُ الْبَدَاءِ وَ اسْتَعْنُ عَلَى الْكَلَامِ بِالسُّكُوتِ فَإِنَّ لِلْقَوْلِ حَالَاتٍ تُضِرُّ فَاحْذَرِ الْأَحْمَقَ.

<sup>519</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 22 a

<sup>520</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 22 b

<sup>521</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 22 c

<sup>522</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 22 d

<sup>523</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 22 e

And he<sup>-asws</sup> said to his<sup>-asws</sup> son Muhammad<sup>-asws</sup> Al-Baqir<sup>-asws</sup>: ‘Restraining the harm rejects the obscenity; and seek assistance upon the talking with the silence, for there are situation for the words which harm, there be cautious of the idiot’<sup>.524</sup>

وَقَالَ ع لَا تُمْتِنِعْ مِنْ تَرْكِ الْقَبِيحِ وَإِنْ كُنْتَ قَدْ عُرِفْتَ بِهِ وَلَا تُزْهَدْ فِي مُرَاجَعَةِ الْجُهْلِ وَإِنْ كُنْتَ قَدْ شَهَرْتَ بِخِلَافِهِ وَإِيَّاكَ وَالرِّضَا بِالذُّبِّ فَإِنَّهُ أَعْظَمُ مِنْ رُكُوبِهِ وَالشَّرْفُ فِي التَّوَاضُعِ وَالْعَنَى فِي الْقَنَاعَةِ.

And he<sup>-asws</sup> said: ‘Don’t stop neglecting the ugliness and even if you are known with (doing) it; and do not abstain in feeling ignorant and even if you were famous being opposite to it; and beware of being satisfied with the sin, for it is more grievous than committing it; and the nobility is in humbleness, and the riches are in the contentment’<sup>.525</sup>

وَقَالَ ع مَا اسْتَعْنَى أَحَدٌ بِاللَّهِ إِلَّا افْتَقَرَ النَّاسُ إِلَيْهِ.

And he<sup>-asws</sup> said: ‘No one will be needless with Allah<sup>-azwj</sup> (from others), except the people will be impoverished (made to be needy) to him’<sup>.526</sup>

وَقَالَ ع خَيْرُ مَفَاتِيحِ الْأُمُورِ الصِّدْقُ وَخَيْرُ حَوَائِمِهَا الْوَفَاءُ.

And he<sup>-asws</sup> said: ‘Best keys of the matters is the truthfulness, and best of its endings is the loyalty’<sup>.527</sup>

وَقَالَ ع كُلُّ عَيْنٍ سَاهِرَةٌ يَوْمَ الْقِيَامَةِ إِلَّا ثَلَاثَ عُيُونٍ عَيْنٌ سَهَرَتْ فِي سَبِيلِ اللَّهِ وَعَيْنٌ غَضَّتْ عَنْ مَحَارِمِ اللَّهِ وَعَيْنٌ قَاضَتْ مِنْ خَشْيَةِ اللَّهِ.

And he<sup>-asws</sup> said: ‘Every eye will be holding vigil on the Day of Qiyamah except three eyes – an eye having held vigil in the Way of Allah<sup>-azwj</sup>, and an eye having been shut from Prohibitions of Allah<sup>-azwj</sup>, and an eye having flowed (with tears) from fear of Allah<sup>-azwj</sup>’<sup>.528</sup>

وَقَالَ ع الْكَرِيمُ يَبْتَهِجُ بِفَضْلِهِ وَاللَّيْمُ يَفْتَخِرُ بِمُلْكِهِ.

And he<sup>-asws</sup> said: ‘The benevolent rejoices with his grace while the mean prides with his possessions’<sup>.529</sup>

وَقَالَ ع إِيَّاكَ وَالْغَيْبَةَ فَإِنَّهَا إِدَامٌ كِلَابِ النَّارِ.

And he<sup>-asws</sup> said: ‘Beware of the backbiting for it is a sauce of the dogs of the Fire’<sup>.530</sup>

وَقَالَ ع مَنْ اتَّكَلَ عَلَى حُسْنِ اخْتِيَارِ اللَّهِ عَزَّ وَجَلَّ لَمْ يَتَمَنَّ أَنْهُ فِي حَالٍ غَيْرِ حَالِ الَّتِي اخْتَارَهَا اللَّهُ لَهُ.

<sup>524</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 22 f

<sup>525</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 22 g

<sup>526</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 22 h

<sup>527</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 22 i

<sup>528</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 22 j

<sup>529</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 22 k

<sup>530</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 21 H 22 l

And he<sup>-asws</sup> said: 'One who relies upon goodly Choice of Allah<sup>-azwj</sup> Mighty and Majestic (Istikhara), will not wish to be in a state other than the state which Allah<sup>-azwj</sup> has Chosen for him'.

قِيلَ تَشَاجَرَ هُوَ ع وَ بَعْضُ النَّاسِ فِي مَسَائِلِ مِنَ الْفِئَةِ فَقَالَ ع يَا هَذَا إِنَّكَ لَوْ صِرْتَ إِلَى مَنَازِلِنَا لَأُرْتِنَاكَ آثَارَ جِبْرَائِيلَ فِي رِحَالِنَا أ فَيَكُونُ أَحَدًا أَعْلَمَ بِالسُّنَّةِ مِنَّا.

It is said that he<sup>-asws</sup> argued with one of the people regarding an issue of jurisprudence. He<sup>-asws</sup> said: 'O you! If you were to come to our<sup>-asws</sup> houses we<sup>-asws</sup> can show you impacts of Jibraeel<sup>-as</sup> in our<sup>-asws</sup> belongings. Can anyone be more knowing with the Sunnah than us<sup>-asws</sup>?'<sup>531</sup>

وَ قَالَ ع [كَانَ] إِذَا صَلَّى تَبَرَّرَ إِلَى مَكَانٍ حَشِينٍ يَتَخَفَى وَ يُصَلِّي فِيهِ وَ كَانَ كَثِيرَ الْبُكَاءِ

And whenever he<sup>-asws</sup> prayed Salat, he<sup>-asws</sup> would go to an open place to a coarse place. He<sup>-asws</sup> would hide and pray Salat in it, and he<sup>-asws</sup> would be with a lot of crying.

قَالَ فَخَرَجَ يَوْمًا فِي حَرٍّ شَدِيدٍ إِلَى الْجِبَالِ لِيُصَلِّيَ فِيهِ فَنَبِعَهُ مَوْلًى لَهُ وَ هُوَ سَاجِدٌ عَلَى الْحِجَارَةِ وَ هِيَ حَشِينَةٌ حَارَّةٌ وَ هُوَ يَبْكِي فَجَلَسَ مَوْلَاهُ حَتَّى فَرَغَ فَرَفَعَ رَأْسَهُ فَكَانَتْهُ قَدْ غَمَسَ رَأْسَهُ وَ وَجْهَهُ فِي الْمَاءِ مِنْ كَثْرَةِ الدُّمُوعِ

He (the narrator) said, 'He<sup>-asws</sup> went out one day in severe heat to the mountain in order to pray Salat in it. A slave of his<sup>-asws</sup> followed him<sup>-asws</sup> and he<sup>-asws</sup> was performing Sajdah upon the stones, and these were coarse, hot, and he<sup>-asws</sup> was crying. His<sup>-asws</sup> slave sat down until he<sup>-asws</sup> was free. He<sup>-asws</sup> raised his<sup>-asws</sup> head, so it was as if he<sup>-asws</sup> had immersed his<sup>-asws</sup> head and his<sup>-asws</sup> face in the water due to the abundance of the tears.

فَقَالَ لَهُ مَوْلَاهُ يَا مَوْلَايَ أَمَا أَنْ لِحُزْنِكَ أَنْ يَنْقُضِي

His<sup>-asws</sup> slave said to him, 'O my Master<sup>-asws</sup>! Is it not time for your<sup>-asws</sup> grief to terminate?'

فَقَالَ وَجْحَكَ إِنَّ يَغْفُوبَ نَبِيِّ ابْنِ نَبِيِّ كَانَ لَهُ اثْنَا عَشَرَ وَوَلَدًا فَعُيِبَ عَنْهُ وَاحِدٌ مِنْهُمْ فَبَكَى حَتَّى ذَهَبَ بَصَرُهُ وَ اخْدُودَبَ ظَهْرُهُ وَ شَابَ رَأْسُهُ مِنَ الْغَمِّ وَ كَانَ ابْنُهُ حَيًّا يَرْجُو لِقَاءَهُ

He<sup>-asws</sup> said: 'Woe be to you! Yaqoub<sup>-as</sup> was a Prophet<sup>-as</sup>, son<sup>-as</sup> of a Prophet<sup>-as</sup>. There were twelve sons for him. One of them disappeared from him<sup>-as</sup> so he<sup>-as</sup> cried until his sight was gone, and his back was arched, and his<sup>-as</sup> head was grey-haired from the sorrow, and (although) his<sup>-as</sup> son<sup>-as</sup> was alive, hoping to meet him<sup>-as</sup> (some day).

فَلِئَنِّي رَأَيْتُ أَبِي وَ أَخِي وَ أَعْمَامِي وَ بَنِي عَمِّي ثَمَانِيَةَ عَشَرَ مُقْتَلِينَ صَرَغَى تَسْفِي عَلَيْهِمُ الرِّيحُ فَكَيْفَ يَنْقُضِي حُزْنِي وَ تَرَفُّأَ عَبْرَتِي.

But I<sup>-asws</sup> saw my<sup>-asws</sup> father<sup>-asws</sup>, and my<sup>-asws</sup> brother<sup>-asws</sup>, and my<sup>-asws</sup> uncles<sup>-as</sup>, and sons<sup>-as</sup> of my<sup>-asws</sup> uncles, eighteen, having been killed, lying (on the ground). The winds were storming upon them. How can my<sup>-asws</sup> grief terminate, and my<sup>-asws</sup> tears dry up?<sup>532</sup>

<sup>531</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 22 m

<sup>532</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 22 n

CHAPTER 22 – ADVICE OF AL-BAQIR<sup>-asws</sup>

1- ف، تحف العقول وصيئته ع لجابر بن يزيد الجعفي روي عنه ع أنه قال له يا جابر اغتيم من أهل زمانك خمساً إن حضرت لم تعرف وإن غبت لم تُفتقد وإن شهدت لم تُشاوَر وإن قلت لم يُقبل قولك وإن خطبت لم تُزوج

(The book) 'Tuhaf Al-Uqoul' –

'His<sup>-asws</sup> advice to Jabir Bin Yazeed Al-Jufy reporting from him that he<sup>-asws</sup> had said to him: 'O Jabir! Gain five from the people of your time – if you are present, you are not known, and if you are absent you are not missed, and if you attend you are not consulted, and if you say (sometimes) your word is not accepted, and if you propose you are not married.

وَأوصيك بِخَمْسٍ إِنْ ظَلِمْتَ فَلَا تظَلِمَ وَ إِنْ خَانُوكَ فَلَا تَخُنْ وَ إِنْ كُذِّبْتَ فَلَا تَغْضَبْ وَ إِنْ مُدِحْتَ فَلَا تَفْرَحْ وَ إِنْ دُمِمْتَ فَلَا تَبْخَرْ-

And I<sup>-asws</sup> advise you with five – if you are oppressed, do not oppress; and if you are betrayed, do not betray; and if you are belied, do not be angered; and if you are praised, do not be happy; and if you are condemned, do not be alarmed.

وَ فَكِّرْ فِيمَا قِيلَ فِيكَ فَإِنْ عَرَفْتَ مِنْ نَفْسِكَ مَا قِيلَ فِيكَ فَسُفُوطُكَ مِنْ عَيْنِ اللَّهِ جَلَّ وَ عَزَّ عِنْدَ غَضَبِكَ مِنَ الْحَقِّ أَعْظَمُ عَلَيْكَ مُصِيبَةً مِمَّا خِفْتَ مِنْ سُفُوطِكَ مِنْ أَعْيُنِ النَّاسِ وَ إِنْ كُنْتَ عَلَى خِلَافِ مَا قِيلَ فِيكَ فَتَوَابٌ اِكْتَسَبْتَهُ مِنْ غَيْرِ أَنْ يَنْعَبَ بِدُنُوكَ

And think regarding what is being said regarding you. If you recognise from yourself what is said regarding you, then your falling from the Eyes of Allah<sup>-azwj</sup> Mighty and Majestic during your anger from the truth would be of mightier calamity upon you then what you are fearing from your falling from eyes of the people, and even though you may be opposite to what is being said regarding you. So, it is a Reward you have earned without tiring your body.

وَ اعْلَمْ بِأَنَّكَ لَا تَكُونُ لَنَا وَ لِيَا حَتَّى لَوْ اجْتَمَعَ عَلَيْكَ أَهْلُ مِصْرِكَ وَ قَالُوا إِنَّكَ رَجُلٌ سَوُّوْهُ لَمْ يَحْزُنْكَ ذَلِكَ وَ لَوْ قَالُوا إِنَّكَ رَجُلٌ صَالِحٌ لَمْ يَسُرَّكَ ذَلِكَ

And know that you cannot be a friend of ours<sup>-asws</sup> until, if the people of your city were to unite against you and they said you are an evil man, that would not alarm you, and if they were to say you are a righteous man, that would not make you happy.

وَ لَكِنْ اعْرِضْ نَفْسَكَ عَلَى مَا فِي كِتَابِ اللَّهِ فَإِنْ كُنْتَ سَالِكاً سَبِيلَهُ زَاهِداً فِي تَرْهِيدهِ رَاغِباً فِي تَرْغِيهِهِ خَائِفاً مِنْ تَخْوِيفِهِ فَاتَّبَتْ وَ أَبْشِرْ فَإِنَّهُ لَا يَضُرُّكَ مَا قِيلَ فِيكَ وَ إِنْ كُنْتَ مُبَايِناً لِلْقُرْآنِ فَمَا ذَا الَّذِي يُعْزُّكَ مِنْ نَفْسِكَ

But present yourself to what is in the Book of Allah<sup>-azwj</sup>. If you were travelling its way, being ascetic in it's ascetism, and desirous regarding its desires, fearing from its frightening, then be affirmed and receive glad tidings, because it will not harm you what is being said regarding you, and if you were to be contradictory to the Quran, so what is that which has deceived you from yourself?

إِنَّ الْمُؤْمِنَ مَعْنَىٰ مُجَاهِدَةٍ نَفْسِهِ لِغَلْبَتِهَا عَلَىٰ هَوَاهَا فَمَرَّةً يُقِيمُ أَوْدَهَا وَ يُجَالِثُ هَوَاهَا فِي مَحَبَّةِ اللَّهِ وَ مَرَّةً تَصْرَعُهُ نَفْسُهُ فَيَتَّبِعُ هَوَاهَا

The Momin is concerned with fighting his self in order to prevail it upon its whims. Sometimes he straightens its crookedness and opposes its whims in love of Allah<sup>-azwj</sup>, and sometimes his self knocks him down so he follows its whims.

فَيَنْعَشُهُ اللَّهُ فَيَتَّعِشُ وَ يُقِيلُ اللَّهُ عَثْرَتَهُ فَيَتَذَكَّرُ وَ يُفْرِعُ إِلَى التَّوْبَةِ وَ الْمَخَافَةِ فَيَزِدَادُ بَصِيرَةً وَ مَعْرِفَةً لِمَا زِيدَ فِيهِ مِنَ الْخَوْفِ وَ ذَلِكَ بِأَنَّ اللَّهَ يَقُولُ- إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

Allah<sup>-azwj</sup> Raises him so he rises, and Allah<sup>-azwj</sup> Uproots his stumbles, so he is reminded and panics to the repentance and the fear. So, he is increased in insight and recognition due to what fear had increased in him, and that is because Allah<sup>-azwj</sup> Says: **Surely those who fear when an evil from the Satan touches them, they are mindful, and then they are seeing [7:201].**

يَا جَابِرُ اسْتَكْبِرْ لِنَفْسِكَ مِنَ اللَّهِ قَلِيلَ الرِّزْقِ تَخَلُّصاً إِلَى الشُّكْرِ وَ اسْتَقِلْ مِنْ نَفْسِكَ كَثِيرَ الطَّاعَةِ لِلَّهِ إِزْرَاءً عَلَى النَّفْسِ وَ تَعَرُّضاً لِلعَفْوِ

O Jabir! Consider the little sustenance from Allah<sup>-azwj</sup> for yourself as being a lot to be sincere in the thanking, and consider a lot of obedience to Allah<sup>-azwj</sup> as being little from yourself for belittling upon the self and exposing it for the Pardon.

وَ ادْفَعْ عَن نَفْسِكَ حَاضِرَ الشَّرِّ بِحَاضِرِ الْعِلْمِ وَ اسْتَعْمِلْ حَاضِرَ الْعِلْمِ بِخَالِصِ الْعَمَلِ وَ تَحَرَّزْ فِي خَالِصِ الْعَمَلِ مِنْ عَظِيمِ الْعُقْلَةِ بِشِدَّةِ التَّبَيُّظِ- وَ اسْتَجْلِبْ شِدَّةَ التَّبَيُّظِ بِصِدْقِ الْخَوْفِ وَ اخْذِرْ خَفِيَّ التَّرْتِيبِ بِحَاضِرِ الْحَيَاةِ وَ تَوَقَّ مُجَارَفَةَ الْهَوَىٰ بِدَلَالَةِ الْعُقْلِ

And repel from your self the present evil by the present knowledge, and utilise the present knowledge with the sincere deed, and guard the sincere deeds from the mighty neglect with the intense alertness, and attract the intense alertness by truthful fear, and be cautious of the hidden adornments of the present life, and save (yourself from) the frivolous whims by evidence of the intellect.

وَ قِفْ عِنْدَ غَلْبَةِ الْهَوَىٰ بِاسْتِزْشَاءِ الْعِلْمِ وَ اسْتَتِقْ خَالِصَ الْأَعْمَالِ لِيَوْمِ الْحِزَاءِ وَ انزِلْ سَاحَةَ الْقَنَاعَةِ بِإِتْقَاءِ الْحُرْصِ وَ ادْفَعْ عَظِيمَ الْحُرْصِ بِإِيْتَارِ الْقَنَاعَةِ وَ اسْتَجْلِبْ حَلَاوَةَ الرَّهَادَةِ بِقَصْرِ الْأَمَلِ وَ اقْطَعْ أَسْنَابَ الطَّمَعِ بِبَرْدِ الْيَأْسِ

And pause at the prevalence of the whims by guidance of the knowledge, and anticipate the sincere deeds for the Day of Recompense; and descend into the arena of contentment by avoiding the greed; and repel the mighty greed by preferring the contentment, and attract the sweetness of the ascetism by shortening the hopes; and cut the means of coveting by the coolness of despair.

وَ سُدَّ سَبِيلَ الْعُجْبِ بِمَعْرِفَةِ النَّفْسِ وَ تَخَلَّصْ إِلَى رَاحَةِ النَّفْسِ بِصِحَّةِ التَّقْوِيضِ وَ اطلُبْ رَاحَةَ الْبَدَنِ بِإِحْتِمَامِ الْقَلْبِ وَ تَخَلَّصْ إِلَى إِحْتِمَامِ الْقَلْبِ بِقَلَّةِ الْخَطِيئَةِ وَ تَعَرَّضْ لِرِقَّةِ الْقَلْبِ بِكَثْرَةِ الذِّكْرِ فِي الْخَلُوقَاتِ وَ اسْتَجْلِبْ نُورَ الْقَلْبِ بِدَوَامِ الْحُزْنِ وَ تَحَرَّزْ مِنْ إِنْجِلَاسِ بِالْمَخَوْفِ الصَّادِقِ

And block the way of self-fascination by recognising the self; and go to the peace of mind by health of the delegation (of affairs to Allah<sup>-azwj</sup>), and seek comfort of the body by comfort the heart, and go to the comfort of the heart by scarcity of the sins; and expose to kindness of

the heart by frequenting the Zikr in the seclusion; and attract Noor of the heart by constant grief; and guard from Iblees<sup>-la</sup> with the fear of the truthful one.

وَإِيَّاكَ وَ الرَّجَاءَ الْكَاذِبَ فَإِنَّهُ يُوقِعُكَ فِي الْحَوْفِ الصَّادِقِ وَ تَزَيِّنُ لِلَّهِ عَزَّ وَ جَلَّ بِالصِّدْقِ فِي الْأَعْمَالِ وَ تُحِبُّ إِلَيْهِ بِتَعْجِيلِ الْإِتْقَالِ

And beware of the false hopes, for it will place you in the truthful fear; and adorn for Allah<sup>-azwj</sup> Mighty and Majestic with the truthfulness in the deeds become beloved to it by hastening the transfer (to the Hereafter).

وَإِيَّاكَ وَ التَّسْوِيفَ فَإِنَّهُ يَمُرُّ بِعَرْقٍ فِيهِ الْهَلَكَى وَ إِيَّاكَ وَ الْعُقْلَةَ فَنِيهَا تُكُونُ قَسَاوَةَ الْقَلْبِ وَ إِيَّاكَ وَ التَّوَابِي فِيمَا لَا عُذْرَ لَكَ فِيهِ فَإِلَيْهِ يَلْجَأُ النَّادِمُونَ وَ اسْتَرْجِعْ سَالِفَ الذُّنُوبِ بِشِدَّةِ النَّدَمِ وَ كَثْرَةَ الْإِسْتِعْفَارِ

And beware of procrastination for it is a sea in which the destroyed ones have drowned; and beware of the heedlessness for in it takes place cruelty of the heart; and beware of the slackness in what there is no excuse for you in it, for the regretting ones had taken shelter to it; and recall the previous sins by intensity of the remorse and frequency of seeking the Forgiveness.

وَ تَعَرَّضْ لِلرَّحْمَةِ وَ عَفْوِ اللَّهِ بِحُسْنِ الْمُرَاجَعَةِ وَ اسْتَعِنْ عَلَى حُسْنِ الْمُرَاجَعَةِ بِخَالِصِ الدُّعَاءِ وَ الْمُنَاجَاةِ فِي الظُّلَمِ وَ تَخَلَّصْ إِلَى عَظِيمِ الشُّكْرِ بِاسْتِكْنَارِ قَلِيلِ الرِّزْقِ وَ اسْتِيفَالِ كَثِيرِ الطَّاعَةِ وَ اسْتَجْلِبْ زِيَادَةَ النِّعَمِ بِعَظِيمِ الشُّكْرِ وَ تَوَسَّلْ إِلَى عَظِيمِ الشُّكْرِ بِخَوْفِ زَوَالِ النِّعَمِ

And subject yourself to the Mercy and Pardon of Allah<sup>-azwj</sup> by goodly review, and seek assistance upon goodly review by the sincere supplication and the whispering in the darkness; and go to the mighty thanking by deeming little sustenance as being a lot, and deeming a lot of obedience as being little; and attract increase of the bounties with mighty thanks, and seeking a means to the mighty thanking by fearing decline of the bounties.

وَ اطْلُبْ بَقَاءَ الْعِزِّ بِإِيمَانَةِ الطَّمَعِ وَ ادْفَعْ دُلَّ الطَّمَعِ بِعِزِّ الْيَأْسِ وَ اسْتَجْلِبْ عِزَّ الْيَأْسِ بِبُعْدِ الْهَمَّةِ وَ تَزَوُّدٍ مِنَ الدُّنْيَا بِعِصْرِ الْأَمَلِ وَ بَادِرْ بِانْتِهَارِ الْبُعْيَةِ عِنْدَ إِمْكَانِ الْفُرْصَةِ وَ لَا إِمْكَانَ كَالْأَيَّامِ الْحَالِيَةِ مَعَ صِحَّةِ الْأَبْدَانِ

And seek the lasting honour by killing the greed, and repel disgrace of the greed with honourable despair (from the people), and attract the honourable despair (from the people) by distancing the worries; and provide from the world by shortening the hopes; and rush to gain by the seeking during possibility of the opportunity; and there is no possibility like the past days with the healthy bodies.

وَ إِيَّاكَ وَ الْبَيْعَةَ بِغَيْرِ الْمَأْمُونِ فَإِنَّ لِلشَّرِّ ضَرَاوَةَ كَضَرَاوَةِ الْغَدَاءِ وَ اعْلَمْ أَنَّهُ لَا عِلْمَ كَطَلَبِ السَّلَامَةِ وَ لَا سَلَامَةَ كَسَلَامَةِ الْقَلْبِ وَ لَا عَقْلَ كَمُخَالَفَةِ الْهَوَى وَ لَا خَوْفَ كَخَوْفِ حَاجِرٍ وَ لَا رَجَاءَ كَرَجَاءِ مُعِينٍ وَ لَا فَعْرَ كَفَعْرِ الْقَلْبِ وَ لَا غِنَى كَغِنَى النَّفْسِ

And beware of trusting the untrustworthy people, for there are harms of the evil like harms of the food; and know that there is no knowledge like seeking the safety, and there is no safety like safety of the heart; and there is no intellect like opposing the whims; and there is no fear like fear of a barrier, and there is no hope like hope of assistance, and there is no poverty like poverty of the heart nor any riches like richness of the soul.

وَأَفْوَةٌ كَعَلْبَةِ الْهُوَى وَ لَا نُورٌ كَنُورِ الْيَقِينِ وَ لَا يَتَيْنٌ كَأَسْتِصْغَارِكَ الدُّنْيَا وَ لَا مَعْرِفَةٌ كَمَعْرِفَتِكَ بِنَفْسِكَ وَ لَا نِعْمَةٌ كَالْعَافِيَةِ وَ لَا عَافِيَةٌ كَمُسَاعَدَةِ التَّوْفِيقِ  
وَ لَا شَرَفٌ كَبُعْدِ الْهِمَّةِ وَ لَا زُهْدٌ كَقَصْرِ الْأَمَلِ وَ لَا حِرْصٌ كَالْمُنَافَسَةِ فِي الدَّرَجَاتِ

And there is no strength like overcoming the whims, nor any Noor like the Noor of certainty, and there is no certainty like belittling the world, nor any recognition like your recognising yourself, nor any bounty like the good health, nor any good health like the help of inclination, nor any nobility like distancing the worries, nor ascetism like shortening the hopes, nor any greed like competing regarding the ranks (of Paradise).

وَ لَا عَدْلٌ كَالْإِنصَافِ وَ لَا تَعَدِّي كَالجُورِ وَ لَا جُورٌ كَمُؤَافَقَةِ الْهُوَى وَ لَا طَاعَةٌ كَأَدَاءِ الْفَرَائِضِ وَ لَا خَوْفٌ كَالْحُزْنِ وَ لَا مُصِيبَةٌ كَعَدَمِ الْعَقْلِ وَ لَا عَدَمٌ  
عَقْلٌ كَقِلَّةِ الْيَقِينِ وَ لَا قِلَّةٌ يَتَيْنٌ كَمَقْعَدِ الْخَوْفِ وَ لَا فُقْدٌ خَوْفٌ كَقِلَّةِ الْحُزْنِ عَلَى فُقْدِ الْخَوْفِ

And there is no justice like the fairness (from yourself), nor any transgression like the tyranny, nor any tyranny like being compatible to the whims, not any (act of) obedience like fulfilling the obligations, nor any fear like the grief, nor any calamity like lack of intellect, nor any lack of intellect like lack of certainty, nor any lack of certainty like loss of fear, nor loss of fear like lack of grief upon loss of fear.

وَ لَا مُصِيبَةٌ كَأَسْتِهَاثَتِكَ بِالذُّبِّ وَ رِضَاكَ بِالْحَالَةِ الَّتِي أَنْتَ عَلَيْهَا وَ لَا فَضِيلَةٌ كَالْجِهَادِ وَ لَا جِهَادٌ كُمُجَاهَدَةِ الْهُوَى وَ لَا قُوَّةٌ كَرَدِّ الْعَضْبِ وَ لَا مَعْصِيَةٌ  
كَحُبِّ الْبَقَاءِ وَ لَا دُلٌّ كَدُلِّ الطَّمَعِ

And there is no calamity like taking lightly with the sin and your being satisfied with the state which you are upon; and there is no merit like the Jihad, nor any Jihad like fighting the whims; and there is no strength like returning the anger; nor any (act of) disobedience like loving the remaining (alive); and there is no disgrace like the disgrace of greed.

وَ إِيَّاكَ وَ التَّفَرِيطَ عِنْدَ إِفْكَانِ الْفُرْصَةِ فَإِنَّهُ مَيِّدَانٌ يَجْرِي لِأَهْلِهِ بِالْحُسْرَانِ.

And beware of the negligence when the opportunity is possible, for it is a field flowing with the losses for its people”<sup>533</sup>.

2- ف، تحف العقول و من كلامه ع لجابر أيضاً خرج يوماً و هو يقول أصبحت و الله يا جابر محزوناً مشغول القلب

(The book) ‘Tuhaf Al-Uqoul’ –

‘And from his<sup>-asws</sup> speech to Jabir as well, he<sup>-asws</sup> had come out one day and he<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup> O Jabir! I<sup>-asws</sup> have become grieving, pre-occupied of the heart!’

فَقُلْتُ جُعِلْتُ فِدَاكَ مَا حُزْنُكَ وَ شُغْلُ قَلْبِكَ كُلُّ هَذَا عَلَى الدُّنْيَا

I said, ‘May I be sacrificed for you<sup>-asws</sup>! What grieves you<sup>-asws</sup> and what pre-occupies your<sup>-asws</sup> heart? Is all this upon the world?’

<sup>533</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 1

فَقَالَ ع لَا يَا جَابِرُ وَ لَكِنْ حُزْنُ هَمِّ الْأَخِرَةِ

He<sup>-asws</sup> said: 'No, O Jabir, but (it is) grief, worries of the Hereafter.

يَا جَابِرُ مَنْ دَخَلَ قَلْبُهُ خَالِصُ حَقِيقَةِ الْإِيمَانِ شُغِلَ عَمَّا فِي الدُّنْيَا مِنْ زِينَتِهَا إِنَّ زِينَةَ الدُّنْيَا إِنَّمَا هُوَ لَعِبٌ وَ هُؤُ - وَ إِنَّ الدَّارَ الْآخِرَةَ هِيَ الْحَيَاةُ

O Jabir! One who enters into his heart the sincere reality of the Eman will be too pre-occupied from what is in the world of its adornment. Surely, adornments of blossoms of the world, rather it is playfulness and vanity. **And the House of the Hereafter, it is the (eternal) life [29:64].**

يَا جَابِرُ إِنَّ الْمُؤْمِنَ لَا يَنْبَغِي لَهُ أَنْ يَرْكَنَ وَ يَطْمَئِنَّ إِلَى زَهْرَةِ الْحَيَاةِ الدُّنْيَا

O Jabir! The Momin is such, it is not befitting for him that he inclines and be reassured to blossoms of the life of the world.

وَ اعْلَمْ أَنَّ أَبْنَاءَ الدُّنْيَا هُمْ أَهْلُ عَفْلَةٍ وَ عُرُورٍ وَ جَهَالَةٍ وَ أَنَّ أَبْنَاءَ الْآخِرَةِ هُمْ الْمُؤْمِنُونَ الْعَامِلُونَ الرَّاهِدُونَ أَهْلُ الْعِلْمِ وَ الْفِئَةِ وَ أَهْلُ فِكْرَةٍ وَ اعْتِبَارٍ وَ اخْتِبَارٍ - لَا يَمْلُونَ مِنْ ذِكْرِ اللَّهِ

And know that sons of the world, they are the people of heedlessness, and deceit, and ignorance, and that sons of the Hereafter they are the Momineen, the workers, the ascetics, the people of knowledge, and the understanding, and the people of contemplation, and taking lesson, and experience. They don't get fed up from Zikr of Allah<sup>-azwj</sup>.

وَ اعْلَمْ يَا جَابِرُ أَنَّ أَهْلَ التَّقْوَى هُمُ الْأَغْنِيَاءُ أَعْنَاهُمْ الْقَلِيلُ مِنَ الدُّنْيَا فَمَثُورَتُهُمْ يَسِيرَةٌ إِنَّ نَسِيتَ الْحَيْرَ ذَكَرُوكَ وَ إِنْ عَمِلْتَ بِهِ أَعَانُوكَ أَحْرُوا شَهَوَاتِهِمْ وَ لَدَائِحِهِمْ خَلَّفَهُمْ وَ قَدَّمُوا طَاعَةَ رَبِّهِمْ أَمَانَهُمْ وَ نَظَرُوا إِلَى سَبِيلِ الْحَيْرِ وَ إِلَى وِلَايَةِ أَحِبَّاءِ اللَّهِ فَأَحَبُّوهُمْ وَ تَوَلَّوْهُمْ وَ اتَّبَعُوهُمْ

And know, O Jabir! The people of piety, they are the rich ones. The little from the world has made them rich (due to being contented), so their supplies small. If you were to forget the good, they will remind you, and if you were to work with it, they will assist you. They hold back their lustful desires and their pleasures behind them, and they advance obedience of their Lord<sup>-azwj</sup> in front of them, and they look at the way of good and to the Wilayah of the Loved ones<sup>-asws</sup> of Allah<sup>-azwj</sup>. Therefore, love them<sup>-asws</sup>, and befriend them<sup>-asws</sup>, and follow them<sup>-asws</sup>.

فَأَنْزَلَ نَفْسَكَ مِنَ الدُّنْيَا كَمَثَلِ مَنْزِلِ نَزَلَتْهُ سَاعَةٌ ثُمَّ ارْتَحَلَتْ عَنْهُ أَوْ كَمَثَلِ مَالٍ اسْتَفْدَنْتَهُ فِي مَنَامِكَ فَفَرِحْتَ بِهِ وَ سُرِرْتَ ثُمَّ انْتَبَهْتَ مِنْ رَقَدَتِكَ وَ لَيْسَ فِي يَدِكَ شَيْءٌ

Status yourself from the world like a pausing stop you descended in, then departed away from it, or like wealth you benefit with in your dream, so you were happy with it and were cheered, then you woke up from your sleep and there wasn't anything in your hand.

وَ إِنِّي إِنَّمَا صَرَبْتُ لَكَ مَثَلًا لِتَعْقِلَ وَ تَعْمَلَ بِهِ إِنْ وَقَفَكَ اللَّهُ لَهُ



And rather I<sup>-asws</sup> have struck examples for you in order for you to use your intellect and work with it, if Allah<sup>-azwj</sup> Harmonises you to it.

فَاخْفِظْ يَا جَابِرُ مَا أَسْتَوْدِعُكَ مِنْ دِينِ اللَّهِ وَحِكْمَتِهِ وَانْصَحْ لِنَفْسِكَ وَانْظُرْ مَا اللَّهُ عِنْدَكَ فِي حَيَاتِكَ فَكَذَلِكَ يَكُونُ لَكَ الْعَهْدُ عِنْدَهُ فِي مَرْجِعِكَ

O Jabir! Memorise what I<sup>-asws</sup> have entrusted to you from the religion of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Wisdom, and be advised for yourself and look at what Allah<sup>-azwj</sup> is in your view during your lifetime. Like that would be the covenant for you in His<sup>-azwj</sup> Presence during your return.

وَ انْظُرْ فَإِنْ تَكُنِ الدُّنْيَا عِنْدَكَ عَلَى غَيْرِ مَا وَصَفْتُ لَكَ فَتَحَوَّلْ عَنْهَا إِلَى دَارِ الْمُسْتَعْتَبِ الْيَوْمَ فَلَرَبِّ حَرِيصٍ عَلَى أَمْرِ مِنْ أُمُورِ الدُّنْيَا قَدْ نَالَهَا فَلَمَّا نَالَهَا كَانَ عَلَيْهِ وَبَالًا وَ شَقِيًّا بِهِ وَ لَرَبِّ كَارِهِ لِأَمْرِ مِنْ أُمُورِ الْآخِرَةِ قَدْ نَالَهَا فَسَعِدَ بِهِ.

And look (consider)! If the world happens to be in your view upon other than what I<sup>-asws</sup> have described to you, then transfer away from it to a house of fatigue today (working for Allah<sup>-azwj</sup>), for perhaps the one greedy upon a matter from matters of the world achieves it. When he does achieve it, it would be a scourge upon him and be a misery with him; and perhaps he dislikes a matter from matters of the Hereafter. He achieves it, so he becomes happy with it".<sup>534</sup>

3- ف، تحف العقول و من كلامه ع في أحكام السيف سأل رجل من شيعته عن حروب أمير المؤمنين صلوات الله عليه

(The book) 'Tuhaf Al-Uqoul' –

'And from his<sup>-asws</sup> speech regarding rulings of the swords, a man from his<sup>-asws</sup> Shias had asked him<sup>-asws</sup> about wars of Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>.

فَقَالَ ع لَهُ بَعَثَ اللَّهُ مُحَمَّدًا ص بِخَمْسَةِ أَسْيَافٍ ثَلَاثَةٌ مِنْهَا شَاهِرَةٌ لَا تُعْمَدُ - حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا وَ لَنْ تَضَعَ الْحَرْبُ أَوْزَارَهَا حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا طَلَعَتِ الشَّمْسُ مِنْ مَغْرِبِهَا آمَنَ النَّاسُ كُلُّهُمْ فِي ذَلِكَ الْيَوْمِ فَيَوْمَئِذٍ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا

He<sup>-asws</sup> said to him: 'Allah<sup>-azwj</sup> Sent Muhammad<sup>-saww</sup> with five swords. Three of these were unsheathed, not sheathed, **until the war places its burden (terminates) [47:4]**, and the war will never place down its burdens until the sun emerges from its west. When the sun emerges from its west, the people will believe, all of them. During that day, **a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman. [6:158]**.

وَ سَيْفٌ مَكْفُوفٌ وَ سَيْفٌ مِنْهَا مَعْمُودٌ سَلُّهُ إِلَى غَيْرِنَا وَ حُكْمُهُ إِلَيْنَا

And a restrained sword, and a sword from these is sheathed, unsheathed to others, and its decision is up to us<sup>-asws</sup>.

فَأَمَّا السُّيُوفُ الثَّلَاثَةُ الشَّاهِرَةُ فَسَيْفٌ عَلَى مُشْرِكِي الْعَرَبِ قَالَ اللَّهُ جَلَّ وَ عَزَّ - فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَ خُدُوهُمْ وَ احْصُرُوهُمْ وَ اقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ - فَإِنْ تَابُوا أَيْ آمَنُوا وَ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ فَيَاخُوانُكُمْ فِي الدِّينِ

<sup>534</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 2

As for the three unsheathed swords – a sword against the Arab Polytheists. Allah<sup>-azwj</sup> Mighty and Majestic Said: **then kill the Polytheists wherever you find them, and take them as captives and sit waiting for them in every ambush. [9:5] But if they were to repent – i.e., believe - and establish the Salat and give the Zakat, then they are your brethren in the Religion; [9:11].**

هُؤَلَاءِ لَا يُقْبَلُ مِنْهُمْ إِلَّا الْقَتْلُ أَوْ الدُّخُولُ فِي الْإِسْلَامِ وَ أَمْوَالُهُمْ يَنْبَغُ وَ ذَرَارِيُّهُمْ سَبِيٌّ عَلَى مَا سَنَّ رَسُولُ اللَّهِ ص فَإِنَّهُ سَبِيٌّ وَ عَقَا وَ قَبِلَ الْفِدَاءَ

They, nothing will be accepted from them except the killing, or the entry into Al-Islam, and their wealth as booty, and their offspring as captives, based upon what Rasool-Allah<sup>-saww</sup> had conducted, for he<sup>-saww</sup> took captives, and pardoned, and accepted the ransom.

وَ السَّنْفُ الثَّانِي عَلَى أَهْلِ الدِّعَةِ قَالَ اللَّهُ سُبْحَانَهُ- وَ قُولُوا لِلنَّاسِ حُسْنًا نَزَلَتْ هَذِهِ الْآيَةُ فِي أَهْلِ الدِّعَةِ وَ نَسَخَهَا قَوْلُهُ- قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَ لَا بِالْيَوْمِ الْآخِرِ وَ لَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَ رَسُولُهُ وَ لَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَ هُمْ صَاغِرُونَ

And the second (unsheathed) sword is against the people under the responsibility (of the Islamic government). Allah<sup>-azwj</sup> the Glorious Said: **be saying to the people good words [2:83].** This Verse was Revealed regarding the people under the responsibility, and it was Abrogated by His<sup>-azwj</sup> Words: **Fight those who are not believing in Allah, nor in the Last Day, nor are they sanctifying what Allah and His Rasool Sanctified, nor are they making it to be a religion, the Religion of the Truth, from those Given the Book, until they give the tribute by hand and they are belittled [9:29].**

فَمَنْ كَانَ مِنْهُمْ فِي دَارِ الْإِسْلَامِ فَلَنْ يُقْبَلَ مِنْهُمْ إِلَّا الْجِزْيَةُ أَوْ الْقَتْلُ وَ مَا لَهُمْ فِيهِ وَ ذَرَارِيُّهُمْ سَبِيٌّ فَإِذَا قَبِلُوا الْجِزْيَةَ عَلَى أَنْفُسِهِمْ حُرِّمَ عَلَيْنَا سَبْيُهُمْ وَ حُرِّمَتْ أَمْوَالُهُمْ وَ حَلَّتْ لَنَا مَنَاجِكُهُمْ

The ones from them who were to be in the house of Al-Islam, it will never be accepted from them except the taxation, or the killing, or their wealth as booty and their offspring as captives. When they accept the taxation upon themselves, their captives are Prohibited unto us, and their wealth is forbidden (to be seized), and marrying them is Permissible for us.

وَ مَنْ كَانَ مِنْهُمْ فِي دَارِ الْحَرْبِ حَلَّتْ لَنَا سَبْيُهُمْ وَ أَمْوَالُهُمْ وَ لَمْ تَحِلَّ لَنَا مَنَاجِكُهُمْ وَ لَمْ يُقْبَلْ مِنْهُمْ إِلَّا دُخُولُ دَارِ الْإِسْلَامِ وَ الْجِزْيَةُ أَوْ الْقَتْلُ

And ones from them who were to be in the house of war, their captives and their wealth would be Permissible for us, and marrying them would not be Permissible for us, and nothing will be accepted from except entering the house of Al-Islam, and the taxation, or the killing.

وَ السَّنْفُ الثَّلَاثِ عَلَى مُشْرِكِي الْعَجَمِ- كَالْتُرْكِ وَ الدَّلِيمِ وَ الْحَزْرِ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي أَوَّلِ السُّورَةِ الَّتِي يَذْكُرُ فِيهَا الَّذِينَ كَفَرُوا فَقَصَّ قِصَّتَهُمْ ثُمَّ قَالَ- فَصْرَبَ الرِّقَابِ حَتَّى إِذَا أَنْحَسْتُمُوهُمْ فَشُدُّوا الْوَتَاقَ فَإِنَّمَا مَتًّا بَعْدُ وَ إِنَّمَا فِدَاءٌ حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا

And the third (unsheathed) sword is against the non-Arab Polytheists like the Turks, and the Daylamites and the Khazars. Allah<sup>-azwj</sup> Mighty and Majestic Said in the beginning of the Chapter in which He<sup>-azwj</sup> Mentioned those who had committed Kufr, so He<sup>-azwj</sup> Narrated their story, then Said: **then strike the necks until when you have captured them, so tighten the bond. Then either a favour (set free) afterwards or a ransom, until the war places its burden (terminates). [47:4].**

فَأَمَّا قَوْلُهُ فَإِنَّمَا مَنَّا بَعْدُ يَعْنِي بَعْدَ السَّبْيِ مِنْهُمْ - وَإِنَّمَا فِدَاءٌ يَعْنِي الْمَفَادَاةَ بَيْنَهُمْ وَ بَيْنَ أَهْلِ الْإِسْلَامِ فَهَؤُلَاءِ لَنْ يُقْبَلَ مِنْهُمْ إِلَّا الْقَتْلُ أَوْ الدُّخُولُ فِي الْإِسْلَامِ وَ لَا يَحِلُّ لَنَا نِكَاحُهُمْ مَا دَامُوا فِي دَارِ الْحَرْبِ

As for His<sup>azwj</sup> Words: **Then either a favour (set free) afterwards** – meaning after the capturing from them - **or a ransom** – meaning the ransoming between them and the people of Al-Islam. They, it will never be accepted from them except the killing, or the entry into Al-Islam, and it is not Permissible for us to marry them for as long as they are in the house of war.

وَ أَمَّا السِّيفُ الْمَكْحُوفُ فَسَيِّئٌ عَلَى أَهْلِ الْبَغْيِ وَ التَّأْوِيلُ قَالَ اللَّهُ - وَ إِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا صَلْحًا فَإِنْ بَعَثَ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ

And as for the restrained sword, it is a sword against the people of rebellion and the interpretation. Allah<sup>azwj</sup> Said: **And if two parties from the Momineen fight, then reconcile between them. But, if one of them were to oppress the other, then fight the one which oppresses until it returns to the Command of Allah. [49:9].**

فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ قَالَ رَسُولُ اللَّهِ ص إِنَّ مِنْكُمْ مَنْ يُقَاتِلُ بَعْدِي عَلَى التَّأْوِيلِ كَمَا قَاتَلْتُ عَلَى التَّنْزِيلِ

When this Verse was Revealed, Rasool-Allah<sup>saww</sup> said: ‘From you all there is one who will be fight after me<sup>saww</sup> based upon the interpretation just as I<sup>saww</sup> have fought based upon the Revelation’.

فَسُئِلَ النَّبِيُّ ص مَنْ هُوَ

The Prophet<sup>saww</sup> was asked, ‘Who is he?’

فَقَالَ خَاصِمُ النَّعْلِ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ ع

He<sup>saww</sup> said: ‘Repairer of the slipper’ – meaning Amir Al-Momineen<sup>asws</sup>.

وَ قَالَ عَمَّارُ بْنُ يَاسِرٍ قَاتَلْتُ بِهَذِهِ الرَّايَةِ مَعَ رَسُولِ اللَّهِ ص ثَلَاثًا وَ هَذِهِ الرَّايَةُ وَ اللَّهُ لَوْ صَرَبُونَا حَتَّى يَبْلُغُوا بِنَا السَّعَمَاتِ مِنْ هَجَرَ لَعَلِمْنَا أَنَّا عَلَى الْحَقِّ وَ أَنَّهُمْ عَلَى الْبَاطِلِ

And Ammar Bin Yasser<sup>ra</sup> said, ‘I<sup>ra</sup> fought with this flag along with Rasool-Allah<sup>saww</sup> thrice (battles of Badr, Ohad and Huneyn), and this is the fourth. By Allah<sup>azwj</sup>! If we were to strike us until they reach with us to the palm trees of Hajar (Yemen), we would still know we are upon the truth and they are upon the falsehood!’

وَ كَانَتْ الْمَسِيرَةُ فِيهِمْ مِنْ أَمِيرِ الْمُؤْمِنِينَ ع مِثْلَ مَا كَانَ مِنْ رَسُولِ اللَّهِ ص فِي أَهْلِ مَكَّةَ - يَوْمَ فَتَحَهَا فَإِنَّهُ لَمْ يَسْبِبْ لَهُمْ دُرَيْتَةً وَ قَالَ مَنْ أَعْلَقَ بَابَهُ فَهُوَ آمِنٌ

And the conduct among them from Amir Al-Momineen<sup>asws</sup> was similar to what had happened from Rasool-Allah<sup>saww</sup> regarding the people of Makkah on the day of its conquest, for he<sup>saww</sup> did not make captives of their offspring, and said: ‘One who locks his door, he is safe!’

وَكَذَلِكَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَوْمَ الْبَصْرَةِ نَادَى فِيهِمْ لَا تَسْبُوا لَهُمْ ذُرِّيَّةً وَ لَا تُدْفِقُوا عَلَى جَرْيِحٍ وَ لَا تَتَّبِعُوا مُدْبِرًا وَ مَنْ أَعْلَقَ بَابَهُ وَ أَلْفَى سِلَاحَهُ فَهُوَ  
آمِنٌ

And like that, Amir Al-Momineen<sup>-asws</sup> said on the day of Al-Basra. He<sup>-asws</sup> called out among them: 'Neither make captives of their offspring, nor attack upon the injured, nor pursue a flee! And the one who locks his door and throws down his weapon, he is safe!'

وَ السَّيْفُ الْمَعْمُودُ فَالسَّيْفُ الَّذِي يُقَامُ بِهِ الْقِصَاصُ قَالَ اللَّهُ عَزَّ وَ جَلَّ النَّفْسَ بِالنَّفْسِ وَ الْعَيْنَ بِالْعَيْنِ فَسَلُّهُ إِلَى أَوْلِيَاءِ الْمَقْتُولِ وَ حُكْمُهُ إِلَيْنَا

And the sheathed sword (it is) the sword which the retaliation is established with. Allah<sup>-azwj</sup> Mighty and Majestic Said: '**And We Prescribed upon them therein that the soul is for the soul, and the eye for the eye, [5:45]**. It is unsheathed to the guardians of the killed one and its decision is up to us<sup>-asws</sup>.

فَهَذِهِ السُّيُوفُ الَّتِي بَعَثَ اللَّهُ بِهَا مُحَمَّدًا ص فَمَنْ جَحَدَهَا أَوْ جَحَدَ وَاحِدًا مِنْهَا أَوْ شَيْئًا مِنْ سَبِيلِهَا وَ أَحْكَامِهَا فَقَدْ كَفَرَ بِمَا أَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَى مُحَمَّدٍ نَبِيِّهِ ص.

So, these are the (five) swords which Allah<sup>-azwj</sup> had Sent Muhammad<sup>-saww</sup> with. The one who rejects these, or rejects one of these, or anything from its conducts and its rulings, he has committed Kufr with what Allah<sup>-azwj</sup> Blessed and Exalted had Revealed unto His<sup>-azwj</sup> Prophet Muhammad<sup>-saww</sup>.<sup>535</sup>

4- ف، تحف العقول مؤعظة و حصره ذات يوم جماعة من الشيعة فوعظهم و حذرهم و هم ساهون لاهون فأعاطه ذلك فأطرق ملياً ثم رفع رأسه إليهم فقال إن كلامي لو وقع طرف منه في قلب أحدكم لصار ميتاً

(The book) 'Tuhaf Al-Uqoul' –

'A preaching, and one day a group of the Shias presented to him<sup>-asws</sup>, so he<sup>-asws</sup> preached them and cautioned them, and they were neglectful, merrymaking. That angered him<sup>-asws</sup>, so he<sup>-asws</sup> lowered his<sup>-asws</sup> head for a while, then raised his<sup>-asws</sup> head towards them. He<sup>-asws</sup> said: 'My<sup>-asws</sup> speech is such that even if a part of it were to fall into the heart of one of you, he would become dead!

أَلَا يَا أَشْبَاحًا بِلَا أَرْوَاحٍ وَ دُبَابًا بِلَا مَصْبَاحٍ كَأَنَّكُمْ حُشْبٌ مُسْنَدَةٌ وَ أَصْنَامٌ مَرِيدَةٌ أَلَا تَأْخُذُونَ الدَّهَبَ مِنَ الْحَجَرِ أَلَا تَقْتَبِسُونَ الصِّيَاءَ مِنَ النُّورِ الْأَزْهَرِ أَلَا تَأْخُذُونَ اللُّؤْلُؤَ مِنَ الْبَحْرِ خُذُوا الْكَلِمَةَ الطَّيِّبَةَ بِمَنْ قَالَهَا وَ إِنْ لَمْ يَعْمَلْ بِهَا فَإِنَّ اللَّهَ يَقُولُ- الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ  
اللَّهُ

Indeed! O resemblances (of people) without souls, and flies without a lamp! It is as if you are **planks propped up. [63:4]** and wicked idols! Are you not taking the gold from the rocks? Are you not attaining the illumination from the blossoming Noor? Are you not taking the pearls from the ocean? Take the good words from the one who says it, and even if you don't work with it, for Allah<sup>-azwj</sup> Says: **Those who are listening intently to the Word and they are following the best of it, those are they whom Allah Guided, [39:18]**.

وَيْحُكَ يَا مَعْرُورُ أَلَا تَحْمَدُ مَنْ تُعْطِيهِ فَنِيئاً وَ يُعْطِيكَ نَاقِيأ دِرْهَمٌ يَفْنَى بِعَشْرَةِ تَبَقَى إِلَى سَبْعِمِائَةٍ ضِعْفٍ مُضَاعَفَةٍ مِنْ جَوَادِ كَرِيمِ آتَاكَ اللهُ عِنْدَ مُكَافَاةٍ هُوَ مُطْعِمُكَ وَ سَاقِيكَ وَ كَاسِيكَ وَ مُعَافِيكَ وَ كَافِيكَ وَ سَاتِرَكَ مِنْ يُرَاعِيكَ مِنْ حَفِظَكَ فِي لَيْلِكَ وَ نَهَارِكَ وَ أَجَابَكَ عِنْدَ اضْطِرَارِكَ وَ عَزَمَ لَكَ عَلَى الرُّشْدِ فِي اخْتِيَارِكَ

Woe be to you, O deceived one! Are you not praising the one who gives you the perishable, and He<sup>-azwj</sup> Gives you the lasting? A Dirham perishing for ten lasting, up to a multiple of seven hundred from the Generous, Benevolent Gives you during reciprocation. He<sup>-azwj</sup> Feeds you, and Quenches you, and Clothes you, and Grants you good health, and Suffices you, and Veils you from the one who frightens you. One<sup>-azwj</sup> Who Protects you during your night and your day, and Answers you during your desperation, and Determines for you being upon the Guidance during your Trial.

كَأَنَّكَ قَدْ نَسِيتَ لَيْلِي أَوْجَاعِكَ وَ حُوفَكَ دَعْوَتَهُ فَاسْتَجَابَ لَكَ فَاسْتَوْجَبَ بِجَمِيلِ صَنِيعِهِ الشُّكْرَ فَتَسَبَّحْتَهُ فِيْمَنْ ذَكَرَ وَ خَالَفْتَهُ فِيْمَا أَمَرَ

It is as if you have forgotten the nights of your pains and your fear, supplicating to Him<sup>-azwj</sup>, so He<sup>-azwj</sup> Answered you. He<sup>-azwj</sup> Obligated with His<sup>-azwj</sup> beautiful Dealing of the thanks. You forgot Him<sup>-azwj</sup> among the ones you remembered, and opposed Him<sup>-azwj</sup> regarding what He<sup>-azwj</sup> had Commanded.

وَيْلَكَ إِنَّمَا أَنْتَ لِصٍّ مِنْ لُصُوفِ الدُّنُوبِ كُلَّمَا عَرَضَتْ لَكَ شَهْوَةٌ أَوْ ارْتَكَبْتَ ذَنْبًا سَارَعْتَ إِلَيْهِ وَ أَقْدَمْتَ بِجَهْلِكَ عَلَيْهِ فَارْتَكَبْتَهُ كَأَنَّكَ لَسْتَ بِعَيْنِ اللهِ أَوْ كَأَنَّ اللهُ لَيْسَ لَكَ بِالْمُرْصَادِ

Woe be to you! But rather you are a thief from the thieves of sins. Every time a lustful desire presents to you, or you commit a sin being quick to him, and proceed upon it with your ignorance, you commit it. It is as if you aren't in the Eye of Allah<sup>-azwj</sup>, or it is as if Allah<sup>-azwj</sup> isn't waiting for you in ambush.

يَا طَالِبَ الْجَنَّةِ مَا أَطْوَلَ نَوْمَكَ وَ أَكَلَّ مَطِيئَتَكَ وَ أَوْهَى هَمَّتِكَ فَلَيْلَهُ أَنْتَ مِنْ طَالِبٍ وَ مَطْلُوبٍ

O seeker of the Paradise! How lengthy is your sleep, and how fatigued is your mount, and how weak are your aspirations! For Allah<sup>-azwj</sup>, you are from a seeker and a sought.

وَ يَا هَارِباً مِنَ النَّارِ مَا أَحْتَّ مَطِيئَتِكَ إِلَيْهَا وَ مَا أَكْسَبْتَكَ لِمَا يُوقِعُكَ فِيهَا انظُرُوا إِلَى هَذِهِ الْقُبُورِ سَطُوراً بِأَفْنَاءِ الدُّورِ تَدَانُوا فِي خِطَطِهِمْ وَ قَرَّبُوا فِي مَزَارِهِمْ وَ بَعُدُوا فِي لِقَائِهِمْ عَمَرُوا فَخَرَّبُوا وَ أَنْسُوا فَأَوْخَشُوا وَ سَكَنُوا فَأَزْعَجُوا وَ قَطَنُوا فَرَحَلُوا

And O flee from the Fire! How urging is your mount towards it! And how much you are earning what would make you fall into it! Look at these graves in lines of courtyards of the houses. Nearby are their boundaries, and close by in their shrines, and distant in their meetings. They had built but have been ruined, and they were in comfort and have become lonely, and they were settled and have been disturbed, and they were staying and have departed.

فَمَنْ سَمِعَ بَدَانَ بَعِيدٍ وَ شَاحِطٍ قَرِيبٍ وَ عَامِرٍ مُخْرَبٍ وَ آنِسٍ مُوَجَّشٍ وَ سَاكِنٍ مُزْعَجٍ وَ قَاطِنٍ مُرَحَلٍ غَيْرِ أَهْلِ الْقُبُورِ

Who can hear the approaching one being far, and the distant one being nearby, and a builder being in ruination, and comforter being a lonely one, and a dweller lying down, and stayer departing, apart from inhabitants of the graves?

يَا ابْنَ الْأَيَّامِ الثَّلَاثِ يَوْمِكَ الَّذِي وُلِدْتَ فِيهِ وَ يَوْمِكَ الَّذِي تَنْزَلُ فِيهِ قَبْرُكَ وَ يَوْمِكَ الَّذِي تُخْرَجُ فِيهِ إِلَى رَبِّكَ

O son of the three days - Your day which you were born in, and your day which descended into your grave, and your day which you will come out in to your Lord<sup>-azwj</sup>!

فَيَا لَهُ مِنْ يَوْمٍ عَظِيمٍ يَا ذَوِي الْمُنِيَّةِ الْمُعْجَبَةِ وَ الْهِيمِ الْمُعْطَنَةِ مَا لِي أَرَى أَجْسَامَكُمْ عَامِرَةً وَ قُلُوبَكُمْ دَامِرَةً أَمَا وَ اللَّهُ لَوْ عَايَنْتُمْ مَا أَنْتُمْ مُلَافُوهُ وَ مَا أَنْتُمْ إِلَيْهِ صَائِرُونَ لَفَلْتُمْ- يَا لَيْتِنَا نُرَدُّ وَ لَا نَكْذِبُ بآيَاتِ رَبِّنَا وَ نَكُونُ مِنَ الْمُؤْمِنِينَ

Alas for him of a mighty Day! O one with the fascinating appearance and the honourable stature! What is the matter I<sup>-asws</sup> see your bodies as built up and your hearts are in ruination? But, by Allah<sup>-azwj</sup>! If you were to witness what you will be facing and what you are destined to, you would say, **'Oh, if only we could be returned we would not belie the Signs of our Lord, and we would happen to be from the Momineen [6:27].**

وَ قَالَ جَلٍّ مِنْ قَائِلٍ بَلْ بَدَأْتُمْ مَا كَانُوا يُحْفُونَ... - وَ لَوْ رُدُّوا لَعَادُوا لِمَا كَانُوا عَنْهُ وَ إِنْهُمْ لَكَادِبُونَ.

And the Majestic Said on behalf of a speaker: **But, it would be manifested to them what they were hiding from before. And if they were to be returned, they would repeat what they had been Forbidden from; and they (would still) be lying [6:28]**<sup>536</sup>.

5- ف، تحف العقول وَ رُوِيَ عَنْهُ ع فِي قِصَارِ هَذِهِ الْمَعَانِي وَ قَالَ ع صَانِعِ الْمُنَافِقِ بِلِسَانِكَ وَ أَخْلِصْ مَوَدَّتَكَ لِلْمُؤْمِنِ وَ إِنْ جَالَسَكَ يَهُودِيٌّ فَأَحْسِنْ مُجَاسَّتَهُ.

(The book) 'Tuhaf Al-Uqoul' –

'And it is reported from him<sup>-asws</sup> in brief of this meaning, and he<sup>-asws</sup> said: 'Deal with the hypocrite with your tongue, and be sincere in affection to the Momin, and if a Jew were to sit to you, then be good to his sitting'<sup>537</sup>.

وَ قَالَ ع مَا شَيْبَ شَيْءٌ بِشَيْءٍ أَحْسَنَ مِنْ جِلْمٍ بِعِلْمٍ.

And he<sup>-asws</sup> said: 'Nothing mingles with anything better than forbearance (mingling) with knowledge'<sup>538</sup>.

وَ قَالَ ع الْكَمَالُ كُلُّ الْكَمَالِ التَّقَهُ فِي الدِّينِ وَ الصَّبْرُ عَلَى النَّائِبَةِ وَ تَقْدِيرُ الْمَعِيَشَةِ.

<sup>536</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 4

<sup>537</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 1

<sup>538</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 2

And he<sup>-asws</sup> said: ‘The perfection of all perfections is the pondering in the religion, and being patient upon the disaster, and determining the livelihood’.<sup>539</sup>

وَقَالَ ع وَ اللَّهِ الْمُتَكَبِّرُ يُنَازِعُ اللَّهَ رِدَاءَهُ-.

And he<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>, the arrogant one is contending Allah<sup>-azwj</sup> of His<sup>-azwj</sup> Robe’.<sup>540</sup>

وَقَالَ ع يَوْمًا لِمَنْ حَضَرَهُ مَا الْمُرُوءَةُ فَتَكَلَّمُوا فَقَالَ ص الْمُرُوءَةُ أَنْ لَا تَطْمَعُ فَتَدَلَّ وَ تَسْأَلُ فَتُقَلَّ وَ لَا تَبْخُلُ فَتُشْتَمَّ وَ لَا تَجْهَلُ فَتُخْصَمَ

And he<sup>-asws</sup> said one day to the one in his<sup>-asws</sup> presence: ‘What is the manliness?’ The spoke. He<sup>-asws</sup> said: ‘The manliness is that you do not covet, for you will be disgraced, (nor) beg for you will have less wealth, nor be miserly for you will be insulted, nor be ignorant for you will be disputed’.

فَقِيلَ وَ مَنْ يَقْدِرُ عَلَى ذَلِكَ

It was said, ‘And who can be able upon that?’

فَقَالَ ع مَنْ أَحَبَّ أَنْ يَكُونَ كَالنَّاطِرِ فِي الْحَدَقَةِ وَ الْمِسْكِ فِي الطَّيْبِ وَ كَالْحَلِيفَةِ فِي يَوْمِكُمْ هَذَا فِي الْقَدْرِ-.

He<sup>-asws</sup> said: ‘One who loves to be like the black spot in the eye, and the musk among the perfumes, and like the caliph in this day of yours in the power’.

وَقَالَ يَوْمًا رَجُلًا عِنْدَهُ اللَّهُمَّ أَعْنِنَا عَنْ جَمِيعِ خَلْقِكَ

And one day a man said in his<sup>-asws</sup> presence, ‘O Allah<sup>-azwj</sup>! Make us needless from entirety of Your creatures!’

فَقَالَ أَبُو جَعْفَرٍ ع لَا تَقُلْ هَكَذَا وَ لَكِنَّ قُلِ اللَّهُمَّ أَعْنِنَا عَنْ شِرَارِ خَلْقِكَ فَإِنَّ الْمُؤْمِنَ لَا يَسْتَعْنِي عَنْ أَحِيهِ.

Abu Ja’far<sup>-asws</sup> said: ‘Do not say like this, but say, ‘O Allah<sup>-azwj</sup>! Make us needless from evil ones of Your<sup>-azwj</sup> creatures’, for the Momin is not needless of his brother’.<sup>541</sup>

وَقَالَ ع قُمْ بِالْحَقِّ وَ اعْتَرِزْ مَا لَا يَغْنِيكَ وَ تَجَنَّبْ عَدُوَّكَ وَ اخْذَرْ صَدِيقَكَ مِنَ الْأَقْفَامِ إِلَّا الْأَمِينَ مَنْ خَشِيَ اللَّهَ وَ لَا تَصْحَبِ الْفَاجِرَ وَ لَا تُطْلِعْهُ عَلَى سِرِّكَ وَ اسْتَشِيرْ فِي أَمْرِ [أَمْرِكَ] الَّذِينَ يَخْشَوْنَ اللَّهَ.

And he<sup>-asws</sup> said: ‘Stand with the truth and isolate what does not concern you, and shun your enemy, and be cautious of your friend from the people except the trustworthy, one who fears Allah<sup>-azwj</sup>; and neither accompany the immoral nor notify him upon your secrets; and consult in your affairs those who are fearing Allah<sup>-azwj</sup>’.<sup>542</sup>

<sup>539</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 3

<sup>540</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 4

<sup>541</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 5

<sup>542</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 6



وَقَالَ عِيسَى بْنُ مَرْيَمَ سَنَةَ قَرَابَةٍ.

And he<sup>-asws</sup> said: ‘Company of twenty years is kinship’.<sup>543</sup>

وَقَالَ عِيسَى بْنُ مَرْيَمَ سَنَةَ قَرَابَةٍ.

And he<sup>-asws</sup> said: ‘If you are capable that you will not employ anyone unless for you is the merit upon him, then do so’.<sup>544</sup>

وَقَالَ عِيسَى بْنُ مَرْيَمَ سَنَةَ قَرَابَةٍ.

And he<sup>-asws</sup> said: ‘Three are from honourable manners of the world and the Hereafter – your pardoning the one who oppresses you, and your connecting the one who cuts you off, and you forebear when (someone) is ignorant unto you’.<sup>545</sup>

وَقَالَ عِيسَى بْنُ مَرْيَمَ سَنَةَ قَرَابَةٍ.

And he<sup>-asws</sup> said: ‘The injustices are three – an injustice Allah<sup>-azwj</sup> does not Forgive, and an injustice Allah<sup>-azwj</sup> does Forgive, and an injustice Allah<sup>-azwj</sup> does not Leave. As for the injustice which Allah<sup>-azwj</sup> does not Forgive is the Shirk (associating) with Allah<sup>-azwj</sup>; and as for the injustice which Allah<sup>-azwj</sup> does Forgive, it is the man being unjust to himself (sinning) regarding what is between him and Allah<sup>-azwj</sup>; and as for the injustice which Allah<sup>-azwj</sup> does not Leave, it is the (injustice in) the dealings between the servants’.<sup>546</sup>

وَقَالَ عِيسَى بْنُ مَرْيَمَ سَنَةَ قَرَابَةٍ.

And he<sup>-asws</sup> said: ‘There is none from a servant refusing from assisting his Muslim brother and striving for him regarding his need, fulfilled or unfulfilled, except Allah<sup>-azwj</sup> will Involve him with striving regarding a need regarding what he would be sinning upon it and will not be Recompensed; and there is none from a servant being stingy with expenditure spending regarding what Satisfies Allah<sup>-azwj</sup>, except Allah<sup>-azwj</sup> will Involve him with spending double (that) regarding what Annoys Allah<sup>-azwj</sup>’.<sup>547</sup>

وَقَالَ عِيسَى بْنُ مَرْيَمَ سَنَةَ قَرَابَةٍ.

And he<sup>-asws</sup> said: ‘In every Decree of Allah<sup>-azwj</sup> there is godness for the Momin’.<sup>548</sup>

<sup>543</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 7

<sup>544</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 8

<sup>545</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 9

<sup>546</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 10

<sup>547</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 11

<sup>548</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 12



وَقَالَ ع إِنَّ اللَّهَ كَرِهَ الْخَاحِ النَّاسِ بَعْضِهِمْ عَلَى بَعْضٍ فِي الْمَسْأَلَةِ وَ أَحَبَّ ذَلِكَ لِنَفْسِهِ إِنَّ اللَّهَ جَلَّ ذِكْرُهُ يُحِبُّ أَنْ يُسْأَلَ وَ يُطْلَبَ مَا عِنْدَهُ.

And he<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Dislikes the people insisting upon each other in the begging (asking), and He<sup>-azwj</sup> Loves that for Himself<sup>-azwj</sup>. Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Mention Loves to be begged and requested for what is in His<sup>-azwj</sup> Presence’<sup>.549</sup>

وَقَالَ ع مَنْ لَمْ يَجْعَلْ لَهُ مِنْ نَفْسِهِ وَاِعْظَاءً فَإِنَّ مَوَاعِظَ النَّاسِ لَنْ تُغْنِي عَنْهُ شَيْئاً.

And he<sup>-asws</sup> said: ‘One who does not make preaching to be for him from himself, then preaching from the people will not avail him of anything’<sup>.550</sup>

وَقَالَ ع مَنْ كَانَ ظَاهِرُهُ أَرْجَحَ مِنْ بَاطِنِهِ حَفَّ مِيزَانُهُ.

And he<sup>-asws</sup> said: ‘One whose apparent (exoteric) outweighs his hidden (esoteric), his Scale (on the Day of Qiyamah) will be light’<sup>.551</sup>

وَقَالَ ع كَمْ مِنْ رَجُلٍ قَدْ لَقِيَ رَجُلًا فَقَالَ لَهُ كَبَّ اللَّهُ عَدُوَّكَ وَ مَا لَهُ مِنْ عَدُوٍّ إِلَّا اللَّهُ.

And he<sup>-asws</sup> said: ‘How many a man has met a man, so he said to him, ‘May Allah<sup>-azwj</sup> Knock down your enemy’, and there was not an enemy for him except Allah<sup>-azwj</sup>’<sup>.552</sup>

وَقَالَ ع ثَلَاثَةٌ لَا يُسَلِّمُونَ الْمَاشِي إِلَى الْجُمُعَةِ وَ الْمَاشِي خَلْفَ جَنَازَةٍ وَ فِي بَيْتِ الْحَمَّامِ.

And he<sup>-asws</sup> said: ‘Three are not to be greeted – the walker to the Friday (Salat), and the walker behind a funeral, and in the bathhouse’<sup>.553</sup>

وَقَالَ ع عَالِمٌ يُنْتَفَعُ بِعِلْمِهِ أَفْضَلُ مِنْ سَبْعِينَ أَلْفَ عَابِدٍ.

And he<sup>-asws</sup> said: ‘A scholar being benefited with his knowledge is better than seventy thousand worshippers’<sup>.554</sup>

وَقَالَ ع لَا يَكُونُ الْعَبْدُ عَالِمًا حَتَّى لَا يَكُونَ خَاسِئًا لِمَنْ فَوْقَهُ وَ لَا مُحْتَرَمًا لِمَنْ دُونَهُ.

And he<sup>-asws</sup> said: ‘The servant cannot be a scholar until he does not happen to be envious to the one above him, nor demeaning to the one below him’<sup>.555</sup>

وَقَالَ ع مَا عَرَفَ اللَّهُ مِنْ عَصَاهُ وَ أَنْشَدَ-

هَذَا لَعْنَتِكَ فِي الْفِعَالِ بَدِيعُ-

تَعْصِي الْإِلَهَةِ وَ أَنْتَ تُظَاهِرُ حَبِيْبَهُ-

<sup>549</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 13

<sup>550</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 14

<sup>551</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 15

<sup>552</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 16

<sup>553</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 17

<sup>554</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 18

<sup>555</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 19

إِنَّ الْمُحِبَّ لِمَنْ أَحَبَّ مُطِيعٌ

لَوْ كَانَ خُبْرَكَ صَادِقًا لَأَطَعْتَهُ-

And he<sup>-asws</sup> said: 'He has not recognised Allah<sup>-azwj</sup>, the one who disobeys Him<sup>-azwj</sup>' – and he<sup>-asws</sup> recited (a couplet): 'You are disobeying the God<sup>-azwj</sup> while you are manifesting His<sup>-azwj</sup> love, this for your life is among the imaginary deeds. Had you loved Him<sup>-azwj</sup> truthfully you would have obeyed Him<sup>-azwj</sup>. Surely the loving one is obedience to the one he loves"<sup>556</sup>.

وَقَالَ عَ إِذَا مَثَلُ الْحَاجَةِ إِلَى مَنْ أَصَابَ مَالَهُ حَدِيثًا كَمَثَلِ الدَّرْهِمِ فِي فَمِ الْأُفْعَى أَنْتَ إِلَيْهِ مُخَوِّجٌ وَأَنْتَ مِنْهَا عَلَى خَطَرٍ.

And he<sup>-asws</sup> said: 'But rather the need to the one who attained his wealth recently is like the Dirham in the mouth of a snake. You are needy to it while you are upon danger from it"<sup>557</sup>.

وَقَالَ عَ ثَلَاثٌ خِصَالٍ لَا يَمُوتُ صَاحِبُهَا أَبَدًا حَتَّى يَرَى وَبِالْمَنْ الْبُعْثُ وَفَطِيعَةُ الرَّجْمِ وَ الْيَمِينُ الْكَاذِبَةُ يُبَارِزُ اللَّهُ بِهَا

Three characteristics, its owner will be dying ever until he sees their scourge – the rebel, and cutter of the kinship, and the one swearing the false oath duelling Allah<sup>-azwj</sup> with it.

وَإِنَّ أَعْجَلَ الطَّاعَةِ ثَوَابًا أَلْصَلَةُ الرَّجْمِ وَإِنَّ الْقَوْمَ لَيَكُونُونَ فُجَارًا فَيَتَوَاصَلُونَ فَتَنْمِي أَمْوَالُهُمْ وَ يُثْرُونَ وَإِنَّ الْيَمِينَ الْكَاذِبَةَ وَ فَطِيعَةَ الرَّجْمِ لَيَذَرَانِ الدِّيَارَ بِلَاقِعٍ مِنْ أَهْلِهَا.

And the quickest of Rewards is for connecting the kinship; and the people who happen to be immoral, but are connecting with each other, so their wealth grows and they multiply it; and the false oath and cutting the kinship both leave the households barren from its people"<sup>558</sup>.

وَقَالَ عَ لَا يُقْبَلُ عَمَلٌ إِلَّا بِمَعْرِفَةٍ وَ لَا مَعْرِفَةٌ إِلَّا بِعَمَلٍ وَ مَنْ عَرَفَ دَلَّتْهُ مَعْرِفَتُهُ عَلَى الْعَمَلِ وَ مَنْ لَمْ يَعْرِفْ فَلَا عَمَلٌ لَهُ.

And he<sup>-asws</sup> said: 'A deed is not Accepted except with recognition, and there is no recognition except with action; and the one who recognises, his recognition will point him upon the action, and the one who does not recognise, there is no deed for him"<sup>559</sup>.

وَقَالَ عَ إِنَّ اللَّهَ جَعَلَ لِلْمَعْرُوفِ أَهْلًا مِنْ خَلْقِهِ حَبَّبَ إِلَيْهِمُ الْمَعْرُوفَ وَ حَبَّبَ إِلَيْهِمْ فِعَالَهُ وَ وَجَّهَ لِطُلَّابِ الْمَعْرُوفِ الطَّلَبَ إِلَيْهِمْ وَ يَسَّرَ لَهُمْ قَضَاءَهُ كَمَا يَسَّرَ الْعَيْتَ لِلْأَرْضِ الْمُجْدِبَةِ لِئُحْيِيَهَا وَ يُحْيِيَ أَهْلَهَا

And he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Made for the act of kindness, people from His<sup>-azwj</sup> creatures. The act of kindness is endeared to them, and its actions are endeared to them, and directing the seekers of the act of kindness the seeking to them, and fulfilling it is happiness for them just as the rains are a happiness for the barren land in order to revive it and revive its people.

وَإِنَّ اللَّهَ جَعَلَ لِلْمَعْرُوفِ أَغْدَاءَ مِنْ خَلْقِهِ بَعْضَ إِلَيْهِمُ الْمَعْرُوفَ وَ بَعْضَ إِلَيْهِمْ فِعَالَهُ وَ حَظَرَ عَلَى طُلَّابِ الْمَعْرُوفِ التَّوَجُّهَ إِلَيْهِمْ وَ حَظَرَ عَلَيْهِمْ قَضَاءَهُ كَمَا يَحْظُرُ الْعَيْتَ عَنِ الْأَرْضِ الْمُجْدِبَةِ لِئُهْلِكَهَا وَ يُهْلِكَ أَهْلَهَا وَ مَا يَعْمُو اللَّهُ عَنْهُ أَكْثَرَ.

<sup>556</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 20

<sup>557</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 21

<sup>558</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 22

<sup>559</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 23

And Allah<sup>-azwj</sup> has Made for the act of kindness, enemies from His<sup>-azwj</sup> creatures. The act of kindness is hateful to them, and its actions are hateful to them, and they caution upon the seekers of the act of kindness diverting to them, and caution upon them of fulfilling it, just as the rains are a danger upon the barren land in order to destroy it and destroy its people; and what Allah<sup>-azwj</sup> Pardons from, is more".<sup>560</sup>

وَقَالَ عِ ارْفِ الْمَوَدَّةَ فِي قَلْبِ أَخِيكَ بِمَا لَهُ فِي قَلْبِكَ.

And he<sup>-asws</sup> said: 'Recognise the affection in the heart of your brother with what is for him in your heart'.<sup>561</sup>

وَقَالَ عِ الْإِيمَانُ حُبٌّ وَ بُغْضٌ.

And he<sup>-asws</sup> said: 'The Eman is love and hatred (for the Sake of Allah<sup>-azwj</sup>)'.<sup>562</sup>

وَقَالَ عِ وَ اللَّهُ مَا شِيعْتُنَا إِلَّا مَنْ اتَّقَى اللَّهَ وَ أَطَاعَهُ وَ مَا كَانُوا يُعْرِفُونَ إِلَّا بِالتَّوَّاضِعِ وَ التَّخَشُّعِ وَ آدَاءِ الْأَمَانَةِ وَ كَثْرَةِ ذِكْرِ اللَّهِ وَ الصَّوْمِ وَ الصَّلَاةِ وَ الْبِرِّ بِالْوَالِدَيْنِ وَ تَعَهُدِ الْجِيرَانِ مِنَ الْفُقَرَاءِ وَ ذَوِي الْمَسْكِنَةِ وَ الْعَارِمِينَ وَ الْأَيْتَامِ وَ صِدْقِ الْحَدِيثِ وَ تِلَاوَةِ الْقُرْآنِ وَ كَفِّ الْأَلْسُنِ عَنِ النَّاسِ إِلَّا مِنْ خَيْرٍ وَ كَانُوا أَمَنَاءَ عَشَائِرِهِمْ فِي الْأَشْيَاءِ.

And he<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! They are not our<sup>-asws</sup> Shias, except the one who fears Allah<sup>-azwj</sup>, and obeys Him<sup>-azwj</sup>, and they were not recognised except with the humbleness, and the fearfulness, and paying back the entrustments, and abundant Zikr of Allah<sup>-azwj</sup>, and the fasting, and the Salat, and the righteousness with the parents, and helping the neighbours from the poor ones and with the needs, and the ones in debt, and the orphans, and truthful narration, and recitation of the Quran, and restraining the tongue from the people except from goodness, and they were trustees of their clans regarding the things'.<sup>563</sup>

وَقَالَ عِ أَرْبَعٌ مِنْ كُنُوزِ الْبِرِّ كِتْمَانُ الْحَاجَةِ وَ كِتْمَانُ الصَّدَقَةِ وَ كِتْمَانُ الْوَجَعِ وَ كِتْمَانُ الْمُصِيبَةِ.

And he<sup>-asws</sup> said: 'Four are from the treasures of righteousness – concealing the need, and concealing the charity, and concealing the pain, and concealing the difficulty'.<sup>564</sup>

وَقَالَ عِ مَنْ صَدَقَ لِسَانَهُ زَكِيَ عَمَلُهُ وَ مَنْ حَسَنَتْ نِيَّتُهُ زِيدَ فِي رِزْقِهِ وَ مَنْ حَسَنَ بُرُّهُ بِأَهْلِهِ زِيدَ فِي عُمرِهِ.

And he<sup>-asws</sup> said: 'One whose tongue is truthful his actions would be pure; and one whose intention is good there will be an increase in his sustenance; one whose righteousness with his family is good, there will be an increase in his lifespan'.<sup>565</sup>

وَقَالَ عِ إِيَّاكَ وَ الْكَسَلَ وَ الصَّجَرَ فَإِنَّمَا مِفْتَاحُ كُلِّ شَرٍّ مِنْ كَسِيلٍ لَمْ يُؤَدِّ حَقًّا وَ مَنْ صَجَرَ لَمْ يَصْبِرْ عَلَى حَقٍّ.

<sup>560</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 24

<sup>561</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 25

<sup>562</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 26

<sup>563</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 27

<sup>564</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 28

<sup>565</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 29

And he<sup>-asws</sup> said: ‘Beware of the laziness and being fed up, for these two are keys of all evil. One who is lazy will not pay back a right, and one who is fed but will not be patient upon a right’.<sup>566</sup>

وَقَالَ ع مَنْ اسْتَفَادَ أَخَا فِي اللَّهِ عَلَى إِيمَانٍ بِاللَّهِ وَ وَقَاءِ بِإِحَائِهِ طَلِبًا لِمَرْضَاةِ اللَّهِ فَقَدْ اسْتَفَادَ شِعَاعًا مِنْ نُورِ اللَّهِ وَ أَمَانًا مِنْ عَذَابِ اللَّهِ وَ حُجَّةً يُفْلِحُ بِهَا يَوْمَ الْقِيَامَةِ وَ عِزًّا بَاقِيًا وَ ذِكْرًا نَامِيًا لِأَنَّ الْمُؤْمِنَ مِنَ اللَّهِ عَزَّ وَ جَلَّ لَا مُؤْصُولَ وَ لَا مَفْصُولَ

And he<sup>-asws</sup> said: ‘One who benefits a brother for the Sake of Allah<sup>-azwj</sup> upon believing in Allah<sup>-azwj</sup>, and loyalty with his brethren seeking Satisfaction of Allah<sup>-azwj</sup>, so he has benefited with a ray from the Light of Allah<sup>-azwj</sup>, and will be safe from Punishment of Allah<sup>-azwj</sup>, and an argument he will be winning with on the Day of Qiyamah, and lasting honour, and developing Zikr, because the Momin from Allah<sup>-azwj</sup> Mighty and Majestic neither connected nor detached’.

قِيلَ لَهُ ع مَا مَعْنَى لَا مُؤْصُولَ وَ لَا مَفْصُولَ

It was said to him<sup>-asws</sup>, ‘What is the meaning of ‘neither connected nor detached?’

قَالَ لَا مُؤْصُولَ بِهِ أَنَّهُ هُوَ وَ لَا مَفْصُولَ مِنْهُ أَنَّهُ مِنْ غَيْرِهِ.

He<sup>-asws</sup> said: ‘He is not connected with Him<sup>-azwj</sup>, He<sup>-azwj</sup> is He<sup>-azwj</sup>, and he is not detached from Him<sup>-azwj</sup> because he is from someone else’.<sup>567</sup>

وَقَالَ ع كَفَى بِالْمَرْءِ غِشًّا لِنَفْسِهِ أَنْ يُبْصِرَ مِنَ النَّاسِ مَا يَعْمَى عَلَيْهِ مِنْ أَمْرِ نَفْسِهِ أَوْ يَعِيبَ غَيْرَهُ بِمَا لَا يَسْتَطِيعُ تَرْكُهُ أَوْ يُؤْذِي جَلِيسَهُ بِمَا لَا يَعْنِيهِ.

And he<sup>-asws</sup> said: ‘It suffices with the person as cheating himself if he were to see from the people what he is blind upon from the matters of his own self, as he faults others for what he is not capable of leaving it, or he hurts his gatherers with what does not concern him’.<sup>568</sup>

وَقَالَ ع التَّوَاضُّعُ الرِّضَا بِالْمَجْلِسِ دُونَ شَرَفِهِ وَ أَنَّ تُسَلِّمَ عَلَى مَنْ لَقِيتَ وَ أَنَّ تَتْرَكَ الْمِرَاءَ وَ إِنْ كُنْتَ مُحِقًّا.

And he<sup>-asws</sup> said: ‘The humbleness is being satisfied with the seat below his nobility, and that he greets unto the one he meets, and he neglects the bitter arguments and even though he may be rightful’.<sup>569</sup>

وَقَالَ ع إِنَّ الْمُؤْمِنَ أَحَ الْمُؤْمِنِ لَا يَشْتَبُهُ وَ لَا يَحْرُمُهُ وَ لَا يُبْسِيءُ بِهِ الظَّنَّ.

And he<sup>-asws</sup> said: ‘The Momin is a brother of the Momin. He neither insults him, nor deprives him, nor has evil thoughts about him’.<sup>570</sup>

<sup>566</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 30

<sup>567</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 31

<sup>568</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 32

<sup>569</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 33

<sup>570</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 34

وَقَالَ ع لِأَبْنِهِ اصْبِرْ نَفْسَكَ عَلَى الْحَقِّ فَإِنَّهُ مَنْ مَنَعَ شَيْئًا فِي حَقِّهِ أُعْطِيَ فِي بَاطِلٍ مِثْلِيهِ.

And he<sup>-asws</sup> said to his<sup>-asws</sup> son: 'Be patient yourself upon the truth, for the one who prevents something regarding a right, you will be giving double the like of it in falsehood'.<sup>571</sup>

وَقَالَ ع مَنْ قُسِمَ لَهُ الْحُزْنُ حُجِبَ عَنْهُ الْإِيمَانُ.

And he<sup>-asws</sup> said: 'One, the weakness of intellect is Apportioned for him, the Eman will be Veiled from him'.<sup>572</sup>

وَقَالَ ع إِنَّ اللَّهَ يُبْغِضُ الْفَاحِشَ الْمُتَفَحِّشَ.

And he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Hates the immoral, the openly obscene (affecting other people)".<sup>573</sup>

وَقَالَ ع إِنَّ لِلَّهِ عُقُوبَاتٍ فِي الْقُلُوبِ وَالْأَبْدَانِ صَنْكٌ فِي الْمَعِيشَةِ وَوَهْنٌ فِي الْعِبَادَةِ وَمَا ضُرِبَ عَبْدٌ بِعُقُوبَةٍ أَكْبَرُ مِنْ قَسْوَةِ الْقَلْبِ.

And he<sup>-asws</sup> said: 'There are two Punishments of Allah<sup>-azwj</sup> in the hearts and the bodies. Narrowness in the livelihood and weakness in the body; and no servant is struck by a Punishment mightier than cruelty of the heart'.<sup>574</sup>

وَقَالَ ع إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ أَيْنَ الصَّابِرُونَ فَيَقُومُ فَيَقَامُ مِنَ النَّاسِ ثُمَّ يُنَادِي مُنَادٍ أَيْنَ الْمُتَصَبِّرُونَ فَيَقُومُ فَيَقَامُ مِنَ النَّاسِ

And he<sup>-asws</sup> said: 'When it will be the Day of Qiyamah, a caller will call out: 'Where are the patient ones (Sabiroun)!' A large group of people will stand. Then he will call out: 'Where are the patient ones (Mutasabbiroun)!' A large group of people will stand'.

فُلْتُ جُعِلْتُ فِدَاكَ مَا الصَّابِرُونَ وَالْمُتَصَبِّرُونَ

I said, 'May I be sacrificed for you<sup>-asws</sup>! What are the 'Sabiroun' and what are the 'Mutasabbiroun'?'

فَقَالَ ع الصَّابِرُونَ عَلَى أَذَاءِ الْفَرَائِضِ وَالْمُتَصَبِّرُونَ عَلَى تَرْكِ الْمَحَارِمِ.

He<sup>-asws</sup> said: 'The 'Sabiroun' (are ones patient) upon fulfilling the obligations, and 'Al-Mutasabbiroun' (are ones patient) upon neglecting the Prohibitions".<sup>575</sup>

وَقَالَ ع يَقُولُ اللَّهُ ابْنِ آدَمَ اجْتَنِبْ مَا حَرَّمْتُ عَلَيْكَ تَكُنْ مِنْ أَوْرَعِ النَّاسِ.

<sup>571</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 35

<sup>572</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 36

<sup>573</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 37

<sup>574</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 38

<sup>575</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 39

And he<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Said: “Son of Adam<sup>-as</sup>! Shun what I<sup>-azwj</sup> have Prohibited unto you, you will be from the most devout of the people”’.<sup>576</sup>

وَقَالَ عَ أَفْضَلُ الْعِبَادَةِ عِفَّةُ الْبُطْنِ وَالْفَرْجِ.

And he<sup>-asws</sup> said: ‘The best worship is chastity of the belly and the private parts’.<sup>577</sup>

وَقَالَ عَ الْبِشْرُ الْحَسَنُ وَ طَلَاقَةُ الْوَجْهِ مَكْسَبَةٌ لِلْمَحَبَّةِ وَ قُرْبَةٌ مِنَ اللَّهِ وَ عُيُوسُ الْوَجْهِ وَ سُوءُ الْبِشْرِ مَكْسَبَةٌ لِلْمَقْتِ وَ بُعْدٌ مِنَ اللَّهِ.

And he<sup>-asws</sup> said: ‘The smiling is the goodness, and the friendly face is an earner of the love and nearness from Allah<sup>-azwj</sup>, while the frowning face and the bad smile (grimace) is an earner of the hatred and remoteness from Allah<sup>-azwj</sup>’.<sup>578</sup>

وَقَالَ عَ مَا تُدْرِعُ إِلَيَّ بِدْرِيَعَةٍ وَ لَا تُؤَسِّلُ بِوَسِيلَةٍ هِيَ أَقْرَبُ لَهُ مِنِّي إِلَى مَا يُحِبُّ مِنْ يَدِ سَالِفَةٍ مِنِّي إِلَيْهِ أَتَبِعْتُهَا أَحْتَمَهَا لِيَحْسُنَ حِفْظُهَا وَ رَبُّهَا لِأَنَّ مَنَعَ الْأَوَّخِرِ يَفْطَعُ لِسَانَ شُكْرِ الْأَوَّالِ وَ مَا سَمَحَتْ لِي نَفْسِي بِرَدِّ بَكْرِ الْحَوَائِجِ.

And he<sup>-asws</sup> said: ‘Do not excuse to me<sup>-asws</sup> with a pretext, nor seek means with a means which it closer to Him<sup>-azwj</sup> than me<sup>-asws</sup> to what he like from a previous favour from me<sup>-asws</sup> to him, I<sup>-asws</sup> follow it up it its sister (another favour) in order to improves its preservation and nourish it, because the following (favour) cuts the tongue of thanking for the first ones, and my<sup>-asws</sup> soul does not allow me<sup>-asws</sup> to return the early morning needs’.<sup>579</sup>

وَقَالَ عَ الْحَيَاءُ وَ الْإِيمَانُ مَقْرُونَانِ فِي قَرْنٍ فَإِذَا ذَهَبَ أَحَدُهُمَا تَبِعَهُ صَاحِبُهُ.

And he<sup>-asws</sup> said: ‘The modesty and the Eman are linked together in a link. When one of them goes, its companion follows’.<sup>580</sup>

وَقَالَ عَ إِنَّ هَذِهِ الدُّنْيَا تَعَاطَاهَا الْبِرُّ وَ الْفَاجِرُ وَ إِنَّ هَذَا الدِّينَ لَا يُعْطِيهِ اللَّهُ إِلَّا أَهْلَ حَاصِبِهِ.

And he<sup>-asws</sup> said: ‘This world is taken by the righteous and the immoral, and this religion, Allah<sup>-azwj</sup> does not Give it except to His<sup>-azwj</sup> Special people’.<sup>581</sup>

وَقَالَ عَ الْإِيمَانُ إِفْرَازٌ وَ عَمَلٌ وَ الْإِسْلَامُ إِفْرَازٌ بِلَا عَمَلٍ.

And he<sup>-asws</sup> said: ‘The Eman is acceptance and the action, while Al-Islam is acceptance without action’.<sup>582</sup>

وَقَالَ عَ الْإِيمَانُ مَا كَانَ فِي الْقَلْبِ وَ الْإِسْلَامُ مَا عَلَيْهِ التَّنَاحُخُ وَ التَّوَارُثُ وَ حُقِقَتْ بِهِ الدِّمَاءُ وَ الْإِيمَانُ يَشْرُكُ الْإِسْلَامَ وَ الْإِسْلَامُ لَا يَشْرُكُ الْإِيمَانَ.

<sup>576</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 40

<sup>577</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 41

<sup>578</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 42

<sup>579</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 43

<sup>580</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 44

<sup>581</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 45

<sup>582</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 46

And he<sup>-asws</sup> said: 'The Eman is what happens in the heart, while Al-Islam is what the marriages, and the inheritances are based upon, and the bloods are saved by it; and the Eman participates (in) Al-Islam, while Al-Islam does not participate (in) the Eman'.<sup>583</sup>

وَقَالَ ع مَنْ عَلَّمَ بَابَ هُدَى فَلَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهِ وَ لَا يُنْقَصُ أَوْلِيكَ مِنْ أَجْرِهِمْ شَيْئاً وَ مَنْ عَلَّمَ بَابَ ضَلَالٍ كَانَ عَلَيْهِ مِثْلُ أَوْزَارٍ مَنْ عَمِلَ بِهِ وَ لَا يُنْقَصُ أَوْلِيكَ مِنْ أَوْزَارِهِمْ شَيْئاً.

And he<sup>-asws</sup> said: 'One who teaches a door of guidance, for him would be Recompense similar to the ones who acted with it and they will not be reduced from their Recompense by anything; and the one who teaches a door of straying, upon him would be burdens (sins) similar to the ones acting with it, and they will not be reduced by anything from their burdens'.<sup>584</sup>

وَقَالَ ع لَيْسَ مِنْ أَحْلَاقِ الْمُؤْمِنِ الْمَلَقُ وَ الْحَسَدُ إِلَّا فِي طَلَبِ الْعِلْمِ.

And he<sup>-asws</sup> said: 'The flattery and the envy aren't from manners of the Momin except in seeking the knowledge'.<sup>585</sup>

وَقَالَ ع لِلْعَالِمِ إِذَا سُئِلَ عَنْ شَيْءٍ وَ هُوَ لَا يَعْلَمُهُ أَنْ يَقُولَ اللَّهُ أَكْبَرُ وَ لَيْسَ لِعَاِمِ الْعَالِمِ أَنْ يَقُولَ ذَلِكَ

And he<sup>-asws</sup> said: 'For the scholar, when he is asked about something and he does not know it, is to be saying, 'Allah<sup>-azwj</sup> is more Knowing', and it isn't for the non-scholar that he should be saying that'.<sup>586</sup>

وَ فِي خَيْرٍ آخَرَ يَقُولُ- لَا أَدْرِي لِفَلَا يُوقِعَ فِي قَلْبِ السَّائِلِ شَكّاً.

And in another Hadeeth, 'He should say, 'I don't know', lest there occurs a doubt in the heart of the questioner'.<sup>587</sup>

وَقَالَ ع أَوَّلُ مَنْ شَقَّ لِسَانَهُ بِالْعَرَبِيَّةِ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ ع وَ هُوَ ابْنُ ثَلَاثِ عَشْرَةَ سَنَةً وَ كَانَ لِسَانُهُ عَلَى لِسَانِ أَبِيهِ وَ أَخِيهِ فَهُوَ أَوَّلُ مَنْ نَطَقَ بِهَا وَ هُوَ الدَّبِيحُ.

And he<sup>-asws</sup> said: 'The first one to start his tongue with Arabic is Ismail<sup>-as</sup> son<sup>-as</sup> of Ibrahim<sup>-as</sup> while he<sup>-as</sup> was a boy of thirteen years, and his<sup>-as</sup> language was based upon the language of his<sup>-as</sup> father<sup>-as</sup> and his<sup>-as</sup> brother<sup>-as</sup>. Thus he<sup>-as</sup> is the first one to speak with it, and he<sup>-as</sup> is 'Al-Zabeeh' (taken for the slaughter)'.<sup>588</sup>

وَقَالَ ع أَلَا أَنْتِكُمْ بِشَيْءٍ إِذَا فَعَلْتُمُوهُ يَبْعُدُ السُّلْطَانَ وَ الشَّيْطَانَ مِنْكُمْ

<sup>583</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 47

<sup>584</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 48

<sup>585</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 49

<sup>586</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 50

<sup>587</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 51

<sup>588</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 52

And he<sup>-asws</sup> said: 'Shall I<sup>-asws</sup> inform you with something when you were to do it, the ruler and the Satan<sup>-la</sup> will distance from you?'

فَقَالَ أَبُو حَمَزَةَ بَلَىٰ أَحْبَبْنَا بِهِ حَتَّىٰ نَفْعَلَهُ

Abu Hamza said, 'Yes, inform us with it until we do it'.

فَقَالَ ع عَلَيْكُمْ بِالصَّدَقَةِ فَبَكَّرُوا بِهَا فَإِنَّمَا تُسَوِّدُ وَجْهَ إِبْلِيسَ وَ تَكْثِيرُ شِرَّةَ السُّلْطَانِ الظَّالِمِ عَنْكُمْ فِي يَوْمِكُمْ ذَلِكَ

He<sup>-asws</sup> said: 'Upon you is with the charity, so be early with it (in the morning), for it darkens the face of Iblees<sup>-la</sup> and it will break the evil of the unjust ruler from you during that day of yours.

وَ عَلَيْكُمْ بِالْحُبِّ فِي اللَّهِ وَ التَّوَدُّدِ وَ الْمُوَاظَرَةِ عَلَى الْعَمَلِ الصَّالِحِ فَإِنَّهُ يَفْطَعُ دَابِرَهُمَا يَغْنِي السُّلْطَانَ وَ الشَّيْطَانَ وَ الْحِوَا فِي الْإِسْتِعْفَارِ فَإِنَّهُ مَخَاةٌ لِلذُّنُوبِ.

And upon you is with the love for the Sake of Allah<sup>-azwj</sup>, and the affection, and the supporting upon the righteous deed, for it cuts off both their tails, meaning the ruler and the Satan<sup>-la</sup>, and be insistent in seeking the Forgiveness for it is an obliterator of the sins".<sup>589</sup>

وَ قَالَ ع إِنَّ هَذَا اللِّسَانَ مِفْتَاحُ كُلِّ خَيْرٍ وَ شَرٍّ فَيَبْغِي لِلْمُؤْمِنِ أَنْ يَحْتِمَ عَلَى لِسَانِهِ كَمَا يَحْتِمُ عَلَى ذَهَبِهِ وَ فضَّيْتَهُ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ رَجِمَ اللَّهُ مُؤْمِنًا أَمْسَكَ لِسَانَهُ مِنْ كُلِّ شَرٍّ فَإِنَّ ذَلِكَ صَدَقَةٌ مِنْهُ عَلَى نَفْسِهِ

And he<sup>-asws</sup> said: 'This tongue is a key of every good and evil, so it is befitting for the Momin that he seals (guards) upon his tongue like what he seals (guards) upon his gold and silver, for Rasool-Allah<sup>-saww</sup> said: 'May Allah<sup>-azwj</sup> have Mercy on a Momin who withholds his tongue from every evil, for that is a charity from him upon himself'.

ثُمَّ قَالَ ع لَا يَسْلُمُ أَحَدٌ مِنَ الذُّنُوبِ حَتَّىٰ يَحْتِمَ لِسَانَهُ.

Then he<sup>-asws</sup> said: 'No one is safe from the sins until treasures his tongue'.<sup>590</sup>

وَ قَالَ ع مِنَ الْغَيْبَةِ أَنْ تَقُولَ فِي أَخِيكَ مَا سَنَرَهُ اللَّهُ عَلَيْهِ فَأَمَّا الْأَمْرُ الظَّاهِرُ مِنْهُ مِثْلَ الْحِدَّةِ وَ الْعَجَلَةِ فَلَا بَأْسَ أَنْ تَقُولَهُ وَ إِنَّ الْبُهْتَانَ أَنْ تَقُولَ فِي أَخِيكَ مَا لَيْسَ فِيهِ.

And he<sup>-asws</sup> said: 'From the backbite is your saying regarding your brother who Allah<sup>-azwj</sup> has Veiled upon him. As for the matter apparent from him like the sharpness and the haste, there is no problem in your saying it; and the slander is that you say regarding your brother what isn't in him'.<sup>591</sup>

وَ قَالَ ع إِنَّ أَشَدَّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ عَبْدٌ وَصَفَ عَدْلًا ثُمَّ خَالَفَهُ إِلَىٰ عَيْرِهِ.

<sup>589</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 53

<sup>590</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 54

<sup>591</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 55



And he<sup>-asws</sup> said: ‘The severest of the people of regret on the Day of Qiyamah will be a servant who describes the justice, then opposes it to something else’.<sup>592</sup>

وَقَالَ ع عَلَيْكُمْ بِالْوَرَعِ وَالْإِجْتِهَادِ وَصِدْقِ الْحَدِيثِ وَادَاءِ الْأَمَانَةِ إِلَى مَنْ ائْتَمَنَكُمْ عَلَيْهَا بَرَأكَانَ أَوْ فَاجِرًا فَلَوْ أَنَّ قَاتِلَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع ائْتَمَنَنِي عَلَى أَمَانَةٍ لَأَدَيْتُهَا إِلَيْهِ.

And he<sup>-asws</sup> said: ‘Upon you is with the piety, and the striving, and truthful narration, and paying back the entrustment to the one who had entrusted you upon it, be he righteous or immoral. Even if the killer of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> had entrusted me<sup>-asws</sup> upon an entrustment, I<sup>-asws</sup> would have given it back to him’.<sup>593</sup>

وَقَالَ ع صَلَةُ الْأَرْحَامِ تُزَيِّي الْأَعْمَالَ وَتُنْمِي الْأَمْوَالَ وَتُدْفَعُ الْبَلَوَى وَتُبَيِّرُ الْحِسَابَ وَتُنَسِي فِي الْأَجْلِ.

And he<sup>-asws</sup> said: ‘Connecting the kinships purifies the deeds, and grows the wealth, and repels the afflictions, and eases the Reckoning, and postpones regarding the death’.<sup>594</sup>

وَقَالَ ع أَيُّهَا النَّاسُ إِنَّكُمْ فِي هَذِهِ الدَّارِ أَعْرَاضٌ تَنْتَضِلُ فِيكُمْ الْمَنَائِمَا لَنْ يَسْتَقْبِلَ أَحَدٌ مِنْكُمْ يَوْمًا جَدِيدًا مِنْ عُمْرِهِ إِلَّا بِانْقِضَاءِ آخَرَ مِنْ أَجَلِهِ فَأَيُّهُ أَكْثَلُ لَيْسَ فِيهَا عَصَصٌ أَمْ أَيُّ شَرِيَةٍ لَيْسَ فِيهَا شَرَقٌ

And he<sup>-asws</sup> said: ‘O you people! In these times you are targets the death is striving for you. Never will anyone of you face a new day from his life-span except a reduction of another from his term. Which morsel doesn’t have choking in it, or which drink doesn’t have choking in it.

اسْتَصْلِحُوا مَا تَقْدُمُونَ عَلَيْهِ بِمَا تَطْعَمُونَ عَنْهُ فَإِنَّ الْيَوْمَ غَيْمَةٌ وَغَدًا لَا تَدْرِي لِمَنْ هُوَ أَهْلُ الدُّنْيَا سَفَرٌ يَحْلُونَ عَقْدَ رِحَالِهِمْ فِي غَيْرِهَا قَدْ خَلَّتْ مِنَّا أُصُولُ نَحْنُ فُرُوعُهَا فَمَا بَقَاءُ الْفَرْعِ بَعْدَ أَصْلِهِ أَيْنَ الَّذِينَ كَانُوا أَطْوَلَ أَعْمَارًا مِنْكُمْ وَابْعَدَ أَمَالًا

Correct what you are proceeding upon with what you are departing from, for today is a gain and tomorrow you don’t know who it is for. People of the world are travellers, loosening the knots of their saddlebags in its changes. The roots have passed from us, we are their branches, so what is the life of the branch after (death) of its roots? Where are those who were of longer lifespans than you have, and of further hopes?

أَتَاكَ يَا ابْنَ آدَمَ مَا لَا تَرُدُّهُ وَذَهَبَ عَنْكَ مَا لَا يَعُودُ فَلَا تَعُدُّ عَيْشًا مُنْصَرَفًا عَيْشًا مَا لَكَ مِنْهُ إِلَّا لَدَّةٌ تَزْدَلِفُ بِكَ إِلَى جِمَامِكَ وَتُقَرِّبُكَ مِنْ أَجَلِكَ

O son of Adam<sup>-as</sup>! There is coming to you what you cannot return it, and there has gone from you what will not be returning, therefore do not be counting departed life as life. There is nothing for you from it except pleasures succumbing with you to your death, and drawing you closer to your death.

فَكَأَنَّكَ قَدْ صِرْتَ الْحَيْبِ الْمَفْقُودِ وَالسَّوَادِ الْمُخْتَرَمِ فَعَلَيْكَ بِدَاتِ نَفْسِكَ وَدَعْ مَا سِوَاهَا وَاسْتَعِنْ بِاللَّهِ يُعِنِكَ.

<sup>592</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 56

<sup>593</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 57

<sup>594</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 58

It is as if you have already become the lost loved ones, and the dead person. Upon you is with (looking after) yourself and leave what is besides it, and seek Assistance with Allah<sup>-azwj</sup>, He<sup>-azwj</sup> will Assist you”.<sup>595</sup>

وَقَالَ ع مَنْ صَنَعَ مِثْلَ مَا صُنِعَ إِلَيْهِ فَقَدْ كَافَاهُ وَ مَنْ أضعَفَ كَانَ شُكُوراً وَ مَنْ شَكَرَ كَانَ كَرِيماً وَ مَنْ عَلِمَ أَنَّهُ مَا صَنَعَ كَانَ إِلَى نَفْسِهِ لَمْ يَسْتَبْطِئِ النَّاسَ فِي شُكْرِهِمْ وَ لَمْ يَسْتَرْذِبْهُمْ فِي مَوَدَّتِهِمْ فَلَا تَلْتَمِسْ مِنْ غَيْرِكَ شُكْرَ مَا آتَيْتَهُ إِلَى نَفْسِكَ وَ وَقَيْتَ بِهِ عِرْضَكَ

And he<sup>-asws</sup> said: ‘One who does similar to what is done to him, so he has reciprocated it, and the one weaker would be thankful, and the one thanking would be benevolent; and the one who knows that what he has done was to himself will not delay to the people in thanking them and will not increase them in their affection. Therefore, do not seek thanks from others for what you have done it to yourself, and saved your own honour with it.

وَ اعْلَمْ أَنَّ طَالِبَ الْحَاجَةِ لَمْ يُكْرِمْ وَجْهَهُ عَنْ مَسْأَلَتِكَ فَأَكْرِمْ وَجْهَكَ عَنْ رَدِّهِ.

And know that seeking the need does not honour his face from asking you, therefore honour your own face by not returning him”.<sup>596</sup>

وَقَالَ ع إِنَّ اللَّهَ يَتَعَهَّدُ عَبْدَهُ الْمُؤْمِنَ بِالْبَلَاءِ كَمَا يَتَعَهَّدُ الْغَائِبُ أَهْلَهُ بِالْهُدْيَةِ وَ يَحْمِيهِ عَنِ الدُّنْيَا كَمَا يَحْمِي الطَّبِيبُ الْمَرِيضَ.

And he<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> has Covenanted the Momin with the afflictions just as the absentee covenants his family with the gifts, and He<sup>-azwj</sup> Protects him from the world just as the doctor protects the patient”.<sup>597</sup>

وَقَالَ ع إِنَّ اللَّهَ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَ يُبْغِضُ وَ لَا يُعْطِي دِينَهُ إِلَّا مَنْ يُحِبُّ.

And he<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Gives the world to the one He<sup>-azwj</sup> Loves and one He<sup>-azwj</sup> Hates, and does not Give His<sup>-azwj</sup> religion except to the one He<sup>-azwj</sup> Loves”.<sup>598</sup>

وَقَالَ ع إِنَّمَا شِيعَةُ عَلِيِّ ع الْمُتَبَادِلُونَ فِي وَلَايَتِنَا الْمُتَحَابُّونَ فِي مَوَدَّتِنَا الْمُتَرَاوُونَ لِأَحْبَاءِ أَمْرِنَا الَّذِينَ إِذَا غَضِبُوا لَمْ يَظْلِمُوا وَ إِذَا رَضُوا لَمْ يُسْرِفُوا بَرَكَتَهُ عَلَى مَنْ جَاوَرُوا سَلِّمْ لِمَنْ خَالَطُوا.

And he<sup>-asws</sup> said: ‘But rather, Shias of Ali<sup>-asws</sup> are the ones spending on each other in our<sup>-asws</sup> Wilayah, the one loving each other in our<sup>-asws</sup> cordiality, the ones visiting each other in order to revive our<sup>-asws</sup> matter, those when they are angry do not oppress, and when they are pleased they do not waste a blessing upon the ones neighbouring them, safe to the ones they mingle with”.<sup>599</sup>

وَقَالَ ع الْكَمَلُ يُضَرُّ بِالَّذِينَ وَ الدُّنْيَا.

<sup>595</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 59

<sup>596</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 60

<sup>597</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 61

<sup>598</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 62

<sup>599</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 5 / 63

And he<sup>-asws</sup> said: 'The laziness is harmful with the religion and the world'.<sup>600</sup>

وَقَالَ ع لَوْ يَعْلَمُ السَّائِلُ مَا فِي الْمَسْأَلَةِ مَا سَأَلَ أَحَدًا وَ لَوْ يَعْلَمُ الْمَسْتَوْلُ مَا فِي الْمَنْعِ مَا مَنَعَ أَحَدًا أَحَدًا.

And he<sup>-asws</sup> said: 'Had the beggar known what is in the begging, he would not beg anyone, and had the begged one known what is in the refusal, no one would refuse anyone'.<sup>601</sup>

وَقَالَ ع إِنَّ لِلَّهِ عِبَادًا مَيَامِينَ مَيَامِيرَ يَعِيشُونَ وَ يَعِيشُ النَّاسُ فِي أَكْثَانِهِمْ وَ هُمْ فِي عِبَادِهِ مِثْلُ الْقَطْرِ وَ لِلَّهِ عِبَادٌ مَلَاعِينُ مَلَاعِيدُ- لَا يَعِيشُونَ وَ لَا يَعِيشُ النَّاسُ فِي أَكْثَانِهِمْ وَ هُمْ فِي عِبَادِهِ مِثْلُ الْجَرَادِ- لَا يَقْعُونَ عَلَى شَيْءٍ إِلَّا أَتَوْا عَلَيْهِ.

And he<sup>-asws</sup> said: 'For Allah<sup>-azwj</sup> there are servants who are auspicious, affluent, and they are living and the people are living in their care, and they are among His<sup>-azwj</sup> servants like the drop (of water in sea); and for Allah<sup>-azwj</sup> there are servants who are accursed, inauspicious. Neither are they living nor are the people living in their care, and they are among His<sup>-azwj</sup> servants like the locusts. They do not encounter anything except they annihilate it'.<sup>602</sup>

وَقَالَ ع قُولُوا لِلنَّاسِ أَحْسَنَ مَا تُحِبُّونَ أَنْ يُقَالَ لَكُمْ فَإِنَّ اللَّهَ يُبْغِضُ اللَّعَانَ السَّبَّابَ الطَّعَانَ عَلَى الْمُؤْمِنِينَ الْفَاحِشَ الْمُتَفَحِّشَ السَّائِلَ الْمُلْجِفَ وَ يُحِبُّ الْحَيَّيَّ الْحَلِيمَ الْعَنيفَ الْمُتَعَفِّفَ.

And he<sup>-asws</sup> said: 'Say to the people the best of what you would love to be said to you, for Allah<sup>-azwj</sup> Hates the cursing one, and the insulter, and the taunter upon the Momineen, the immoral, the openly obscene, the insistent beggar, and He<sup>-azwj</sup> loves the chaste, the virtuous'.<sup>603</sup>

وَقَالَ ع إِنَّ اللَّهَ يُحِبُّ إِفْشَاءَ السَّلَامِ.

And he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Loves initiation of the greeting'.<sup>604</sup>

6- ل، الخصال عَنِ الطَّالِقَانِيِّ عَنْ مُحَمَّدِ بْنِ جَرِيرِ الطَّبْرِيِّ عَنْ أَبِي صَالِحٍ الْكِنَانِيِّ عَنْ يَحْيَى بْنِ عَبْدِ الْحَمِيدِ الْحِمَازِيِّ عَنْ شَرِيكِ عَنْ هِشَامِ بْنِ مُعَاذٍ قَالَ: كُنْتُ جَلِيسًا لِعُمَرَ بْنِ عَبْدِ الْعَزِيزِ حَيْثُ دَخَلَ الْمَدِينَةَ فَأَمَرَ مُنَادِيَهُ فَنَادَى مَنْ كَانَتْ لَهُ مَظْلَمَةٌ أَوْ ظَلَامَةٌ فَلْيَأْتِ الْبَابَ

(The book) 'Al Khisaal' – from Al Talaqany, from Muhammad Bin Jareer Al Tabari, from Abu Salih Al Kinany, from Yahya Bin Abdul Hameed Al Himmany, from Shareek, from Hisham Bin Muaz who said,

'I was seated to (caliph) Umar Bin Adul Aziz when he entered Al-Medina. He ordered his caller. He called out, 'One who has a grievance for him or grievances, let him come to the door!'

فَأَتَى مُحَمَّدُ بْنُ عَلِيٍّ ع بِعُنَى الْبَاقِرِ ع فَدَخَلَ إِلَيْهِ مُرَاجِمٌ فَقَالَ إِنَّ مُحَمَّدَ بْنَ عَلِيٍّ بِالْبَابِ فَقَالَ لَهُ أَدْخِلْهُ يَا مُرَاجِمُ

<sup>600</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 64

<sup>601</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 65

<sup>602</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 66

<sup>603</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 67

<sup>604</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 5 / 68

Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, meaning Al-Baqir<sup>-asws</sup>, came. His slave Muzahim came to him. He said, 'Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> is at the door'. He said, 'Let him<sup>-asws</sup> enter, O Muzahim'.

قَالَ فَدَخَلَ وَ عُمَرُ يَمْسُخُ عَيْنَيْهِ مِنَ الدُّمُوعِ فَقَالَ لَهُ مُحَمَّدٌ بُنُ عَلِيٍّ ع مَا أَبْكَأَكَ يَا عُمَرُ

He (the narrator) said: 'He<sup>-asws</sup> entered, and Umar was wiping his eyes from the tears. Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> said to him: 'What makes you cry, O Umar?'

فَقَالَ هِشَامٌ أَبْكَأَهُ كَذَا وَ كَذَا يَا ابْنَ رَسُولِ اللَّهِ ص

Hisham said, 'Such and such makes him cry, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww!</sup>'

فَقَالَ مُحَمَّدٌ بُنُ عَلِيٍّ ع يَا عُمَرُ إِنَّمَا الدُّنْيَا سُوقٌ مِنَ الْأَسْوَاقِ مِنْهَا خَرَجَ قَوْمٌ بِمَا يَنْفَعُهُمْ وَ مِنْهَا خَرَجُوا بِمَا يَضُرُّهُمْ وَ كَمَ مِنْ قَوْمٍ قَدْ ضَرَّهْمُ بِثَلِثِ الَّذِي أَصْبَحْنَا فِيهِ حَتَّى أَتَاهُمُ الْمَوْتُ فَاسْتَوْعَبُوا

Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: 'O Umar! But rather, the world is a market from the markets, From it emerge a people with what benefits them, and from it they (some people) come out with what harms them; and how many a people have been harmed with similar to which we have come to be in until the death came to them, so they understood fully.

فَخَرَجُوا مِنَ الدُّنْيَا مُلُومِينَ لِمَا لَمْ يَأْخُذُوا لِمَا أَحَبُّوا مِنَ الْآخِرَةِ غَدَةً وَ لَا يَمَّا كَرِهُوا جَنَّةً قَسَمَ مَا جَعَلُوا مِنْ لَا يَحْمِلُهُمْ وَ صَارُوا إِلَى مَنْ لَا يَغْدِرُهُمْ

They exited from the world as blamed due to not having taken preparation for what they loved from the Hereafter, nor a shield from what they disliked. Whatever they had amassed was distributed (to others) and they were not praised and they came to the One<sup>-azwj</sup> Who did not Excuse them.

فَنَحْنُ وَ اللَّهُ مُحْتَمُونَ أَنْ نَنْظُرَ إِلَى تِلْكَ الْأَعْمَالِ الَّتِي كُنَّا نَعْبِطُهُمْ بِهَا فَنُؤَافِقُهُمْ وَ نَنْظُرُ إِلَى تِلْكَ الْأَعْمَالِ الَّتِي كُنَّا نَتَّخِذُهَا مِنْهَا فَنَكْفُفُ عَنْهَا

By Allah<sup>-azwj</sup>! We are rightful to be looking at those deeds which we used to envy them with, so we can be compatible with them, and we should look at those deed which we used to fear upon them from it, so we can refrain from these.

فَاتَّقِ اللَّهَ وَ اجْعَلْ فِي قَلْبِكَ اثْنَتَيْنِ تَنْظُرُ الَّذِي تُحِبُّ أَنْ يَكُونَ مَعَكَ إِذَا قَدِمْتَ عَلَى رَبِّكَ فَقَدِمْتَهُ بَيْنَ يَدَيْكَ وَ تَنْظُرُ الَّذِي تَكْرَهُهُ أَنْ يَكُونَ مَعَكَ إِذَا قَدِمْتَ عَلَى رَبِّكَ فَابْتَغِ بِهِ الْبَدَلَ وَ لَا تَدْهَبَنَّ إِلَى سِلْعَةٍ قَدْ بَارَتْ عَلَى مَنْ كَانَ قَبْلَكَ تَرْجُو أَنْ يَجُوزَ عَنْكَ

Fear Allah<sup>-azwj</sup> and make two (matters) in your heart – look at that which you would love it to be with you when you proceed to your Lord<sup>-azwj</sup>, so send it ahead of you, and look at that which you dislike it to be with you when you proceed to your Lord<sup>-azwj</sup>, so seek the replacement with it. Do not go to a merchandise having stagnated upon the ones who were before you hoping that it will be allowed for you.

وَ اتَّقِ اللَّهَ يَا عُمَرُ وَ افْتَحِ الْأَبْوَابَ وَ سَهِّلِ الْحِجَابَ وَ انصُرِ الْمَظْلُومَ وَ رُدِّ الْمَظْلَمَ

And fear Allah<sup>-azwj</sup>, O Umar, and open the doors, and ease the veils (obstacles), and help the oppressed, and restore the grievances'.



if the matter is doubtful upon you, then pause at it and refer it back to us<sup>-asws</sup> until we<sup>-asws</sup> clarify it to you for you from that what has been clarified to us<sup>-asws</sup>.

فَإِذَا كُنْتُمْ كَمَا أُوصِيْنَاكُمْ لَمْ تَعْدُوا إِلَىٰ غَيْرِهِ فَمَاتَ مِنْكُمْ مَيِّتٌ قَبْلَ أَنْ يَخْرُجَ قَائِمُنَا كَانَ شَهِيداً وَ إِنْ أَذْرَكَ قَائِمُنَا فُقْتِلَ مَعَهُ كَانَ لَهُ أَجْرُ شَهِيدَيْنِ وَ مَنْ قَتَلَ بَيْنَ يَدَيْهِ عَدُوًّا لَنَا كَانَ لَهُ أَجْرُ عِشْرِينَ شَهِيداً.

When you were to be like what I<sup>-asws</sup> am advising you, nor exceeding to something else, then someone from you dies before the emergence of our<sup>-asws</sup> Qaim<sup>-ajfj</sup>, he would be a martyr; and if he does come across our<sup>-asws</sup> Qaim<sup>-ajfj</sup> and is killed with (fighting alongside) him<sup>-ajfj</sup>, for him would be Recompense of two martyrdoms; and one who kills an enemy of ours<sup>-asws</sup> in front of him<sup>-ajfj</sup>, for him would be Recompense of twenty martyrs".<sup>606</sup>

8- ما، الأماالي للشيخ الطوسي عن الفحاح عن عمه عن محمد بن جعفر عن محمد بن المثنى عن أبيه عن عثمان بن زيد عن جابر بن يزيد الجعفي قال: خدمت سيد الأنام أبا جعفر محمد بن علي ع ثمانية عشرة سنة فلما أردت الخروج ودعته فقلت له أفدني

(The book) 'Al Amaali' of the sheykh Al Tusi, from Al Fahham, from his uncle, from Muhammad Bin Ja'far, from Muhammad Bin Al Musanna, from his father, from Usman Bin Zayd, from Jabir Bin Yazeed Al Jufy who said,

'I served chief of the people, Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, for eighteen years. When I wanted the going out, I bid him<sup>-asws</sup> farewell. I said to him<sup>-asws</sup>, 'Benefit me!'

فَقَالَ بَعْدَ ثَمَانِي عَشْرَةَ سَنَةً يَا جَابِرُ

He<sup>-asws</sup> said: 'After eighteen years, O Jabir?'

قُلْتُ نَعَمْ إِنَّكُمْ بَحْرٌ لَا يُنْزَفُ وَ لَا يُبْلَغُ قَعْرُهُ

I said, 'Yes! You (Imams<sup>-asws</sup>) are an ocean not to deplete nor can its depth be reached'.

قَالَ يَا جَابِرُ بَلِّغْ شِيعَتِي عَنِّي السَّلَامَ وَ أَغْلِبْهُمْ أَنَّهُ لَا قَرَابَةَ بَيْنَنَا وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ وَ لَا يُتَقَرَّبُ إِلَيْهِ إِلَّا بِالطَّاعَةِ لَهُ

He<sup>-asws</sup> said: 'O Jabir! Deliver the greetings on my<sup>-asws</sup> behalf to my<sup>-asws</sup> Shias, and let them know that there is no kinship between us<sup>-asws</sup> and Allah<sup>-azwj</sup> Mighty and Majestic, nor can one draw closer to Him<sup>-azwj</sup> except with the obedience to Him<sup>-azwj</sup>.

يَا جَابِرُ مَنْ أَطَاعَ اللَّهَ وَ أَحَبَّنَا فَهُوَ وَلِيُّنَا وَ مَنْ عَصَى اللَّهَ لَمْ يَنْفَعَهُ حُبُّنَا

O Jabir! One who obeys Allah<sup>-azwj</sup> and loves us<sup>-asws</sup>, he is our<sup>-asws</sup> friend, and one who disobeys us<sup>-asws</sup>, loving us<sup>-asws</sup> will not benefit him.

يَا جَابِرُ مَنْ هَذَا الَّذِي سَأَلَ اللَّهَ فَلَمْ يُعْطِهِ أَوْ تَوَكَّلَ عَلَيْهِ فَلَمْ يَكْفِهِ أَوْ وَثِقَ بِهِ فَلَمْ يُنْجِهِ

O Jabir! Who is the one who had asked Allah<sup>-azwj</sup> and He<sup>-azwj</sup> did not Give him? Or relied upon Him<sup>-azwj</sup> and He<sup>-azwj</sup> did not Suffice him? Or trusts with Him<sup>-azwj</sup> and He<sup>-azwj</sup> did not rescue him?

يَا جَابِرُ أَنْزِلِ الدُّنْيَا مِنْكَ كَمَا نَزَلَتْ تُرِيدُ التَّحَوُّلَ وَ هَلِ الدُّنْيَا إِلَّا دَابَّةٌ رَكِبْتَهَا فِي مَمَامِكَ فَاسْتَيْقَظْتَ وَ أَنْتَ عَلَى فِرَاشِكَ غَيْرَ رَاكِبٍ وَ لَا أَحَدٌ يَغْتَبُ بِهَا  
أَوْ كَتُوبٍ لَيْسَتْهُ أَوْ كَجَارِيَةٍ وَطِنْتَهَا

O Jabir! Status the world from you at the status of a pausing station you intend the transferring (away from it), and it the world except an animal you are riding in your dream, so you wake up and you are (actually) upon your bed, not riding, and there is no one to fault with it, or like a cloth that you wear, or like a slave girl you sleep with.

يَا جَابِرُ الدُّنْيَا عِنْدَ دَوِي الْأَلْبَابِ كَفَيَّ الظَّلَالِ- لَا إِلَهَ إِلَّا اللَّهُ إِعْزَازٌ لِأَهْلِ دَعْوَتِهِ الصَّلَاةُ بَيْتُ الْإِحْلَاصِ وَ تَنْزِيهِ عَنِ الْكِبْرِ وَ الرِّكَاهُ تَرْيُدُ فِي الرِّزْقِ وَ  
الصِّيَامُ وَ الْحَجُّ تَسْكِينُ الْقُلُوبِ الْفِصَاصُ وَ الْحُدُودُ حِفْظُ الدِّمَاءِ وَ حُبُّنَا أَهْلَ الْبَيْتِ نِظَامُ الدِّينِ

O Jabir! The world in the view of the ones with understanding is like the fleeting shade. (The phrase) ‘There is no god except Allah<sup>-azwj</sup>’ is an honour for the people calling to it; the Salat is a house of sincerity and it removes a person from the arrogance; and the Zakat increases in the sustenance; and the fasts and the Hajj calms the hearts; the retaliation and the legal penalties save the blood, and loving us<sup>-asws</sup>, People<sup>-asws</sup> of the Household, are system of the religion.

وَ جَعَلْنَا اللَّهُ وَ إِيَّاكُمْ مِنَ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَ هُمْ مِنَ السَّاعَةِ مُشْفِقُونَ.

May Allah<sup>-azwj</sup> Make us<sup>-asws</sup> and you all from **Those who are fearing their Lord in the hidden, and are in awe from the Hour [21:49]**<sup>607</sup>.

9- مع، معاني الأخبار عن الوليد عن الصَّفَّارِ عَنِ ابْنِ عِيْسَى عَنِ مُحَمَّدِ بْنِ خَالِدِ الْبَرْقِيِّ عَنِ هَارُونَ بْنِ الْجُهْمِ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنِ سَعْدِ الْإِسْكَافِ  
عَنْ أَبِي جَعْفَرٍ ع قَالَ: ثَلَاثٌ دَرَجَاتٌ وَ ثَلَاثٌ كَفَّارَاتٌ وَ ثَلَاثٌ مُوْبِقَاتٌ وَ ثَلَاثٌ مُنْجِيَاتٌ

(The book) ‘Ma’any Al Akhbar’ – from Al Waleed, from Al Saffar, from Ibn Isa, from Muhammad Bin Khalid Al Barqy, from Haroun Bin Al Jahm, from Al Mufazzal Bin Salih, from Sa’ad Al Iskaf,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Three are ranks, and three are atonements, and three are destructive, and three are rescuers.

فَأَمَّا الدَّرَجَاتُ فِإِسْبَاحُ الْوُضُوءِ فِي السَّبَرَاتِ وَ الْمَشْيُ بِاللَّيْلِ وَ الصَّلَاةُ بِاللَّيْلِ وَ النَّاسُ نِيَامٌ

As for the ranks – initiating the greeting, and feeding the food, and the Salat at night while the people are sleeping.

وَ أَمَّا الْكَفَّارَاتُ فِإِسْبَاحُ الْوُضُوءِ فِي السَّبَرَاتِ وَ الْمَشْيُ بِاللَّيْلِ وَ النَّهَارِ إِلَى الْجَمَاعَاتِ وَ الْمُحَافَظَةُ عَلَى الصَّلَوَاتِ

<sup>607</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 8

And as for the atonements – perfecting the Wu’du in the freezing cold, and the walking by the day and night to the congregation (Salat), and the preserving upon the Salats.

وَأَمَّا الْمُؤَبَّقَاتُ فَشُحُّ مُطَاعٍ وَ هَوَى مُتَّبَعٌ وَ إِعْجَابُ الْمَرْءِ بِنَفْسِهِ

And as for the destructive – a greedy one being obeyed, and a whim being followed, and the person being fascinated with himself.

وَأَمَّا الْمُنْجِيَاتُ فَخَوْفُ اللَّهِ فِي السِّرِّ وَ الْعَلَانِيَةِ وَ الْقَصْدُ فِي الْعَيْ وَ الْفَقْرُ وَ كَلِمَةُ الْعَدْلِ فِي الرِّضَا وَ السَّخَطِ.

And as for the rescuers – fearing Allah<sup>-azwj</sup> in the private and the open, and the moderation during the riches and the poverty, and the word of justice during the pleasure and the anger”.<sup>608</sup>

10- سن، المحاسن عن أبانٍ عن عبد الرحمن بن سبابة عن أبي الثعمان عن أبي جعفر ع قال: العجب كل العجب للشناك في فؤدة الله و هو يرى خلق الله و العجب كل العجب للمكذب بالنشأة الأخرى و هو يرى النشأة الأولى

(The book) ‘Al Mahasin’ – from Aban, from Abdul Rahman Bin Sayaba, from Abu Al-Numan,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘The surprise of all surprises is at the doubter in the Power of Allah<sup>-azwj</sup> while he sees the creation of Allah<sup>-azwj</sup>; and the surprise of all surprises is at the belier of the next growth (in the Hereafter) while he sees the first growth (in the world).

و العجب كل العجب للمصدق بدار الخلود و هو يعمل لدار العزور و العجب كل العجب للمختال الفخور الذي خلق من نطفة ثم يصير جيفة و هو فيما بين ذلك و لا يدري كيف يصنع به.

And the surprise of all surprises is at the ratifier of the eternal House (Hereafter) while he (still) words for the house of deception (world); the surprise of all surprises is at the pompous priding one who has been created from a sperm, then will become a corpse, and in between that he does not know how he would be deal with”.<sup>609</sup>

11- جاء المجالس للمفيد عن أحمد بن الوليد عن أبيه عن الصمغاري عن ابن مغروف عن ابن مهزيار عن ابن حديد عن علي بن الثعمان عن إسحاق بن عمارة عن أبي الثعمان العجلي قال قال أبو جعفر ع يا أبا الثعمان- لا تحقن علينا كذباً فئسلب الحيفية

(The book) ‘Al Majaalis’ of Al Mufeed – from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyad, from Ibn Hadeed, from Ali Bin Al-Numan, from Is’haq Bin Ammar, from Abu Al-Numan who said,

‘Abu Ja’far<sup>-asws</sup> said: ‘O Abu Al-Numan! Do not prove the lies upon us<sup>-asws</sup> (as being true) for the uprightness will be stripped.

يا أبا الثعمان لا تستأكل بنا الناس فلا تزيدك [يزيدك] الله بذلك إلا فقراً

<sup>608</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 9

<sup>609</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 10



O Abu Al-Numan! Do not be eating (earning from) the people by us<sup>-asws</sup>, for Allah<sup>-azwj</sup> will not Increase you with that except in poverty.

يَا أَبَا النُّعْمَانِ لَا تَرَأْسَ فَتَكُونَ ذَنْبًا

O Abu Al-Numan! Do not be a head (leader) for you will become a tail (follower).

يَا أَبَا النُّعْمَانِ إِنَّكَ مَوْقُوفٌ وَ مَسْئُولٌ لَا مَحَالَةَ فَإِنْ صَدَقْتَ صَدَقْنَاكَ وَ إِنْ كَذَبْتَ كَذَّبْنَاكَ

O Abu Al-Numan! You will be paused and questioned, inevitably. If you were to be truthful, we<sup>-asws</sup> shall ratify you, and if you were to be a liar, we<sup>-asws</sup> shall belie you.

يَا أَبَا النُّعْمَانِ لَا يَعْزُكَ النَّاسُ عَنِ نَفْسِكَ فَإِنَّ الْأَمْرَ يَصِلُ إِلَيْكَ دُوْنَهُمْ وَ لَا تَقْطَعَنَّ نَهَارَكَ بِكَذَا وَ كَذَا فَإِنَّ مَعَكَ مَنْ يَحْفَظُ عَلَيْكَ وَ أَحْسِنْ فَلَمْ أَرْ شَيْئًا أَسْرَعَ دَرْكًا وَ لَا أَشَدَّ طَلْبًا مِنْ حَسَنَةِ لِدَنْبٍ قَدِيمٍ.

O Abu Al-Numan! The people should not deceive you about yourself, for the matter (Wiyalah) has arrived to you apart from them; and do not cut (pass) your day with such and such, for with you there is someone recording upon you; and do good for I<sup>-asws</sup> have not seen anything quickest to come across nor any severe to seek than a good deed for (obliterating) an old sin<sup>610</sup>.

12- كَشَفَ، كَشَفَ الغِمْةَ مِنْ كِتَابِ الحَافِظِ بْنِ عَبْدِ العَرِيزِ عَنِ الحَجَّاجِ بْنِ أَرْطَاةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا ابْنَ أَرْطَاةَ كَيْفَ تَوَاسَيْتُمْ

(The book) 'Kashf Al Ghumma' – from the book of Al Hafir Bin Abdul Aziz, from Al Hajjaj Bin Artah who said,

'Abu Ja'far<sup>-asws</sup> said: 'O Ibn Artah! How is your consolation with each other?'

قُلْتُ صَالِحٌ يَا أَبَا جَعْفَرٍ

I said, 'Righteous, O Abu Ja'far<sup>-asws</sup>!'

قَالَ يُدْخِلُ أَحَدُكُمْ يَدَهُ فِي كَيْسِ أَخِيهِ فَيَأْخُذُ حَاجَتَهُ إِذَا اِحْتَجَّ إِلَيْهِ

He<sup>-asws</sup> said: 'Does one of you insert his hand in a money-bag of his brother, so he takes his need whenever he is needy to it?'

قُلْتُ أَمَا هَذَا فَالَا

I said, 'As for this, so no!'

فَقَالَ لَهُ لَوْ فَعَلْتُمْ مَا اِحْتَجْتُمْ.

<sup>610</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 11

He<sup>-asws</sup> said to him: 'If you were to do so, you will not be needy (to others)'.<sup>611</sup>

13- عَنْ أَبِي حمزة التَّمَالِيِّ قَالَ حَدَّثَنِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ ع قَالَ: لَا تُصَحِّبَنَّ حَمْسَةً وَ لَا تُحَادِثُهُمْ وَ لَا تُصَاحِبُهُمْ فِي طَرِيقٍ وَ قَدْ سَبَقَ ذِكْرُهُ فِي أَخْبَارِ أَبِيهِ ع.

From Abu Hamza Al Sumali who said,

'It is narrated to me by Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> saying: 'Neither accompany five (types of persons) nor discuss with them, nor accompany them in a road' – and its mention has preceded in the Ahadeeth of his<sup>-asws</sup> father<sup>-asws</sup>'.<sup>612</sup>

14- وَ عَنْ حُسَيْنِ بْنِ حَسَنِ قَالَ كَانَ مُحَمَّدُ بْنُ عَلِيٍّ ع يَقُولُ سِلَاحُ اللَّيِّامِ قَبِيحُ الْكَلَامِ.

And from Husayn Bin Hassan who said,

'Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> had said: 'A weapon of the lowly is the ugly speech''.<sup>613</sup>

15- وَ عَنْ جَابِرِ الْجُعْفِيِّ قَالَ: قَالَ لِي مُحَمَّدُ بْنُ عَلِيٍّ ع يَا جَابِرُ إِنِّي لَمَحْزُونٌ وَ إِنِّي لَمُشْتَغَلُ الْقَلْبِ

And from Jabir Al Jufy who said,

'Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> said to me: 'O Jabir! I<sup>-asws</sup> am in grief and I<sup>-asws</sup> pre-occupied of heart!'

قُلْتُ وَ مَا حَزَنَكَ وَ مَا شَغَلَ قَلْبَكَ

I said, 'And what makes you<sup>-asws</sup> grieve, and what pre-occupies your<sup>-asws</sup> heart?'

قَالَ يَا جَابِرُ إِنَّهُ مَنْ دَخَلَ قَلْبَهُ صَافِي خَالِصِ دِينِ اللَّهِ شَعَلَهُ عَمَّا سِوَاهُ

He<sup>-asws</sup> said: 'O Jabir! One who entered into his heart the clear, sincere religion of Allah<sup>-azwj</sup>, it will pre-occupy him from whatever is apart from it.

يَا جَابِرُ مَا الدُّنْيَا وَ مَا عَسَى أَنْ يَكُونَ إِنْ هُوَ إِلَّا مَرْكَبٌ رَكِبْتَهُ أَوْ نُوبٌ لَبَسْتَهُ أَوْ امْرَأَةٌ أَصَبْتَهَا

O Jabir! What is the world, and what could it be? It is only a riding animal you ride, or a cloth you wear, or a woman you sleep with.

يَا جَابِرُ إِنَّ الْمُؤْمِنِينَ لَمْ يَطْمَئِنُّوا إِلَى الدُّنْيَا لِلْبَقَاءِ فِيهَا وَ لَمْ يَأْمَنُوا قُدُومَ الْآخِرَةِ عَلَيْهِمْ وَ لَمْ يُصَمِّمُوا عَنْ ذِكْرِ اللَّهِ مَا سَمِعُوا بِأَذَانِهِمْ مِنَ الْفِتْنَةِ وَ لَمْ يُعْبِدِهِمْ عَنْ نُورِ اللَّهِ مَا رَأَوْا بِأَعْيُنِهِمْ مِنَ الزَّيْنَةِ فَعَارَوْا نُوَابَ الْأَبْرَارِ

O Jabir! The Momineen are not reassured to the world for the remaining in it, and proceeding to the Hereafter as being safe upon them, and it does not deafen them from Zikr of Allah<sup>-azwj</sup>

<sup>611</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 12

<sup>612</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 13

<sup>613</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 14

what Fitna they are hearing with their ears, and they are not being blinded from Noor of Allah<sup>-azwj</sup> by what adornments they are seeing with their eyes, so they succeed with Rewards of the righteous ones.

وَإِنَّ أَهْلَ التَّقْوَىٰ أَيْسُرُ لَهُمُ الدُّنْيَا مِثْلَ مَثْوَاهُمْ لَكَ مُعَوْنَةً إِنْ نَسِيتَ ذِكْرَكَ وَإِنْ ذَكَرْتَ أَعَانُوكَ

The people of piety are the ones of least provisions of people of the world, and their most of assistance to you. If you were to forget they will remind you, and if you remember they will assist you.

قَوَالِيْنَ بِحَقِّ اللَّهِ عَزَّ وَجَلَّ قَوَامِيْنَ بِأَمْرِ اللَّهِ وَ قَطَعُوا مَحَبَّتَهُمْ لِمَحَبَّةِ رَبِّهِمْ وَ نَظَرُوا إِلَى اللَّهِ وَ إِلَى مَحَبَّتِهِ بِغُلُوبِهِمْ وَ تَوَحَّشُوا مِنَ الدُّنْيَا بِطَاعَةِ مَلِيكِهِمْ وَ عَلِمُوا أَنَّ ذَلِكَ مَنظُورٌ إِلَيْهِ مِنْ شَأْنِهِمْ

Speakers with the rights of Allah<sup>-azwj</sup> Mighty and Majestic, standing with the Commands of Allah<sup>-azwj</sup>, and they cut off their love for the love of their Lord<sup>-azwj</sup>, and they are looking towards Allah<sup>-azwj</sup> and to His<sup>-azwj</sup> Love with their hearts, and they are lonely from the world with obedience to their King, and they know that is being looked at being from their concerns.

فَأَنْزَلَ الدُّنْيَا بِمَنْزِلَةِ نَزَلَتْ بِهِ وَ ارْتَحَلَتْ عَنْهُ أَوْ كَمَالٍ أَصَبَتْهُ فِي مَنَامِكَ فَاسْتَيْقِظْتَ وَ لَيْسَ مَعَكَ مِنْهُ شَيْءٌ أَحْفَظَ اللَّهُ مَا اسْتَرَعَاكَ مِنْ دِينِهِ وَ حِكْمَتِهِ.

Therefore, status the world to be at the status of a pausing station you have descended with and are to depart from it, or like wealth you have attained in your dream so you wake up-and there is nothing from it with you. May Allah<sup>-azwj</sup> Protect what He<sup>-azwj</sup> has Given you to take care from His<sup>-azwj</sup> religion and His<sup>-azwj</sup> Wisdom".<sup>614</sup>

16- وَ فِي كِتَابِ حَلِيَّةِ الْأَوْلِيَاءِ عَنْ خَلْفِ بْنِ حَوْشَبٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: الْإِيمَانُ ثَابِتٌ فِي الْقَلْبِ وَ الْيَقِينُ حَطَرَاتٌ فِيمُ الرِّقَابِ بِالْقَلْبِ فَيَصِيرُ كَأَنَّهُ رُبُّ الْحَدِيدِ وَ يُخْرِجُ مِنْهُ فَيَصِيرُ كَأَنَّهُ حِرْقَةٌ بَالِيَةٌ.

And in the book 'Hilya Al Awliya' – from Khalaf Bin Howshab,

'From Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: 'The Eman is affirmation in the heart, and the certainty are thoughts, therefore pass the certainty with the heart so it would be as if it is a sheet of iron, and expel it from it and it will become as if it is a worn out rag".<sup>615</sup>

وَ عَنْهُ ع أَنَّهُ قَالَ: مَا دَخَلَ قَلْبٌ أَمْرِي شَيْءٌ مِنَ الْكِبْرِ إِلَّا نَقَصَ مِنْ عَقْلِهِ مِثْلَ مَا دَخَلَهُ مِنْ ذَلِكَ قَلَّ ذَلِكَ أَوْ كَثُرَ.

And from him<sup>-asws</sup> having said: 'Nothing from the arrogance will enter the heart of a person except there would be a reducing from his intellect similar to what had entered him from that, whether that is little or more".<sup>616</sup>

<sup>614</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 15

<sup>615</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 16 a

<sup>616</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 16 b

17- وَ عَنْ سُفْيَانَ الثَّوْرِيِّ قَالَ سَمِعْتُ مَنْصُوراً يَقُولُ سَمِعْتُ مُحَمَّدَ بْنَ عَلِيٍّ بْنِ الْحُسَيْنِ ع يَقُولُ الْعِنَى وَالْعِرُّ يُجُولَانِ فِي قَلْبِ الْمُؤْمِنِ فَإِذَا وَصَلَا إِلَى مَكَانٍ فِيهِ التَّوَكُّلُ أَفْطَنَاهُ.

And from Sufyan Al-Sowry who said, 'I heard Masour saying,

'I heard Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> saying: 'The richness and the honour both wander in the heart of a Momin. When they arrive to a place wherein is the reliance (upon Allah<sup>-azwj</sup>), they crave it''<sup>617</sup>

18- وَ عَنْ زَيْدِ بْنِ خَيْثَمَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الصَّوَاعِقُ يُصِيبُ الْمُؤْمِنَ وَ غَيْرَ الْمُؤْمِنِ وَ لَا تُصِيبُ الدَّاكِرَ.

And from Zayd Bin Khaysama,

'From Abu Ja'far<sup>-asws</sup> having said: 'Lightning strikes the Momin and non-Momin, but it does not hit the Zakir (one doing Zikr of Allah<sup>-azwj</sup>)''<sup>618</sup>

19- وَ عَنْ ثَابِتٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ ع فِي قَوْلِهِ تَعَالَى أُولَئِكَ يُجْزَوْنَ الْعُرْفَةَ بِمَا صَبَرُوا قَالَ الْعُرْفَةُ الْجَنَّةُ بِمَا صَبَرُوا عَلَى الْفِتَنِ فِي الدَّارِ الدُّنْيَا.

And from Sabit,

'From Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> regarding Words of the Exalted: **Those would be Recompensed with chambers for what they had been patient upon, [25:75].** He<sup>-asws</sup> said: 'The chambers of the Paradise due to what they had been patient upon the Fitna in the house of the world''<sup>619</sup>

20- وَ عَنْ أَبِي حَمْزَةَ السُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ وَ جَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَ حَرِيراً قَالَ بِمَا صَبَرُوا عَلَى الْفَقْرِ وَ مَصَائِبِ الدُّنْيَا.

And from Abu Hamza Al Sumali,

'From Abu Ja'far<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **And Recompense them due to their being patient, a Garden and silk [76:12].** He<sup>-asws</sup> said: 'Due to their having been patient upon the poverty and difficulties of the world''<sup>620</sup>

21- وَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: شِيعَتُنَا مَنْ أَطَاعَ اللَّهَ.

And from Jabir,

'From Abu Ja'far<sup>-asws</sup> having said: 'Our<sup>-asws</sup> Shia is the one who obeys Allah<sup>-azwj</sup>'<sup>621</sup>

22- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: إِيَّاكُمْ وَ الْحُصُومَةَ فَإِنَّهَا تُفْسِدُ الْقَلْبَ وَ تُورِثُ التَّفَاقُ.

<sup>617</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 17

<sup>618</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 18

<sup>619</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 19

<sup>620</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 20

<sup>621</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 21

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Beware of the disputes, for these corrupt the heart and inherit the hypocrisy'.<sup>622</sup>

23- وَعَنِ ابْنِ الْمُبَارِكِ قَالَ قَالَ مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ عَ مَنْ أُعْطِيَ الْخُلُقَ وَالرِّفْقَ فَقَدْ أُعْطِيَ الْحَيَّرَ وَالرَّاحَةَ وَحُسْنَ خَالِهِ فِي دُنْيَاهُ وَ آخِرَتِهِ وَ مَنْ حَرِمَ الْخُلُقَ وَالرِّفْقَ كَانَ ذَلِكَ سَبِيلًا إِلَى كُلِّ شَرٍّ وَ بَلِيَّةٍ إِلَّا مَنْ عَصَمَهُ اللَّهُ.

And from Ibn Al Mubarik who said,

'Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: 'One Given the manners and the kindness so he has been Given the goodness, and the comfort, and his situation is good in his world and his Hereafter; and the one deprived of the manners and the kindness, that would be a way to all evil and afflictions except (for) the one whom Allah<sup>-azwj</sup> Protects'.<sup>623</sup>

24- وَعَنْ يُوسُفَ بْنِ يَعْقُوبَ عَنْ أَخِيهِ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: شَبِعْتُنَا ثَلَاثَةٌ أَصْنَافٍ صِنْفٌ يَأْكُلُونَ النَّاسَ بِنَا وَ صِنْفٌ كَالرُّجَاحِ يُنْمُ وَ صِنْفٌ كَالذَّهَبِ الْأَحْمَرِ كُلَّمَا أُدْخِلَ النَّارَ اِزْدَادَ جُودَةً.

And from Yusuf Bin Yaqoub, from his brother,

'From Abu Ja'far<sup>-asws</sup> having said: 'Our<sup>-asws</sup> Shias are of three types – a type is eating (earning from) the people through us<sup>-asws</sup>, and a type are like the revealing glass (do not conceal secrets), and a type like the red gold. Every time it enters the fire, it increases in quality'.<sup>624</sup>

25- وَعَنِ الْأَصْمَعِيِّ قَالَ مُحَمَّدُ بْنُ عَلِيِّ عَ لِأَبِيهِ يَا بُنَيَّ إِنِّي كَوْنِي الْكَسَلُ وَالصَّخْرَ فَإِنَّهُمَا مِفْتَاحُ كُلِّ شَرٍّ إِنَّكَ إِنْ كَسَيْتَ لَمْ تُؤَدِّ حَقًّا وَ إِنْ صَخِرْتَ لَمْ تُصْبِرْ عَلَى حَقٍّ.

And from Al As'amy,

'Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> said to his<sup>-asws</sup> son: 'O my<sup>-asws</sup> son! Beware of the laziness and the boredom (being fed up), for these two are keys of all evil. If you were to be lazy, you will not pay back a right, and if you were to be fed up, you will not be patient upon a right'.<sup>625</sup>

26- وَعَنْ حَجَّاجٍ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: أَشَدُّ الْأَعْمَالِ ثَلَاثَةً ذَكَرَ اللَّهُ عَلَى كُلِّ حَالٍ وَ إِنْصَافُكَ النَّاسَ مِنْ نَفْسِكَ وَ مُوَاسَاةُ الْأَخِ فِي الْمَالِ.

And from Hajjaj,

'From Abu Ja'far<sup>-asws</sup> having said: 'Severest of the deeds are three – Zikr of Allah<sup>-azwj</sup> upon all situations, and your fairness to the people from yourself, and consoling the brother in the wealth''(helping him).<sup>626</sup>

<sup>622</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 22

<sup>623</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 23

<sup>624</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 24

<sup>625</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 25

<sup>626</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 26

27- قَالَ الْأَبِيُّ فِي كِتَابِ نَشْرِ الدُّرَرِ، قَالَ ع لَائِبِهِ جَعْفَرٍ ع إِنَّ اللَّهَ خَبَأَ ثَلَاثَةَ أَشْيَاءَ فِي ثَلَاثَةِ أَشْيَاءَ خَبَأَ رِضَاهُ فِي طَاعَتِهِ فَلَا تُحَقِّرَنَّ مِنَ الطَّاعَةِ شَيْئاً فَلَعَلَّ رِضَاهُ فِيهِ

Al Aaby said in the book 'Nashr Al Durar' –

'He<sup>-asws</sup> said to his<sup>-asws</sup> son<sup>-asws</sup> Ja'far<sup>-asws</sup>: 'Allah<sup>-azwj</sup> has Hidden three things in three things. He<sup>-azwj</sup> has Hidden His<sup>-azwj</sup> Satisfaction in obedience to Him<sup>-azwj</sup>, therefore do not deem insignificant anything from the (acts of) obedience, perhaps His<sup>-azwj</sup> Satisfaction would be in it.

وَ خَبَأَ سَخَطَهُ فِي مَعْصِيَتِهِ فَلَا تُحَقِّرَنَّ مِنَ الْمَعْصِيَةِ شَيْئاً فَلَعَلَّ سَخَطَهُ فِيهِ

And He<sup>-azwj</sup> has Hidden His<sup>-azwj</sup> Annoyance in disobedience to Him<sup>-azwj</sup>, therefore do not deem insignificant anything from (the acts of) disobedience, perhaps His<sup>-azwj</sup> Annoyance would be in it.

وَ خَبَأَ أَوْلِيَاءَهُ فِي خَلْقِهِ فَلَا تُحَقِّرَنَّ أَحَدًا فَلَعَلَّ الْوَلِيَّ ذَلِكَ.

And He<sup>-azwj</sup> has Hidden His<sup>-azwj</sup> friends among His<sup>-azwj</sup> creatures, therefore do not deem insignificant anyone, perhaps that is the friend".<sup>627</sup>

28- وَ اجْتَمَعَ عِنْدَهُ نَاسٌ مِنْ نَبِيِّ هَاشِمٍ وَ عَدِيهِمْ فَقَالَ اتَّقُوا اللَّهَ شِيعَةَ آلِ مُحَمَّدٍ وَ كُونُوا النُّمُرَةَ الْوَسْطَى يَرْجِعُ إِلَيْكُمْ الْعَالِي وَ يَلْحَقُ بِكُمْ النَّالِي

And some people from the clan of Hashim<sup>-as</sup> and others gathered in his<sup>-asws</sup> presence. He<sup>-asws</sup> said: 'Fear Allah<sup>-azwj</sup>, Shias of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and be the middle pillow. The exaggerator (Al-Ghaly) will return to you and 'Al-Taaly' will join up with you!'

قَالُوا لَهُ وَ مَا الْعَالِي

They said to him<sup>-asws</sup>, 'And what is the exaggerator?'

قَالَ الَّذِي يَقُولُ فِيْنَا مَا لَا نَقُولُهُ فِي أَنْفُسِنَا

He<sup>-asws</sup> said: 'The one who is saying regarding us<sup>-asws</sup> what we<sup>-asws</sup> are not saying regarding ourselves<sup>-asws</sup>'.

قَالُوا فَمَا النَّالِي

They said, 'So what is 'Al-Taaly'?'

قَالَ النَّالِي الَّذِي يَطْلُبُ الْحَيْرَ فَيَزِيدُ بِهِ حَيْرًا

He<sup>-asws</sup> said: 'The 'Taaly' is the one who seeks the good, so good is increased with him.

<sup>627</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 27

وَاللَّهُ مَا بَيْنَنَا وَبَيْنَ اللَّهِ قَرَابَةٌ وَ لَا لَنَا عَلَى اللَّهِ مِنْ حُجَّةٍ وَ لَا يُتَقَرَّبُ إِلَيْهِ إِلَّا بِالطَّاعَةِ

By Allah<sup>-azwj</sup>! There is no kinship between us<sup>-asws</sup> and Allah<sup>-azwj</sup>, nor is there any argument for us<sup>-asws</sup> upon Allah<sup>-azwj</sup>, nor can anyone draw closer to Him<sup>-azwj</sup> except with the obedience.

فَمَنْ كَانَ مِنْكُمْ مُطِيعاً لِلَّهِ يَعْمَلْ بِطَاعَتِهِ نَفَعْتُهُ وَ لَا يُتْنَا أَهْلَ الْبَيْتِ وَ مَنْ كَانَ مِنْكُمْ عَاصِياً لِلَّهِ يَعْمَلْ مَعَاصِيَهُ لَمْ تَنْفَعُهُ وَ لَا يُتْنَا وَ يُحْكَمْ لَا تَعْتَرُوا ثَلَاثاً.

So, the one from you who were to be obedience to Allah<sup>-azwj</sup>, working in His<sup>-azwj</sup> obedience, our<sup>-asws</sup> Wilayah of People<sup>-asws</sup> of the Household will benefit him; and the one from you who were to be disobedient to Allah<sup>-azwj</sup> working in His<sup>-azwj</sup> disobedience, our<sup>-asws</sup> Wilayah will not benefit him. Woe be unto you all, do not be deceived!’ – saying it thrice”.<sup>628</sup>

29- وَ قَالَ عِ إِنَّ قَوْمًا عَبَدُوا اللَّهَ شُكْرًا فَبَلَغَتْ عِبَادَةُ الْأَخْرَارِ.

And he<sup>-asws</sup> said: ‘A people worshipped Allah<sup>-azwj</sup> in appreciation, so that is worship of the free ones”.<sup>629</sup>

30- وَ قَالَ عِ لِابْنِهِ يَا بُنَيَّ إِذَا أَنْعَمَ اللَّهُ عَلَيْكَ بِبِعْمَةٍ فَعَلِ الْحَمْدُ لِلَّهِ وَ إِذَا حَزَنَكَ أَمْرٌ فَقُلْ- لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ إِذَا أَبْطَأَ عَنْكَ رِزْقٌ فَقُلْ أَسْتَغْفِرُ اللَّهَ.

And he<sup>-asws</sup> said to his<sup>-asws</sup> son: ‘Whenever Allah<sup>-azwj</sup> Bestows upon you with a bounty, then say, ‘The Praise is for Allah<sup>-azwj</sup>’; and when a matter grieves you, then say, ‘There is neither might nor strength except with Allah<sup>-azwj</sup>’; and when sustenance is delayed from you, then say, ‘I seek Forgiveness of Allah<sup>-azwj</sup>’.<sup>630</sup>

31- وَ قَالَ ابْنُ مُحَمَّدٍ فِي تَذَكِيرِهِ قَالَ مُحَمَّدُ بْنُ عَلِيٍّ عِ تَوَقَّي الصَّرْعَةَ خَيْرٌ مِنْ سُؤَالِ الرَّجْعَةِ.

And Ibn Hamdoun said in his (book) ‘Tazkira’ –

‘Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: ‘Anticipating the knock down (death) is better than asking for the return”.<sup>631</sup>

32- وَ قِيلَ لَهُ مَنْ أَعْظَمُ النَّاسِ قَدْرًا

And it was said to him<sup>-asws</sup>, ‘Who is mightiest of the people in worth?’

قَالَ مَنْ لَمْ يَرَى الدُّنْيَا لِنَفْسِهِ قَدْرًا.

He<sup>-asws</sup> said: ‘One who does not view the worlds as being of worth for himself”.<sup>632</sup>

<sup>628</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 28

<sup>629</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 29

<sup>630</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 30

<sup>631</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 31

<sup>632</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 32

33- وَ قَالَ أَبُو عُثْمَانَ الْجَاهِظُ جَمَعَ مُحَمَّدٌ صَلَاحَ صَلَاحِ الدُّنْيَا بِحَدَائِفِهَا فِي كَلِمَتَيْنِ فَقَالَ صَلَاحُ شَأْنِ الْمَعَاشِ وَ التَّعَاشُرِ مِائَةٌ مِكَئِيلٍ ثُلُثَانِ فِطْنَةٌ وَ ثُلُثُ تَعَافُلٍ.

And Abu Usman Al Jahiz said, ‘

‘Muhammad (Bin Ali<sup>-asws</sup>) gathered the correctness of the concerns of the world with (all) its contents in two phrases. He<sup>-asws</sup> said: ‘Correcting concerns of the livelihood and participate in filling the measure, two-thirds discernment and a third heedlessness’<sup>. 633</sup>

34- الدُّرَّةُ الْبَاهِرَةُ، قَالَ الْبَاقِرُ ع إِنَّ اللَّهَ حَبِياً ثَلَاثَةً فِي ثَلَاثَةٍ حَبِياً رِضَاهُ فِي طَاعَتِهِ فَلَا تُحَقِّرَنَّ مِنَ الطَّاعَةِ شَيْئاً فَلَعَلَّ رِضَاهُ فِيهِ

(The book) ‘Al Durr Al Bahira’ –

‘Al-Baqir<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> has Hidden three in three. He<sup>-azwj</sup> has Hidden His<sup>-azwj</sup> Satisfaction in obedience to Him<sup>-azwj</sup>, therefore do not be demeaning anything from (acts of) obedience to Him<sup>-azwj</sup>, perhaps His<sup>-azwj</sup> Satisfaction is in it.

وَ حَبِياً سَخَطُهُ فِي مَعْصِيَتِهِ فَلَا تُحَقِّرَنَّ مِنَ الْمَعْصِيَةِ شَيْئاً فَلَعَلَّ سَخَطُهُ فِيهِ

And He<sup>-azwj</sup> has Hidden His<sup>-azwj</sup> Annoyance in disobedience to Him<sup>-azwj</sup> therefore do not be demeaning anything from the (acts of) disobedience, perhaps His<sup>-azwj</sup> Annoyance is in it.

وَ حَبِياً أَوْلِيَاءَهُ فِي خَلْقِهِ فَلَا تُحَقِّرَنَّ أَحَدًا فَلَعَلَّهُ الْوَلِيُّ.

And He<sup>-azwj</sup> has Hidden His<sup>-azwj</sup> friends among His<sup>-azwj</sup> creatures, therefore do not be demeaning anyone, perhaps he is the friend’<sup>. 634</sup>

35- وَ قَالَ ع الْعَلْبَةُ بِالْحَيْرِ فَضِيلَةٌ وَ بِالسَّرِّ قَبِيحَةٌ.

And he<sup>-asws</sup> said: ‘The prevailing with the good is a merit, and (prevailing) with the evil is an ugliness’<sup>. 635</sup>

36- وَ قِيلَ لَهُ ع مَنْ أَعْظَمُ النَّاسِ قَدْرًا

And it was said to him<sup>-asws</sup>, ‘Who is mightiest of the people in worth?’

فَقَالَ مَنْ لَا يَرَى الدُّنْيَا لِنَفْسِهِ قَدْرًا.

He<sup>-asws</sup> said: ‘One who does not see the world of any worth for himself’<sup>. 636</sup>

37- وَ قَالَ ع مَا يَأْخُذُ الْمَظْلُومُ مِنْ دِينِ الظَّالِمِ أَكْثَرُ مِمَّا يَأْخُذُ الظَّالِمُ مِنْ دُنْيَا الْمَظْلُومِ.

<sup>633</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 33

<sup>634</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 34

<sup>635</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 35

<sup>636</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 36



And he<sup>-asws</sup> said: ‘What the oppressed takes from the religion of the oppressor is more than what the oppressor takes from the world of the oppressed’.<sup>637</sup>

38- وَقَالَ ع مَنْ كَانَ ظَاهِرُهُ أَرْجَحَ مِنْ بَاطِنِهِ خَفَّ مِيزَانُهُ.

And he<sup>-asws</sup> said: ‘One whose apparent (exoteric) outweighs his hidden (esoteric) his Scale would be light’.<sup>638</sup>

39- أَعْلَامُ الدِّينِ، قَالَ مُحَمَّدُ بْنُ عَلِيِّ البَاقِرِ ع كُنْ لِمَا لَا تَرْجُو أَرْجَى مِنْكَ لِمَا تَرْجُو فَإِنَّ مُوسَى ع خَرَجَ لِيُقْتَنِسَ نَاراً فَرَجَعَ نَبِيًّا مُرْسَلًا.

(The book) ‘A’lam Al Deen’ –

‘Muhammad<sup>-asws</sup> Bin Ali Al-Baqir<sup>-asws</sup> said: ‘Be more hoping from you to what you are hoping from, for Musa<sup>-as</sup> had gone out to fetch fire, and he<sup>-as</sup> returned as a Prophet<sup>-as</sup>, a Messenger<sup>-as</sup>’.<sup>639</sup>

40- وَقَالَ لِيَعْضِ شِيعَتِهِ إِنَّا لَا نُعْبِي عَنْكُمْ مِنَ اللَّهِ شَيْئاً إِلَّا بِالْوَرَعِ وَإِنَّ وَلاَ يَتَنَا لَا تُدْرِكُ إِلَّا بِالْعَمَلِ وَإِنَّ أَشَدَّ النَّاسِ يَوْمَ الْقِيَامَةِ حَسْرَةً مَنْ وَصَفَ عَدُوًّا وَآتَى جُورًا.

And he<sup>-asws</sup> said to one of his<sup>-asws</sup> Shias: ‘We<sup>-asws</sup> cannot avail anything from Allah<sup>-azwj</sup> for you except with you being devout, and our<sup>-asws</sup> Wilayah cannot be achieved except with the deeds; and severest of the people of regret on the Day of Qiyamah will be one who describes justice and commits tyranny’.<sup>640</sup>

41- وَقَالَ ع إِذَا عَلِمَ اللَّهُ تَعَالَى حُسْنَ نِيَّةٍ مِنْ أَحَدٍ أَكْتَفَهُ بِالْعِصْمَةِ.

And he<sup>-asws</sup> said: ‘When Allah<sup>-azwj</sup> the Exalted Knows of a good intention from anyone, He<sup>-azwj</sup> Covers him with the infallibility’.<sup>641</sup>

42- وَقَالَ ع صَانِعِ الْمُنَافِقِ بِلِسَانِكَ وَ أَخْلِصْ وَدُكَ لِلْمُؤْمِنِينَ وَإِنْ جَالَسَكَ يَهُودِيٌّ فَأَحْسِنِ مَجَالَسَتَهُ.

And he<sup>-asws</sup> said: ‘Deal with the hypocrite with your tongue, and be sincere in your affection for the Momineen, and if a Jew were to sit to you, then be good during his sitting’.<sup>642</sup>

43- وَقَالَ ع الْوُقُوفُ عِنْدَ الشُّبْهَةِ خَيْرٌ مِنَ الْإِقْتِحَامِ فِي الْهَلَكَةِ وَ تَرْكُكَ حَدِيثاً لَمْ تُرَوِّهِ خَيْرٌ مِنْ رَوَاتِكَ حَدِيثاً لَمْ تُخْصِهِ إِنَّ عَلَى كُلِّ حَقٍّ نُورًا وَ مَا خَالَفَ كِتَابَ اللَّهِ فَدَعُوهُ

And he<sup>-asws</sup> said: ‘The pausing at the doubts is better than the storming into the destruction; and your neglecting a Hadeeth which you don’t view it as good is better than your reporting

<sup>637</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 37

<sup>638</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 38

<sup>639</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 39

<sup>640</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 40

<sup>641</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 41

<sup>642</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 22 H 42

a Hadeeth you don't know (for sure); Upon every right there is a Noor; and whatever opposes the Book of Allah<sup>-azwj</sup>, so leave it.

إِنَّ أَسْرَعَ الْحَيْرِ ثَوَابًا أَلْبُرُّ وَ إِنَّ أَسْرَعَ الشَّرِّ عُقُوبَةً الْبَغْيُ وَ كَفَى بِالْمَرْءِ عَيْبًا أَنْ يَنْظُرَ إِلَى مَا يَعْمَى عَنْهُ مِنْ نَفْسِهِ وَ يُعَيِّرَ النَّاسَ بِمَا لَا يَنْفِيهِ عَنْ نَفْسِهِ أَوْ يَتَكَلَّمَ بِكَلَامٍ لَا يَعْنِيهِ.

The goodness of quickest Reward is the righteousness, and the quickest evil in Punishment is the rebellion; and it suffices with the person as a fault if he were to look at what he is blind from himself, and him faulting the people with what he does not negate from himself, or he speaks with a speech not concerning him".<sup>643</sup>

44- وَقَالَ ع مَنْ عَمِلَ بِمَا يَعْلَمُ عَلَّمَهُ اللَّهُ مَا لَمْ يَعْلَمُ.

And he<sup>-asws</sup> said: 'One who acts with what he does know, Allah<sup>-azwj</sup> will Teach him what he does not know".<sup>644</sup>

45- وَ اجْتَمَعَ عِنْدَهُ جَمَاعَةٌ مِنْ بَنِي هَاشِمٍ وَ غَيْرِهِمْ فَقَالَ لَهُمْ اتَّقُوا اللَّهَ شِيعَةَ آلِ مُحَمَّدٍ وَ كُونُوا التُّمْرِقَةَ الْوَسْطَى يَرْجِعُ إِلَيْكُمْ الْعَالِي وَ يَلْحَقُ بِكُمْ التَّالِي

And a group from the clan of Hashim and others gathered in his<sup>-asws</sup> presence. He<sup>-asws</sup> said to them: 'Fear Allah<sup>-azwj</sup> Shias of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and be the middle pillow, the exaggerator (Ghaaly) will return to you and the 'Taaly' will join with you!'

وَ مَا الْعَالِي

They said to him<sup>-asws</sup>, 'And what is the exaggerator?'

قَالَ الَّذِي يَقُولُ فِينَا مَا لَا نَقُولُهُ فِي أَنْفُسِنَا

He<sup>-asws</sup> said: 'The one who is saying regarding us<sup>-asws</sup> what we<sup>-asws</sup> are not saying regarding ourselves<sup>-asws</sup>'.

قَالُوا فَمَا التَّالِي

They said, 'So what is 'Al-Taaly'?'

قَالَ التَّالِي الَّذِي يَطْلُبُ الْحَيْرَ فَيَزِيدُ بِهِ خَيْرًا

He<sup>-asws</sup> said: 'The 'Taaly' is the one who seeks the good, so good is increased with him.

وَ اللَّهُ مَا بَيْنَنَا وَ بَيْنَ اللَّهِ قَرَابَةٌ وَ لَا لَنَا عَلَى اللَّهِ مِنْ حُجَّةٍ وَ لَا يُتَقَرَّبُ إِلَيْهِ إِلَّا بِالطَّاعَةِ

<sup>643</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 43

<sup>644</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 44

By Allah-azwj! There is no kinship between us-asws and Allah-azwj, nor is there any argument for us-asws upon Allah-azwj, nor can anyone draw closer to Him-azwj except with the obedience.

فَمَنْ كَانَ مِنْكُمْ مُطِيعاً لِلَّهِ يَغْمَلْ بِطَاعَتِهِ نَفَعْتُهُ وَلَا يَتَنَا أَهْلَ الْبَيْتِ وَ مَنْ كَانَ مِنْكُمْ عَاصِياً لِلَّهِ يَغْمَلْ مَعَاصِيَهُ لَمْ تَنْفَعُهُ وَلَا يَتَنَا وَيُحْكَمْ لَا تَعْتَرُوا ثَلَاثاً.

So, the one from you who were to be obedience to Allah-azwj, working in His-azwj obedience, our-asws Wilayah of People-asws of the Household will benefit him; and the one from you who were to be disobedient to Allah-azwj working in His-azwj disobedience, our-asws Wilayah will not benefit him. Woe be unto you all, do not be deceived!"<sup>645</sup>

46- وَ قَالَ لِبَعْضِ شِيعَتِهِ وَ قَدْ أَرَادَ سَفْراً فَقَالَ لَهُ أُوصِنِي

And he-asws said to one of his-asws Shias, and he had intended a journey. He had said to him-asws, 'Advise me!'

فَقَالَ لَا تَسِيرَنَّ سَيْراً وَ أَنْتَ خَافٍ [خَافٍ] وَ لَا تَنْزِلَنَّ عَنْ دَائِبِكَ لَيْلاً إِلَّا وَ رِجْلَاكَ فِي حُفٍّ وَ لَا تُبُولَنَّ فِي نَفَقٍ وَ لَا تَدُوقَنَّ بَقْلَةً وَ لَا تَشْمُهَا حَتَّى تَعْلَمَ مَا هِيَ وَ لَا تَشْرَبَنَّ مِنْ سَفَاءٍ حَتَّى تَعْرِفَ مَا فِيهِ وَ لَا تَسِيرَنَّ إِلَّا مَعَ مَنْ تَعْرِفُ وَ اخْذِرْ مَنْ لَا تَعْرِفُ.

He-asws said: 'Do not be travelling walking and you are bare-footed, nor descend from your animal at night except and your legs are in shoes, nor be urinating in a canal, nor taste a vegetable nor smell it until you know what it is, nor drink from a waterskin until you know what is in it, nor be travelling except with the one you know, and be cautious of the one you don't know'.<sup>646</sup>

47- وَ قِيلَ لَهُ عَ مَنْ أَعْظَمَ النَّاسِ قَدراً

And it was said to him-asws, 'Who is the mightiest of people in worth?'

فَقَالَ مَنْ لَا يُبَالِي فِي يَدٍ مَنْ كَانَتِ الدُّنْيَا.

He-asws said: 'One who does not care in whose hand the world happens to be'.<sup>647</sup>

48- وَ قَالَ عَ تَعَلَّمُوا الْعِلْمَ فَإِنَّ تَعَلُّمَهُ حَسَنَةٌ وَ طَلْبُهُ عِبَادَةٌ وَ مَذَاكِرَتُهُ تَسْبِيحٌ وَ الْبَحْثُ عَنْهُ جِهَادٌ وَ تَعَلُّمُهُ صَدَقَةٌ وَ بَدَلُهُ لِأَهْلِهِ قُرْبَةٌ

And he-asws said: 'Learn the knowledge, for learning it is a good deed, and seeking it is (an act of) worship, and memorising it is Glorification (Tasbeeh), and the researching about it is Jihad, and teaching it is charity, and expending it to its people is an offering (Qurbani).

وَ الْعِلْمُ بِمَآزِ الْجَنَّةِ وَ أَنْسٌ فِي الْوَحْشَةِ وَ صَاحِبٌ فِي الْعُرْبَةِ وَ رَفِيقٌ فِي الْحُلُوءَةِ وَ دَلِيلٌ عَلَى السَّرِّاءِ وَ عَوْنٌ عَلَى الصَّرَّاءِ وَ دِينَ عِنْدَ الْأَخْلَاءِ وَ سِلَاحٌ عِنْدَ الْأَعْدَاءِ

<sup>645</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 45

<sup>646</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 46

<sup>647</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 47

And the knowledge is a fruit of the Paradise, and comfort in the loneliness, and a companion in the estrangement, and a friend in the seclusion, and points upon the cheerfulness, and assists against the harms, and a religion among friends, and a weapon among the enemies.

يَرْفَعُ اللَّهُ بِهِ قَوْمًا فَيَجْعَلُهُمْ فِي الْحَيْرِ سَادَةً وَ لِلنَّاسِ أَيْمَةً يُتْتَدَى بِفِعَالِهِمْ وَ يُقْتَنَصُ آثَارُهُمْ وَ يُصَلِّي عَلَيْهِمْ كُلُّ رَطْبٍ وَ يَابِسٍ وَ حَيْثَانُ الْبَحْرِ وَ هَوَامُّهُ وَ سِبَاعُ الْبَرِّ وَ أَنْعَامُهُ.

Allah<sup>-azwj</sup> Raises a people by it, so He<sup>-azwj</sup> Makes them as chief in the goodness, and Imams<sup>-asws</sup> for the people they can be led by their<sup>-asws</sup> actions, and take their effects (Ahadeeth), and upon them send Salawaat every dry and wet (thing), and fishes of the sea, and its vermin, and wild animals of the land and its cattle".<sup>648</sup>

<sup>648</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 22 H 48

## CHAPTER 23 – PREACHING BY AL-SADIQ JA'FAR BIN MUHAMMAD<sup>-asws</sup>, AND HIS<sup>-asws</sup> ADVICE AND HIS<sup>-asws</sup> WISDOM

1- لي، الأماالي للصدوق عن ابني إدريس عن أبيه عن محمد بن أبي الصهبان عن محمد بن زياد عن أنان الأحمر عن الصادق جعفر بن محمد ع أنه جاء إليه رجل فقال له بأبي أنت و أمي يا ابن رسول الله علّمني مؤعظة

(The book) 'Al Amaali' of Al Sadouq – from Ibn Idrees, from his father, from Muhammad Bin Abu Al Suhban, from Muhammad Bin Ziyad, from Aban Al Ahmar,

'From Al-Sadiq Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, a man came to him<sup>-asws</sup>. He said to him<sup>-asws</sup>, 'May my father and my mother be (sacrificed) for you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Teach me a preaching!'

فقال له ع إن كان الله تبارك و تعالی قد تكفل بالرزق فأهتئامك لما ذا و إن كان الرزق مضموماً فالحرص لما ذا و إن كان الحساب حقاً فالجمع لما ذا و إن كان الثواب عن الله حقاً فالكسل لما ذا

He<sup>-asws</sup> said to him: 'If Allah<sup>-azwj</sup> Blessed and Exalted has Taken Responsibility for the sustenance, then your concern is for what? And if the sustenance is (pre) Apportioned, then the greed is for what? And if the Reckoning is a reality, then the amassing is for what; and if the Rewards from Allah<sup>-azwj</sup> is a reality, then the laziness is for what?

و إن كان الخلف من الله عز و جل حقاً فالبخل لما ذا و إن كان العوبة من الله عز و جل النار فالمعصية لما ذا و إن كان الموت حقاً فالفرح لما ذا و إن كان العرض على الله حقاً فالمكر لما ذا

And if the replacement from Allah<sup>-azwj</sup> Mighty and Majestic is a reality, then the miserliness is for what? And if the Punishment from Allah<sup>-azwj</sup> Mighty and Majestic is the Fire, then the disobedience is for what? And if the death was a reality, then the happiness is for what? And if the presentation to Allah<sup>-azwj</sup> is a reality, then the plotting is for what?

و إن كان الشيطان عدواً فالعقل لما ذا و إن كان الممر على الصراط حقاً فالعجب لما ذا و إن كان كل شيء بقضاء و قدر فالخزن لما ذا و إن كانت الدنيا قانيةً فالطمأنينة إليها لما ذا.

And if the Satan<sup>-la</sup> is an enemy, then the heedlessness is for what? And if the passing upon the Bridge is a reality, then the self-fascination is for what?' And if all things are with Decree and Pre-determination, then the grieving is for what? And if the world is going to perish, then the reassurance to it is for what?"<sup>649</sup>

ل، الخصال عن ابن الوليد عن الصّغار عن ابن عيسى عن أبيه عن ابن أبي عمير عن أنان مثله و فيه بعد قوله فالمعصية لما ذا و إن كان الموت حقاً فالفرح لما ذا و ليس فيه و إن كان الشيطان عدواً فالعقل لما ذا.

<sup>649</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 1 a

(The book) 'Al Khisaal' – from Ibn Al Waleed, from Al Saffar, from Ibn Isa, from his father, from Ibn Abu Umeyr, from Aban,

'Similar to it, and in it, after his<sup>asws</sup> words: 'Then the disobedience is for what? And if the death was a reality, then the happiness is for what?', and there isn't in it: 'And if the Satan<sup>la</sup> were an enemy, then the heedlessness is for what?'"<sup>650</sup>

2- لي، الأمامي للصدوق عن العطار عن أبيه عن الأشعري عن الجماوراني عن ابن أبي عثمان عن محمد بن أبي حمزة عن معاوية بن وهب عن أبي عبد الله الصادق جعفر بن محمد ع قال: تبع حكيم حكيماً سبعمائة فرسخ في سبع كلمات فلما لحق به قال له يا هذا ما أرفع من السماء وأوسع من الأرض وأغنى من البحر وأقسى من الحجر وأشد حرارة من النار وأشد برداً من الزمهرير وأثقل من الجبال الراسيات

(The book) 'Al Amaali' of Al Sadouq – from Al Attar, from his, from Al Ashary, from Al Jamourany, from Ibn Abu Usman, from Muhammad Bin Abu Hamza, from Muawiya Bin Wahab,

'From Abu Abdullah Al-Sadiq Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: 'A wise man pursued a wise man for seven hundred Farsakhs (3500 km) regarding seven phrases. When he caught up with him, said to him, 'O you! What is higher than the sky, and vaster than the earth, and richer than the sea, and harder than the rock, and severer of heat than the fire, and severer of coldness than the frost, and heavier than the lofty mountains?'

فقال له يا هذا الحق أرفع من السماء والعدل أوسع من الأرض وغنى النفس أغنى من البحر وقلب الكافر أقسى من الحجر والحريص الجشع أشد حرارة من النار واليأس من روح الله عز وجل أشد برداً من الزمهرير والبهتان على البريء أثقل من الجبال الراسيات.

He said to him, 'O you! The truth is higher than the sky, and the justice is vaster than the earth, and richness of the soul is richer than the sea, and heart of the Kafir is harder than the rock, and the insatiable greed is severely hotter than the fire, and the despair from Comfort of Allah<sup>azwj</sup> Mighty and Majestic is colder than the frost, and the slander upon the innocent is heavier than the lofty mountains".<sup>651</sup>

3- لي، الأمامي للصدوق عن جعفر بن الحسين عن محمد بن جعفر بن بطة عن البرقي عن أبيه عن محمد بن سينان عن ابن مسكان عن أبي عبد الله الصادق ع قال إن أحق الناس بأن يتمنى للناس الغنى البخلاء لأن الناس إذا استغنوا كفوا عن أموالهم

(The book) 'Al Amaali' of Al Sadouq – from Ja'far Bin Al Hassan, from Muhammad Bin Ja'far Bin Buttah, from Al Barqy, from his father, from Muhammad Bin Sinan, from Ibn Muskan,

'From Abu Abdullah Al-Sadiq<sup>asws</sup> having said: 'The most rightful of the people with wishing richness for the people are the misers, because when the people are rich they (rich) would refrain from their (miser's) wealth.

وإن أحق الناس بأن يتمنى للناس الصلاح أهل العيوب لأن الناس إذا صلحوا كفوا عن تتبع عيوبهم

<sup>650</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 1 b

<sup>651</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 2

And the most rightful of the people with wishing for the righteousness for the people are the people of faults, because when the people are righteous, they would refrain from pursuing their faults.

وَإِنَّ أَحَقَّ النَّاسِ بِأَنْ يَتَمَنَّىَ لِلنَّاسِ الْحِلْمَ أَهْلُ السَّفَةِ الَّذِينَ يَحْتَاجُونَ أَنْ يُعْفَى عَنْ سَمِهِمْ

And the most rightful of the people with wishing for the forbearance for the people are the foolish people who are need to be pardoned from their foolishness.

فَأَصْبَحَ أَهْلُ الْبُخْلِ يَتَمَنَّوْنَ فُقْرَ النَّاسِ وَ أَصْبَحَ أَهْلُ الْغُيُوبِ يَتَمَنَّوْنَ مَعَايِبَ النَّاسِ وَ أَصْبَحَ أَهْلُ السَّفَةِ يَتَمَنَّوْنَ سَفَةَ النَّاسِ

But he people of stinginess have become wishing for poverty of the people, and the people of faults have become wishing for faults of the people, and the people of foolishness are wishing for foolishness for the people.

وَ فِي الْفُقْرِ الْحَاجَةُ إِلَى الْبُخْلِ وَ فِي الْفَسَادِ طَلَبُ عَوْرَةِ أَهْلِ الْغُيُوبِ وَ فِي السَّفَةِ الْمُكَافَأَةُ بِالذُّنُوبِ.

And in the poverty, there is the need to the miserly, and in the corruption the faults of the people of faults are sought, and in the foolishness is reciprocation with the sins (offences)".<sup>652</sup>

4- ب، قرب الإسناد عن ابن سعد عن الأزدی عن أبي عبد الله ع قال: كم من نعمة الله عز و جل على عبده في غير عمله و كم من مؤمل أمل و الحياز في غيره و كم من ساع إلى حنفيه و هو مبطط عن خطئه.

(The book) 'Qurb Al Asnaad' – from Ibn Sa'ad, from Al Azdy,

'From Abu Abdullah<sup>-asws</sup> having said: 'How many a bounty of Allah<sup>-azwj</sup> Mighty and Majestic upon His<sup>-azwj</sup> servant is in other than his work, and how many a hopeful ones hope and the Choice is with someone else (Allah<sup>-azwj</sup>), and how many a person is quick to his death and he is slow from his share".<sup>653</sup>

5- ل، الخصال عن ماجيلويه عن عمه عن البرقي عن ابن معروف عن أبي شعيب يرفعه إلى أبي عبد الله ع قال: أوزع الناس من وقف عند الشبهة أعبد الناس من أقام الفرائض أزهدهم الناس من ترك الحرام أشد الناس اجتهاداً من ترك الذنوب.

(The book) 'Al Khisaal' – from Majaylawiya, from his uncle, from Al Barqy, from Ibn Marouf, from Abu Shueyb,

'Raising it to Abu Abdullah<sup>-asws</sup> having said: 'The most devout of the people is one who pauses at the doubtful matters; the most worshipping of the people is one who establishes the obligations; the most ascetic of the people is one who neglects the Prohibitions; the most intense of the people in struggle is one who neglects the sins".<sup>654</sup>

6- ل، الخصال عن القاسم بن محمد السراج عن محمد بن أحمد الضبي عن محمد بن عبد العزيز الدينوري عن عبيد الله بن موسى العبسي عن سفيان الثوري قال: لقيت الصادق جعفر بن محمد ع فقلت له يا ابن رسول الله أوصني

<sup>652</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 3

<sup>653</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 4

<sup>654</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 5

(The book) 'Al Khisaal' – from Al Qasim Bin Muhammad Al Sarraj, from Muhammad Bin Ahmad Al Zaby, from Muhammad Bin Abdul Aziz Al Deynawary, from Ubeydullah Bin Musa Al Absy, from Sufyan Al Sowry who said,

'I met Al-Sadiq Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>. I said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, advise me!'

فَقَالَ لِي يَا سُفْيَانُ لَا مُرُوَّةَ لِكُدُوبٍ وَلَا أَحَ مَلُوكٍ [لِمَلُولٍ] وَلَا رَاحَةَ لِحُسُودٍ وَلَا سُؤْدَدَ لِسَيِّئِ الْخُلُقِ

He<sup>-asws</sup> said to me: 'O Sufyan! There is neither any manliness (personality) for a liar, nor any brotherhood for kings, nor any comfort for an envying one, nor any respect of an evil-mannered one'.

فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ زِدْنِي

I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-azwj</sup>, increase for me!'

فَقَالَ لِي يَا سُفْيَانُ ثِقْ بِاللَّهِ تَكُنْ مُؤْمِنًا وَ ارْضَ بِمَا قَسَمَ اللَّهُ لَكَ تَكُنْ عَنِيًّا وَ أَحْسِنَ مُجَاوِرَةً مَنْ جَاوَرْتَ تَكُنْ مُسْلِمًا وَ لَا تَصْحَبِ الْفَاجِرَ فَيُعَلِّمَكَ مِنْ فُجُورِهِ وَ شَاوِرِ فِي أَمْرِكَ الَّذِينَ يَخْشَوْنَ اللَّهَ عَزَّ وَ جَلَّ

He<sup>-asws</sup> said: 'He<sup>-asws</sup> said to me: 'O Sufyan! Trust with Allah<sup>-azwj</sup> you will be a Momin, and be satisfied with what Allah<sup>-azwj</sup> has AppORTIONED for you, you will be rich (of soul), and be of good neighbourliness with the one in your neighbourhood, you will be a Muslim, and do not accompany the immoral for he will teach you from his immoralities, and consult in your affairs those who are fearing Allah<sup>-azwj</sup> Mighty and Majestic'.

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ زِدْنِي

I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-azwj</sup>, increase for me!'

فَقَالَ لِي يَا سُفْيَانُ مَنْ أَرَادَ عِزًّا بِلَا عَشِيرَةٍ وَ غِنًى بِلَا مَالٍ وَ هَبِيَّةً بِلَا سُلْطَانٍ فَلْيَسْتَقِلْ عَنْ ذُلِّ مَعْصِيَةِ اللَّهِ إِلَى عِزِّ طَاعَتِهِ

He<sup>-asws</sup> said to me: 'O Sufyan! One who intends honour without having a clan, and richness without wealth, and prestige without authority, let him transfer away from the disgrace of disobedience of Allah<sup>-azwj</sup> to the honour of obeying Him<sup>-azwj</sup>'.

قُلْتُ زِدْنِي يَا ابْنَ رَسُولِ اللَّهِ

I said, 'Increase for me, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!'

فَقَالَ لِي يَا سُفْيَانُ أَمْرَيْنِ وَالِدِي عِ ثَلَاثٍ وَ تَهَانِي عَنْ ثَلَاثٍ فَكَانَ فِيمَا قَالَ لِي يَا بُنَيَّ مَنْ يَصْحَبُ صَاحِبَ السَّوْءِ لَا يَسْلَمُ وَ مَنْ يَدْخُلُ مَدَاخِلَ السَّوْءِ يَنْتَهَمُ وَ مَنْ لَا يَمْلِكُ لِسَانَهُ يَنْدَمُ

He<sup>-asws</sup> said to me: 'O Sufyan! My<sup>-asws</sup> father<sup>-asws</sup> instructed me<sup>-asws</sup> with three and forbad me<sup>-asws</sup> from three. It was among what he<sup>-asws</sup> said to me<sup>-asws</sup>: 'O my<sup>-asws</sup> son<sup>-asws</sup>! One who accompanies the evil companion is not safe, and one who enters the evil entrance will be accused, and one who does not control his tongue will regret'.



تَمَّ أَنْشَدَنِي -

إِنَّ اللِّسَانَ لِمَا عَوَّدْتَ مُعْتَادًا -

فِي الْحَيْرِ وَالشَّرِّ كَيْفَ تَعْتَادُ

عَوَّدْ لِسَانَكَ قَوْلَ الْحَيْرِ تَحْطُّ بِهِ -

مُؤَكَّلًا بِتَقَاضِي مَا سَنَنْتَ لَهُ -

Then he<sup>-asws</sup> recited (couplets) to me<sup>-asws</sup>: ‘Accustom your tongue with goodly words, you will be lucky with it. For the tongue, when it is accustomed, it will be habitually allocated with requesting what is conducted to it regarding the good and the evil, however it is accustomed’.<sup>655</sup>

7- فس، تفسير القمي عن أبيه عن القاسم بن محمد بن المنقر عن حفص بن غياث قال قال أبو عبد الله ع يا حفص ما منزلة الدنيا من نفسي إلا بمنزلة الميتة إذا اضطررت إليها أكلت منها

Tafseer Al Qummi – from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Hafs Bin Giyas who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘O Hafs! The status of the world is nothing with me<sup>-asws</sup> except the status of the dead. When I<sup>-asws</sup> am desperate to it, I<sup>-asws</sup> eat from it.

يا حفص إن الله تبارك و تعالی علم ما العباد عاملون و إلى ما هم صائرون فحلّم عنهم عند أعمالهم السيئة لعلمه السابق فيهم فلا يعزتك حسن الطلب بمن لا يخاف الموت

O Hafs! Allah<sup>-azwj</sup> Blessed and Exalted Knows what the servants are doing, and what they are going to, so He<sup>-azwj</sup> Forbears from them during their evil deeds due to His<sup>-azwj</sup> Previous Knowledge regarding them. Therefore, do not be deceived from the ones who do not fear the death’.

تَمَّ تَلَا قَوْلَهُ تِلْكَ الدَّارُ الْآخِرَةُ الْآيَةُ وَ جَعَلَ بَيْكِي وَ يَقُولُ ذَهَبَ وَ اللَّهُ الْأَمَانِيُّ عِنْدَ هَذِهِ الْآيَةِ

Then he<sup>-asws</sup> recited His<sup>-azwj</sup> Words: **That is the House of the Hereafter. [28:83]** – the Verse, and he<sup>-asws</sup> went on to weep and he<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! The wishes are with this Verse!’

تَمَّ قَالَ فَازُوا وَ اللَّهُ الْأَبْرَارُ أَ تَدْرِي مَنْ هُمْ هُمُ الَّذِينَ لَا يُؤَدُّونَ الدَّرَّ كَفَى بِحَشِيَّةِ اللَّهِ عِلْمًا وَ كَفَى بِالْإِعْتِرَارِ بِاللَّهِ جَهْلًا

Then he<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! The righteous ones shall succeed. Do you know who they are? They are those who are not harming a particle. Suffice with fearing Allah<sup>-azwj</sup> as knowledge, and suffice with being deceived by (Leniency of) Allah<sup>-azwj</sup> as ignorance.

يا حفص إنّه يُعْفَرُ لِلْجَاهِلِ سَبْعُونَ ذَنْبًا قَبْلَ أَنْ يُعْفَرَ لِلْعَالِمِ ذَنْبٌ وَاحِدٌ وَ مَنْ تَعَلَّمَ وَ عِلْمٌ وَ عَمِلَ بِمَا عَلِمَ دُعِيَ فِي مَلَكُوتِ السَّمَاوَاتِ عَظِيمًا فَيَقِيلُ تَعَلَّمَ لِلَّهِ وَ عَمِلَ لِلَّهِ وَ عَلَّمَ لِلَّهِ

O Hafs! He<sup>-azwj</sup> will Forgive seventy sins for the ignorant one before He<sup>-azwj</sup> Forgives one sin for the knowledgeable one; and the one who learns and teaches and works with what he teaches,

<sup>655</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 6

will be called out in the kingdoms of the magnificent skies. It will be said, 'He learnt for (the Sake of) Allah<sup>-azwj</sup> and worked for Allah<sup>-azwj</sup>, and taught for Allah<sup>-azwj</sup>'.

فُلْتُ جُعِلْتُ فِدَاكَ فَمَا حَدُّ الرُّهْدِ فِي الدُّنْيَا

I said, 'May I be sacrificed for you<sup>-asws</sup>! What is the limit of asceticism in the world?'

فَقَالَ فَقَدْ حَدَّ اللَّهُ فِي كِتَابِهِ فَقَالَ عَزَّ وَجَلَّ - لِكَيْلَا تَأْسُوا عَلَى مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> has (Defined its) limit in His<sup>-azwj</sup> Book. The Mighty and Majestic Said: **So that you may not despair over what has escaped you, nor be happy with what has been Given to you, [57:23].**

إِنَّ أَعْلَمَ النَّاسِ بِاللَّهِ أَخْوَفُهُمْ لِلَّهِ وَ أَخْوَفُهُمْ لَهُ أَعْلَمُهُمْ بِهِ وَ أَعْلَمُهُمْ بِهِ أَزْهَلُهُمْ فِيهَا

The most learned of the people with Allah<sup>-azwj</sup> is their most fearing of them to Allah<sup>-azwj</sup>, and their most fearing of them to Him<sup>-azwj</sup> is their most learned of them with Him<sup>-azwj</sup>, and their most learned of them with Him<sup>-azwj</sup> is their most ascetic of them in it (world)'.

فَقَالَ لَهُ رَجُلٌ يَا ابْنَ رَسُولِ اللَّهِ أَوْصِنِي

A man said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, advise me!'

فَقَالَ اتَّقِ اللَّهَ حَيْثُ كُنْتَ فَإِنَّكَ لَا تَسْتَوْحِشُ.

He<sup>-asws</sup> said: 'Fear Allah<sup>-azwj</sup> wherever you may be, for you will never be lonely'.<sup>656</sup>

8- ل، الخصال عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَطَّارٍ عَنِ الْأَشْعَرِيِّ عَنِ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ بِإِسْنَادِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ لِلْبَحْرِ جَارٌ وَ لَا لِلْمَلِكِ صَدِيقٌ وَ لَا لِلْعَافِيَةِ قَمَرٌ وَ كَمَ مِنْ مُنْعَمٍ عَلَيْهِ وَ هُوَ لَا يَعْلَمُ.

(The book) 'Al Khisaal' – From his father, from Muhammad Al Attar, from Al Ash'ary, from Yaquob Bin Yazeed, from Muhammad Bin Ja'far, by his chain, said,

'Abu Abdullah<sup>-asws</sup> said: 'There is no neighbour for the sea, nor any friend for the king, nor any price for the good health; and how many a person has been Bestowed bounties upon and he does not even know'.<sup>657</sup>

9- ل، الخصال ابْنُ الْمُتَوَكِّلِ عَنِ السَّعْدِ ابْنِ أَبِي عَرَبَةَ عَنِ أَبِيهِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: حَمْسٌ مِنْ حَمْسَةِ مُحَالٍ النَّصِيحَةُ مِنَ الْخَائِدِ مُحَالٌ وَ السَّفَقَةُ مِنَ الْعَدُوِّ مُحَالٌ وَ الْحُرْمَةُ مِنَ الْفَاسِقِ مُحَالٌ وَ الْوَفَاءُ مِنَ الْمَرَاةِ مُحَالٌ وَ الْهَيْبَةُ مِنَ الْفَقِيرِ مُحَالٌ.

(The book) 'Al Khisaal' – Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from his father raising it to,

'Abu Abdullah<sup>-asws</sup> having said: 'Five are impossible from five – the good advice from the envious is impossible, and the compassion from the enemy is impossible, and the sanctity

<sup>656</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 7

<sup>657</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 8

from the mischief maker is impossible, and the loyalty from the woman is impossible, and the prestige from the poor one is impossible".<sup>658</sup>

10- ل، الخصال عَنْ أَبِيهِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُوسَى بْنِ عُمَرَ عَنْ أَبِي عَلِيٍّ بْنِ رَاشِدٍ رَفَعَهُ إِلَى الصَّادِقِ ع أَنَّهُ قَالَ: حَمْسٌ هُنَّ كَمَا أَقُولُ لَيْسَتْ لِيخِيلٍ رَاحَةً وَ لَا لِحُسُودٍ لَذَّةً وَ لَا لِمُلُوكٍ [لِمَلُولٍ] وَفَاءٌ وَ لَا لِكِدَابٍ مُرُوءَةٌ وَ لَا يَشُودُ سَفِيهَةٌ.

(The book) 'Al Khisaal' – from his father, from Muhammad Al Attar, from Al Ashary, from Musa Bin Umar, from Abu Ali Bin Rashid raising it to,

'Al-Sadiq<sup>asws</sup> having said: 'Five, these are just as I<sup>asws</sup> am saying – there isn't any rest for the miser, nor any pleasure for the envious, nor any loyalty for the kings, nor any manliness (personality) for the liar, and a foolish one will not prevail".<sup>659</sup>

11- ل، الخصال عَنْ أَبِيهِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ الْجَامُورِيِّ عَنْ دُرُوسْتِ عَنْ أَبِي خَالِدِ السَّجِسْتَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حَمْسٌ خِصَالٍ مَنْ لَمْ تَكُنْ فِيهِ خِصْلَةٌ مِنْهَا فَلَيْسَ فِيهِ كَثِيرٌ مُسْتَمْتَعٍ أَوْلَهَا الْوَفَاءُ وَ الثَّانِيَةُ التَّدْبِيرُ وَ الثَّلَاثَةُ الْحَيَاءُ وَ الرَّابِعَةُ حُسْنُ الْخُلُقِ وَ الْخَامِسَةُ وَ هِيَ تَجْمَعُ هَذِهِ الْخِصَالَ الْحُرِّيَّةَ.

(The book) 'Al Khisaal' – from his father, from Muhammad Al Attar, from Al Ashary, from Al Jamourany, from Dorost, from Abu Khalid Al Sijistany,

'From Abu Abdullah<sup>asws</sup> having said: 'Five traits, one who does not have one of these, there wouldn't be a lot of enjoyment in him. The first of these is the loyalty, and the second is the management, and the third is the modesty, and the fourth is good manners, and the fifth, and it is a summary of these traits, is the freedom".<sup>660</sup>

12- وَ قَالَ ع حَمْسٌ خِصَالٍ مَنْ فَقَدَ مِنْهُنَّ وَاحِدَةً لَمْ يَزَلْ نَاقِصَ الْعَيْشِ زَائِلَ الْعَقْلِ مَشْغُولَ الْقَلْبِ فَأَوْلَهَا صِحَّةُ الْبَدَنِ وَ الثَّانِيَةُ الْأَمْنُ وَ الثَّلَاثَةُ السَّعَةُ فِي الرِّزْقِ وَ الرَّابِعَةُ الْأَنْبَسُ الْمُوَافِقُ

And he<sup>asws</sup> said: 'Five traits, one who misses one of these will not cease to be deficient of good life, decline of the intellect, pre-occupied of heart. The first of these is health of the body, and the second is the security, and the third is the striving regarding the sustenance, and the fourth is the compatible comforter'.

فُلْتُ وَ مَا الْأَنْبَسُ الْمُوَافِقُ

I said, 'And what is the compatible comforter?'

قَالَ الرَّوْحَةُ الصَّالِحَةُ وَ الْوَلَدُ الصَّالِحُ وَ الْخَلِيطُ الصَّالِحُ وَ الْخَامِسَةُ وَ هِيَ تَجْمَعُ هَذِهِ الْخِصَالَ الدَّعَّةَ.

He<sup>asws</sup> said: 'The rightful wife, and the righteous son, and the righteous mingling one; and the fifth, and it is a summary of these traits, is the gentleness".<sup>661</sup>

<sup>658</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 9

<sup>659</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 10

<sup>660</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 11

<sup>661</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 12

13- ل، الخصال عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنِ الْجَامُورَانِيِّ عَنِ أَبِي عُثْمَانَ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَالِ عَنْ يَحْيَى الْحَلْبِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ سَبْعَةٌ يُفْسِدُونَ أَعْمَالَهُمُ الرَّجُلُ الْخَلِيمُ ذُو الْعِلْمِ الْكَثِيرِ لَا يُعْرِفُ بِذَلِكَ وَلَا يُدَكِّرُ بِهِ وَ الْحَكِيمُ الَّذِي يُدِينُ مَالَهُ كُلَّ كَاذِبٍ مُنْكَرٍ لِمَا يُؤْتَى إِلَيْهِ وَ الرَّجُلُ الَّذِي يَأْمَنُ ذَا الْمَكْرِ وَ الْحَيَانَةَ وَ السَّيِّدُ الْفَطُّ الَّذِي لَا رَحْمَةَ لَهُ وَ الْأُمُّ الَّتِي لَا تَكْتُمُ عَنِ الْوَلَدِ السِّرَّ وَ تُفْشِي عَلَيْهِ وَ السَّرِيعُ إِلَى لَأِيْمَةِ إِخْوَانِهِ وَ الَّذِي يُجَادِلُ أَخَاهُ مُخَاصِمًا لَهُ.

(The book) 'Al Khisaal' – From his father, from Ahmad Bin Idrees, from Al Ashary, from Al Jamourany, from Abu Usman, from Ahmad Bin Umar Al Hallal, from Yahya Al Halby who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Seven spoil their deeds. The forbearing man with a lot of knowledge neither known with that nor being mentioned with it; and the wise one who lends his wealth to every lying denier to what he gives to him; and the man who believes the one with plotting and the betrayal; and the rude chief having no mercy for him; and the mother not concealing the secret from the son and divulges to him; and the one quick to blame his brothers; and the one who quarrels with his brother, disputing to him''.<sup>662</sup>

14- ل، الخصال عَنِ الْعَطَّارِ عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنِ الْجَامُورَانِيِّ عَنِ ابْنِ أَبِي عُثْمَانَ عَنْ أَحْمَدَ بْنِ عُمَرَ عَنْ يَحْيَى الْحَلْبِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا يَطْمَعَنَّ ذُو الْكِبَرِ فِي النَّوَاءِ الْحَسَنِ وَ لَا الْحَيْبِ فِي كَثْرَةِ الصَّدِيقِ وَ لَا السَّيِّئِ الْأَدَبِ فِي الشَّرَفِ وَ لَا الْبَخِيلِ فِي صَلَةِ الرَّحِمِ وَ لَا الْمُسْتَهْزِئُ بِالنَّاسِ فِي صَدَقِ الْمَوَدَّةِ وَ لَا الْقَلِيلُ الْفَهْمِ فِي الْقَضَاءِ وَ لَا الْمُعْتَابُ فِي السَّلَامَةِ وَ لَا الْحَسُودُ فِي رَاحَةِ الْقَلْبِ وَ لَا الْمُعَايِبُ عَلَى الذَّنْبِ الصَّغِيرِ فِي السُّؤْدُودِ وَ لَا الْقَلِيلُ التَّجَرِبَةِ الْمُعْجَبُ بِرَأْيِهِ فِي رِئَاسَةٍ.

(The book) 'Al Khisaal' – from Al Attar, from his father, from Al Ashary, from Al Jamourany, from Ibn Abu Usman, from Ahmad Bin Umar, from Yahya Al Halby who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Do not covet the good praise with the arrogant one, and there is no disappointment in having many friends; and there are no evil etiquettes in the nobility; and there is no miser in connecting the kinship; and there is no mocking with the people in sincere affection; and nor the little understanding in the decreeing; and there is no backbiting in the safety' and the envious is not in comfort of the heart; nor is the one punished upon the small sin (offence) in the high rank; nor the one of little experience, the one fascinated with his opinion in governance''.<sup>663</sup>

15- ل، الخصال عَنِ الْمُفَسِّرِ أَحْمَدَ بْنِ الْحُسَيْنِ الْحُسَيْنِيِّ عَنِ أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ عَنِ آبَائِهِ ع قَالَ: كَتَبَ الصَّادِقُ ع إِلَى بَعْضِ النَّاسِ إِذَا أَرَدْتَ أَنْ يُحْتَمَّ بِخَيْرٍ عَمَلِكَ حَتَّى تُفْتَضَّ وَ أَنْتَ فِي أَفْضَلِ الْأَعْمَالِ فَعِظَمَ اللَّهُ حَقَّهُ أَنْ تَبْدُلَ نِعْمَاءَهُ فِي مَعْاصِيهِ وَ أَنْ تَعْتَرَّ بِجَلْمِهِ عَنكَ

(The book) 'Al Khisaal' – from the interpreter Ahmad Bin Al Hassan Al Husayni,

'From Abu Muhammad Al-Askari<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Al-Sadiq<sup>asws</sup> wrote to one of the people: 'If you want to end your deeds with goodness until you are captured (die) while you are in the best deeds, then magnify for Allah<sup>azwj</sup> of His<sup>azwj</sup> rights by not spending His<sup>azwj</sup> bounties in disobeying Him<sup>azwj</sup>, and being deceived by His<sup>azwj</sup> Leniency towards you.

<sup>662</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 13

<sup>663</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 14

وَأَكْرَمُ كُلِّ مَنْ وَجَدْتَهُ يُدْكِرُنَا أَوْ يَنْتَحِلُ مَوَدَّتَنَا ثُمَّ لَيْسَ عَلَيْكَ صَادِقًا كَانَ أَوْ كَاذِبًا إِنَّمَا لَكَ نَيْتُكَ وَ عَلَيْهِ كَذِبُهُ.

And honour every one you find him mentioning us<sup>-asws</sup>, or claiming our<sup>-asws</sup> cordiality, then there isn't upon you whether he is truthful or a liar. But rather, for you is your intention and upon him are his lies".<sup>664</sup>

16- ما، الأماالي للشيخ الطوسي عن المفضّل عن ابن فؤلويّه عن محمد الحيمري عن أبيه عن البرقي عن شريف بن سابق عن الفضل بن عبد المليك عن أبي عبد الله عن أبيه ع قال قال رسول الله ص أول عنوان صحيفه المؤمن بعد موته ما يقول الناس فيه إن خيراً فخيراً وإن شراً فشرّاً وأول تحفة المؤمن أن يعفو الله له و لمن تبع جنازته

(The book) 'Al Amaali' of the sheykh Al Tusi – from Al Mufeed, from Ibn Qawlawayya, from Muhammad Al Himeyri, from his, from Al Barqy, from Shreef Bin Sabiq, from Al Fazl Bin Abdul Al Malik,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The first heading of the book (register of deeds) of the Momin after his death is what the people said about him, if good so good, and if evil, so evil; and the first gift of the Momin is that Allah<sup>-azwj</sup> Forgives (sins) for him and for the one who followed his funeral'.

ثم قال يا فضل- لا يأتي المسجد من كل قبيلة إلا وافئدها و من كل أهل بيت إلا نجيبها

Then he<sup>-asws</sup> said: 'O Fazl! No one from the tribe goes to the Masjid except its delegates, and from every household except its captains.

يا فضل لا يرجع صاحب المسجد بأقل من إحدى ثلاث إما دعاء يدعو به يدخل الله به الجنة وإما دعاء يدعو به فيصرف الله عنه بلاء الدنيا وإما أخ يستفيده في الله عز وجل

O Fazl! A companion of the Masjid does not return with less than of the three – either a supplication he had supplicated with due to which Allah<sup>-azwj</sup> will enter him into the Paradise, or a supplication he had supplicated with so Allah<sup>-azwj</sup> Turns away from him an affliction of the world, or a brother would benefit him for the Sake of Allah<sup>-azwj</sup> Mighty and Majestic'.

ثم قال قال رسول الله ما استفاد امرؤ مسلم فائدة بعد فائدة الإسلام مثل أخ يستفيده في الله

Then he<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'No Muslim person will benefit with any benefit after benefit of Al-Islam like a brother who benefits him for the Sake of Allah<sup>-azwj</sup>'.

ثم قال يا فضل لا تزهّدوا في فقراء شيعتنا فإن الفقير منهم ليسفع يوم القيامة في مثل ربيعة و مضر

Then he<sup>-asws</sup> said: 'O Fazl! Do not stay away regarding poor ones of our<sup>-asws</sup> Shias, for the poor from them will intercede on the Day of Qiyamah regarding the (numbers) like (the tribes of) Rabie and Muzar'.

ثم قال يا فضل إنما سبى المؤمن مؤمناً لأنه يؤمن على الله فيجيز الله أمانه

Then he<sup>-asws</sup> said: ‘O Fazl! But rather the Momin is named as ‘Momin’ because he believes (Yumin) upon Allah<sup>-azwj</sup>, so Allah<sup>-azwj</sup> Allows His<sup>-azwj</sup> safety’.

ثُمَّ قَالَ أَمَا سَمِعْتَ اللَّهَ تَعَالَى يَقُولُ فِي أَغْدَائِكُمْ إِذَا رَأَوْا شَفَاعَةَ الرَّجُلِ مِنْكُمْ لِيَصْدِيقِهِ يَوْمَ الْقِيَامَةِ فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ .

Then he<sup>-asws</sup> said: ‘Have you not heard Allah<sup>-azwj</sup> the Exalted Saying regarding your enemies when they will be seeing intercession of the man from you for his friend on the Day of Qiyamah: **So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]**’.<sup>665</sup>

17- ما، الأماالي للشيخ الطوسي عن المufeed عن حسن بن حمزة الحسيني عن علي بن إبراهيم في كتابه على يد أبي نوح الكاتب عن أبيه عن ابن بريع عن عبيد الله بن عبد الله عن أبي عبد الله جعفر بن محمد الصادق ع أَنَّهُ قَالَ لِأَصْحَابِهِ اسْمَعُوا مِنِّي كَلَاماً هُوَ خَيْرٌ لَكُمْ مِنَ الدُّهْمِ الْمُوقَفَةِ-

(The book) ‘Al Amaali’ of the sheykh Al Tusi – from Al Mufeed, from Hassan Bin Hamza Al Hasany, from Ali Bin Ibrahim in his letter upon the hand of Abu Nuh the scribe, from his father, from Ibn Bazie, from Ubeydullah Bin Abdullah,

‘From Abu Abdullah Ja’far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup> having said to his<sup>-asws</sup> companions: ‘Listen to a speech from me<sup>-asws</sup>, it is better for you than the strong horse with black lines on its legs)!

لَا يَتَكَلَّمُ أَحَدُكُمْ بِمَا لَا يَعْنِيهِ وَ لِيَدْعُ كَثِيراً مِنَ الْكَلَامِ فِيمَا يَعْنِيهِ حَتَّى يَجِدَ لَهُ مَوْضِعاً قَرِيباً مِمَّا كَلَّمَ فِي غَيْرِ مَوْضِعِهِ جَنَى عَلَى نَفْسِهِ بِكَلَامِهِ

Not one of you should talk with what does not concern him, and let him leave most of the talking regarding what does concern him until he finds an (appropriate) place for it. Sometime the speaker in other than its (proper) place commits a crime upon himself with his speech.

وَ لَا يُجَارِيَنَّ أَحَدُكُمْ سَفِيهاً وَ لَا خَلِيماً فَإِنَّهُ مِنْ مَارَى خَلِيماً أَفْصَاهُ وَ مِنْ مَارَى سَفِيهاً أَرْدَاهُ

And not one of you should have bitter arguments with a foolish one, nor a forbearing one, for the one who has bitter arguments with a forbearing one he will cut him short, and the one who has bitter arguments with a foolish, he will repel him.

وَ ادْكُرُوا أَحْبَابَكُمْ إِذَا غَابَ عَنْكُمْ بِأَحْسَنِ مَا تُحِبُّونَ أَنْ تُذَكَّرُوا بِهِ إِذَا غَنِمْتُمْ عَنْهُ وَ اعْمَلُوا عَمَلِ مَنْ يَعْلَمُ أَنَّهُ مُجَارَى بِالْإِحْسَانِ مَأْخُودٌ بِالْإِحْسَانِ.

And mention your brother when he is absent from you with best of what you would love him to mentioning you with when you are absent from him; and work the deed of the one who knows that he will be Rewarded with the Benevolence and Seized for the crimes’’.<sup>666</sup>

18- ما، الأماالي للشيخ الطوسي عن المufeed عن ابن قولويه عن الكلبيني عن علي بن إبراهيم عن محمد بن عيسى عن يونس عن محمد بن زياد عن رفاعة قال سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَرْبَعٌ فِي التَّوَرَةِ وَ إِلَى جَنْبِهَا أَرْبَعٌ مِنَ الدُّنْيَا حَزِيناً فَقَدْ أَصْبَحَ عَلَى رَبِّهِ سَاحِطاً وَ مَنْ أَصْبَحَ بِشَكْرِ

<sup>665</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 16

<sup>666</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 17

مُصِيبَةً نَزَلَتْ بِهِ فِيمَا يَشْكُرُ رَبَّهُ وَ مَنْ أَتَى غَنِيًّا فَتَضَعَّصَ لَهُ لِيَصِيبَ مِنْ دُنْيَاهُ فَقَدْ ذَهَبَ ثُلَاثًا دِينَهُ وَ مَنْ دَخَلَ النَّارَ يَمِّنَ قَرَأَ الْقُرْآنَ فِيمَا هُوَ يَمِّنُ كَانَ يَتَّخِذُ آيَاتِ اللَّهِ هُزُؤًا-

(The book) 'Al Amaali' of the sheykh Al Tusi – from Al Mufeed, from Ibn Qawlawayi, from Al Kulayni, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Ziyad, from Rifa'at who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Four (phrases) are in the Torah and there are four (phrases) to their side – One who becomes grieving upon the world, so he has become dissatisfied unto his Lord<sup>-azwj</sup>; and one who becomes thankful for a difficulty having befallen with him, for rather he is thanking his Lord<sup>-azwj</sup>; and one who goes to a rich one humbling to him in order to attain from his world, so two-thirds of his religion is gone; and one from the ones reciting the Quran were to enter the Fire (Hell), so rather he is from the ones who had taken the Verses of Allah<sup>-azwj</sup> in mockery.

وَ الْأَرْبَعُ الَّتِي إِلَى جَنْبِهِنَّ كَمَا تَدِينُهُنَّ تُدَانُ وَ مَنْ مَلَكَ اسْتَأْتَرَ وَ مَنْ لَمْ يَسْتَشِيرْ نَدِمَ وَ الْفَقْرُ هُوَ الْمَوْتُ الْأَكْبَرُ.

And the four which are to their side – just as you judge so shall you be judged; and the one who owns, monopolises; and the one who does not consult, regrets; and the poverty, it is the greatest death".<sup>667</sup>

19- ما، الأماالي للشيخ الطوسي بإسناد أبي قتادة قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ لِجَاقِنٍ رَأْيٌ وَ لَا لِمَلُوكٍ [لِمَلُولٍ] صَدِيقٌ وَ لَا لِجُسُودٍ غَنِيٌّ وَ لَيْسَ بِجَارِمٍ مَنْ لَمْ يَنْظُرْ فِي الْعَوَاقِبِ وَ النَّظْرُ فِي الْعَوَاقِبِ تَلْقِيحٌ لِلْقُلُوبِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – by a chain of Abu Qatadah who said,

'Abu Abdullah<sup>-asws</sup> said: 'There is no (good) opinion for one desperate to urinate, nor any friend for kings, nor richness for the envious; and he isn't resolute, the one who does not look into the consequences; and the looking into the consequences is a fertilisation for the hearts".<sup>668</sup>

20- ما، الأماالي للشيخ الطوسي عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ أَحْمَدَ بْنِ هُوْدَةَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادِ الْأَنْصَارِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ قَالَ: دَخَلَ سُفْيَانُ الثَّوْرِيُّ عَلَى أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع وَ أَنَا عِنْدَهُ فَقَالَ لَهُ جَعْفَرُ يَا سُفْيَانُ إِنَّكَ رَجُلٌ مَطْلُوبٌ وَ أَنَا رَجُلٌ تَسْرَعُ إِلَيَّ الْأَلْسُنُ فَسَلْ عَنَّا بَدَا لَكَ

(The book) 'Al Amaali' of the sheykh Al Tusi – from a group, from Abu Al Mufazzal, from Ahmad Bin Howza, from Ibrahim Bin Ish'aq, from Abdullah Bin Hammad Al Ansary, from Abdul Aziz Bin Muhammad who said,

'Sufyan Al-Sowry entered to see Abu Abdullah Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> while I was in his<sup>-asws</sup> presence. Ja'far<sup>-asws</sup> said to him: 'O Sufyan! You are a man being sought while I<sup>-asws</sup> am a man the tongues are quick to me<sup>-asws</sup>, therefore ask about whatever comes to you'.

فَقَالَ مَا أَتَيْتُكَ يَا ابْنَ رَسُولِ اللَّهِ إِلَّا لِاسْتَفِيدَ مِنْكَ خَيْرًا

<sup>667</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 18

<sup>668</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 19

He said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I have not come to you<sup>-asws</sup> except to benefit goodness from you<sup>-asws</sup>!'

قَالَ يَا سُفْيَانُ إِنِّي رَأَيْتُ الْمَعْرُوفَ لَا يَبِيحُ إِلَّا بِثَلَاثٍ تَعْجِيلِهِ وَ سِتْرِهِ وَ تَصْغِيرِهِ فَإِنَّكَ إِذَا عَجَلْتَهُ هَتَأْتَهُ وَ إِذَا سَتَرْتَهُ أَمَمْتَهُ وَ إِذَا صَغَّرْتَهُ عَظُمَ عِنْدَ مَنْ تُسَدِّيهِ  
إِلَيْهِ

He<sup>-asws</sup> said: 'O Sufyan! I<sup>-asws</sup> view, the act of kindness is not complete except with three – hastening it, and concealing it, and belittling it. When you were to hasten it will delight him, and when you conceal it you will complete it, and when you belittle it, it will be magnified in the presence of the one you had rendered (conferred) it to.

يَا سُفْيَانُ إِذَا أَنْعَمَ اللَّهُ عَلَى أَحَدٍ مِنْكُمْ بِنِعْمَةٍ فَلْيَحْمَدِ اللَّهَ عَزَّ وَ جَلَّ وَ إِذَا اسْتَبَطَّ الرِّزْقَ فَلْيَسْتَغْفِرِ اللَّهَ وَ إِذَا حَزَنَهُ أَمْرٌ قَالَ – لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ  
الْعَلِيِّ الْعَظِيمِ

O Sufyan! When Allah<sup>-azwj</sup> Bestows a bounty upon anyone of you, then let him praise Allah<sup>-azwj</sup> Mighty and Majestic; and when the sustenance is delayed, let him seek Forgiveness of Allah<sup>-azwj</sup>; and when a matter grieves him, he should say, 'There is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent'.

يَا سُفْيَانُ ثَلَاثٌ أَمَّا ثَلَاثٌ نِعْمَتِ الْعَطِيَّةِ الْكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا الْمُؤْمِنُ فَيَنْطَوِي عَلَيْهَا حَتَّى يُهْدِيَهَا إِلَى أُخِيهِ الْمُؤْمِنِ

O Sufyan! Three, whichever three are bounties awarded – the righteous word the Momin hears, so he preserves upon it until he gifts it to his Momin brother. (p.s. – the other two are not recorded)

وَ قَالَ عِ الْمَعْرُوفُ كَأَسْمِهِ وَ لَيْسَ شَيْءٌ أَعْظَمَ مِنَ الْمَعْرُوفِ إِلَّا نَوَائِبُهُ وَ لَيْسَ كُلُّ مَنْ يُحِبُّ أَنْ يَصْنَعَ الْمَعْرُوفَ يَصْنَعُهُ وَ لَا كُلُّ مَنْ يَزْعَبُ فِيهِ يَقْدِرُ عَلَيْهِ وَ لَا كُلُّ مَنْ يَقْدِرُ عَلَيْهِ يُؤَدُّ لَهُ فِيهِ فَإِذَا اجْتَمَعَتِ الرَّغْبَةُ وَ الْقُدْرَةُ وَ الْإِدُّ فَهَذَا لِكَمِّ السَّعَادَةِ لِلطَّالِبِ وَ الْمَطْلُوبِ إِلَيْهِ.

And he<sup>-asws</sup> said: 'The act of kindness is like its name, and there isn't anything mightier than the act of kindness except its Reward; and it isn't so every one who loves to do the act of kindness (actually) does it, nor every one desirous regarding it is able upon it, an not every one able upon it there is permission for him regarding it. When the desire, and the ability, and the permission are gathered, over there the happiness is complete for the seeker and the sought to it'.<sup>669</sup>

21- ع، علل الشرائع عن ابن المنوقل عن الحميري عن الأقطبي عن محمد بن عيسى عن ابن محبوب عن هشام بن سالم قال: سمعت أبا عبد الله ع يقول لِحمران يا حمران انظر إلى من هو دونك و لا تنظر إلى من هو فوقك في المقدرة فإن ذلك أفتن لك بما قسم لك و أخرى أن تستوجب الريادة من ربك

(The book) 'Ilal Al Sharaie' – from Ibn Al Mutawakkil, from Al Himeyri, from Al Yaqteeny, from Muhammad Bin Isa, from Ibn Mahboub, from Hisham Bin Salim who said,

'I heard Abu Abdullah<sup>-asws</sup> saying to Humran: 'Look at the one below you and do not look at the one above you in the ability, for that would be contentment for you with what has been



Apportioned to you (by Allah<sup>-azwj</sup>), and it would be more worthy for the increase from your Lord<sup>-azwj</sup>.

وَاعْلَمُ أَنَّ الْعَمَلَ الدَّائِمَ الْقَلِيلَ عَلَى الْيَقِينِ أَفْضَلُ عِنْدَ اللَّهِ مِنَ الْعَمَلِ الْكَثِيرِ عَلَى غَيْرِ يَقِينٍ

And know that the little deed done constantly upon the certainty is superior in the Presence of Allah<sup>-azwj</sup> than a lot of deeds done without certainty.

وَاعْلَمُ أَنَّهُ لَا وَرَعَ أَنْفَعُ مِنْ تَجَنُّبِ مَحَارِمِ اللَّهِ وَ الْكَفِّ عَنِ أَدَى الْمُؤْمِنِينَ وَ اعْتِيَابِهِمْ وَ لَا عَيْشَ أَهْنَأُ مِنْ حُسْنِ الْخُلُقِ وَ لَا مَالَ أَنْفَعُ مِنَ الْقُنُوعِ بِالْيَسِيرِ الْمُحْزِي وَ لَا جَهْلَ أَضْرُّ مِنَ الْعُجْبِ.

And know that there is no devoutness more beneficial than shunning the Prohibitions of Allah<sup>-azwj</sup>, and the restraint from hurting the Momineen and backbiting them; and there is no life more pleasurable than the good manners, nor any wealth more beneficial than the contentment with the less being Rewarded, and there is no ignorance more harmful than the self-fascination<sup>670</sup>.

22- ع، علل الشرائع عن ابن المنزول عن السعدآبادي عن البرقي عن عبد العظيم الحسيني عن ابن أبي عمير عن عبد الله بن الفضل عن خاله محمد بن سليمان عن رجل عن محمد بن علي ع أنه قال لمحمد بن مسلم - لا تعزتك الناس من نفسك فإن الأمر يصل إليك دؤهم و لا تقطع النهار عنك كذا و كذا فإن معك من ينجي عليك

(The book) 'Al Ilal Al Sharaie' – from Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from Abdul Azeem Al Hasany, from Ibn Abu Umeyr, from Abdullah Bin Al Fazl, from his maternal uncle Muhammad Bin Suleyman, from a man,

'From Muhammad Bin Ali<sup>-asws</sup> having said to Muhammad Bin Muslim: '(Do not let) the people deceive you from yourself, for the matter (Wilayah) has come to you apart from them; and do not cut the day from you with such and such, for there is someone with you counting upon you.

وَ لَا تَسْتَصْغِرَنَّ حَسَنَةً تَعْمَلُهَا فَإِنَّكَ تَرَاهَا حَيْثُ تَسْرُكُ وَ لَا تَسْتَصْغِرَنَّ سَيِّئَةً تَعْمَلُ بِهَا فَإِنَّكَ تَرَاهَا حَيْثُ تَسُوؤُكَ وَ أَحْسِنِ فَإِنَّ لِمَ أَرَّ شَيْئًا قَطُّ أَشَدَّ طَلَبًا وَ لَا أَسْرَعَ دَرَكًا مِنْ حَسَنَةٍ مُحَدَّثَةٍ لِذَنْبٍ قَدِيمٍ.

And do not belittle a good deed you have done for you will be seeing it whereby it will gladden you, and do not belittle an evil deed you have worked with, for you will be seeing it whereby it will sadden you; and do good deeds for I<sup>-asws</sup> have not seen anything at all of severer seeking nor quicker in realising than a new good deed for an old sin<sup>671</sup>.

جا، المجالس للمفيد عن أحمد بن الوليد عن أبيه عن الصفار عن ابن معروف عن ابن مهزيار عن فضالة عن عبد الله بن زيد عن ابن أبي يعفور عن أبي عبد الله ع مثله و زاد في آخره إن الله جل اسمهُ يقول - إن الحسنات يذهبن السيئات ذلك ذكرى للذاكرين.

(The book) 'Al Majaalis' of Al Mufeed – from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from fazala, from Abdullah Bin Zayd, from Ibn Abu Yafour,

<sup>670</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 21

<sup>671</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 22 a

‘From Abu Abdullah<sup>-asws</sup> – similar to it, and there is an increase in its end: ‘Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Name, Said: **And establish the Salat in the two ends of the day and near from the night. Surely the good deeds erase the evil deeds, that is a Reminder for the mindful [11:114]’**.<sup>672</sup>

23- مع، معاني الأخبار عن ماجيلويه عن عمه عن البرقي عن أبيه عن محمد بن سنان عن المفضل عن ابن طيبان قال قال أبو عبد الله ع اعلم أن الصلاة حجة الله في الأرض فمن أحب أن يعلم ما يدرك من نفع صلاته فليتنظروا فإن كانت صلاته حجة عن الفواحش والمنكر فإنما أدرك من نفعها بقدر ما احتجز

(The book) ‘Ma’any Al Akhbar’ – from Majaylawiya, from his uncle, from Al Barqy, from his father, from Muhammad Bin Sinan, from Al Mufazzal, from Ibn Zabyan who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Know that the Salat is a confinement of Allah<sup>-azwj</sup> in the earth. So, the one who loves to know what benefits he has realised from his Salat, let him look. If his Salat has confined him away from the immoralities and the evil, so rather he has realised from its benefits in accordance to what it has confined.

وَمَنْ أَحَبَّ أَنْ يَعْلَمَ مَا لَهُ عِنْدَ اللَّهِ فَلْيَعْلَمْ مَا لِلَّهِ عِنْدَهُ وَ مَنْ خَلَا بِعَمَلٍ فَلْيَنْظُرْ فِيهِ فَإِنْ كَانَ حَسَنًا جَمِيلًا فَلْيَمُضِ عَلَيْهِ وَإِنْ كَانَ سَيِّئًا قَبِيحًا فَلْيَجْتَنِبْهُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْلَى بِالْوَفَاءِ وَ الرَّيَاذَةِ

And one who loves to know what is for him with Allah<sup>-azwj</sup>, let him know what is for Allah<sup>-azwj</sup> with him; and the one who secludes with a deed, let him look into it. If it was good, beautiful, let him continue upon it, and if it was evil, ugly, let him shun it, for Allah<sup>-azwj</sup> Mighty and Majestic is foremost with the loyalty and the increase.

مَنْ عَمِلَ سَيِّئَةً فِي السِّرِّ فَلْيَعْمَلْ حَسَنَةً فِي السِّرِّ وَ مَنْ عَمِلَ سَيِّئَةً فِي الْعَلَانِيَةِ فَلْيَعْمَلْ حَسَنَةً فِي الْعَلَانِيَةِ.

One who does an evil deed in the private, let him do a good deed in the secret, and one who does an evil deed in the open, so let him do an evil deed in the open”<sup>673</sup>.

24- سن، المحاسن عن حماد بن عيسى عن عبد الحميد الطائي عن أبي عبد الله ع قال: كتب معي إلى عبد الله بن معاوية وهو يقارس من اتقى الله وقاه و من شكره زاده و من أقرضه جزاه.

(The book) ‘Al Mahasin’ – from Hammad Bin Isa, from Abdul Hameed Al Taie,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘He<sup>-asws</sup> wrote with me to Abdullah Bin Muawiya, and he was at Faris: ‘One who fears Allah<sup>-azwj</sup>, He<sup>-azwj</sup> will Save him, and one who thanks Him<sup>-azwj</sup>, He<sup>-azwj</sup> will Increase for him, and one who lends him (goodly loan), He<sup>-azwj</sup> will Recompense him”<sup>674</sup>.

<sup>672</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 22 b

<sup>673</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 23

<sup>674</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 24

25- سن، المحاسن عن أحمد بن محمد بن علي بن حديد عن أبي أسامة قال سمعت أبا عبد الله ع يقول عليكم بتقوى الله و الورع و الاجتهاد و صدق الحديث و أداء الأمانة و حسن الخلق و حسن الجوار

(The book) 'Al Mahasin' – from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Abu Usama who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Upon you all is with fearing Allah<sup>-azwj</sup>, and the devoutness, and the struggle, and the truthful narration, and paying back the entrustment, and good manners, and goodly neighbourliness.

و كونوا دعاة إلى أنفسكم بغير ألسنتكم و كونوا زيناً و لا تكونوا شيناً و عليكم بطول السجود و الركوع فإن أحدكم إذا طال [أطال] الركوع يهتف إلبس من خلفه و قال يا ويلتأه أطاعوا و عصيت و سجدوا و أبيت.

And be callers to yourselves without (using) your tongues, and be an adornment and do not be a disgrace; and upon you is with lengthy Sajdah(s) and the Ruku (s), for if one of you were to prolong the Ruk'u, Iblees<sup>-la</sup> shouts from behind him, 'O woe of it! They are obeying and I<sup>-la</sup> disobeyed, and they are performing Sajdah and I<sup>-la</sup> refused!'<sup>675</sup>

26- ص، قصص الأنبياء عليهم السلام عن الصادق رحمه الله بإسناده عن ابن سنان عن الصادق ع قال: لا تمزح فيذهب نورك و لا تكذب فيذهب بماؤك

(The book) 'Qasas Al-Anbiya', may the greetings be upon them<sup>-as</sup> – from Al-Sadouq, many Allah<sup>-azwj</sup> have Mercy on him, by his chain from Al-Sadiq<sup>-asws</sup> having said: 'Do not jest (joke) or your Noor (radiance) will be gone, and do not lie or your glory will be gone.

و إياك و خصلتين الضجر و الكسل فإنك إن صجرت لم تصبر على حق و إن كسيت لم تؤد حقاً

And beware of two traits – being fed up and the laziness. If you were to be fed up, you will not be patient upon a right, and if you were to be lazy you will not pay back a right'.

قال و كان المسيح ع يقول من كثر هممه سقم بدنه و من ساء خلقه عدب نفسه و من كثر كلامه كثر سقطه و من كثر كذبه ذهب بماؤه و من لاهى الرجال ذهب مروته.

He<sup>-asws</sup> said: 'And the Messiah had said: 'One whose worries are a lot his body will be sick, and the one whose manners are evil will torment himself, and one whose speech is a lot his stumbles will be a lot, and the one whose lies are a lot his glory will be gone, and the one flatters the men his manliness will be gone''<sup>676</sup>.

27- مص، مصباح الشريعة قال الصادق ع أفضل الوصايا و الزمها أن لا تنسى ربك و أن تذكره دائماً و لا تعصيه و تعبده قاعداً و قائماً و لا تعتر ببعثته و اشكره أبداً و لا تخرج من تحت أستار عظمتيه و جلاله فتضلل و تقع في ميدان الهلاك و إن مسك البلاء و الضر و أخرجت نيران المحن

(The book) 'Misbah Al Sharia' –

<sup>675</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 25

<sup>676</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 26

'Al-Sadiq<sup>-asws</sup> said: 'The superior advice and most necessary of these is that you don't forget your Lord<sup>-azwj</sup>, and you remember Him<sup>-azwj</sup> constantly, and do not disobey Him<sup>-azwj</sup>, and worship Him<sup>-azwj</sup> sitting and standing, and not be deceived by His<sup>-azwj</sup> bounties, and thank Him<sup>-azwj</sup> forever, and not come out from under the veil of His<sup>-azwj</sup> Magnificence and His<sup>-azwj</sup> Majestic and fall into the field of destruction, and even if the affliction and the harm were to touch you, and the fires of Trial incinerate you.

وَاعْلَمَنَّ أَنَّ بَلَايَاهُ مَحْشُوءَةٌ بِكَرَامَاتِهِ الْأَبَدِيَّةِ وَ مِحْنُهُ مُورَثَةٌ رِضَاهُ وَ قُرْبُهُ وَ لَوْ بَعْدَ حِينٍ فَيَا هَذَا مِنْ مَغْنَمٍ لِمَنْ عِلْمٌ وَ وَفَّقَ لِدَلِّكَ.

And know that His<sup>-azwj</sup> afflictions are filled with His<sup>-azwj</sup> eternal honours, and His<sup>-azwj</sup> Trials inherit His<sup>-azwj</sup> Satisfaction and His<sup>-azwj</sup> nearness, and even if it is after a while. Oh, what gain it is for the one who knows and harmonises to that!''<sup>677</sup>

28- زُوي أَنَّ رَجُلًا اسْتَوْصَى رَسُولَ اللَّهِ ص فَقَالَ لَا تَعْضَبْ قَطُّ فَإِنَّ فِيهِ مُنَارَعَةَ رَبِّكَ

It is reported that a man sought advice of Rasool-Allah<sup>-saww</sup>. He<sup>-saww</sup> said: 'Do not get angry at all, for there is conflict to your Lord<sup>-azwj</sup>'.

فَقَالَ زُوي

He said, 'Increase for me'.

قَالَ إِيَّاكَ وَ مَا يُعْتَدَّرُ مِنْهُ فَإِنَّ فِيهِ الشِّرْكَ الْخَفِيَّ

He<sup>-saww</sup> said: 'Beware of what you have to apologise from, for there is hidden Shirk in it'.

فَقَالَ زُوي

He said, 'Increase for me'.

فَقَالَ صَلَّى صَلَاةَ مُؤَدِّعٍ فَإِنَّ فِيهَا الْوُصْلَةَ وَ الْقُرْبَى

He<sup>-saww</sup> said: 'Pray the farewell Salat (as if it were your last), for therein is the connection and the nearness'.

فَقَالَ زُوي

He said, 'Increase for me'.

فَقَالَ ع اسْتَخِي مِنَ اللَّهِ اسْتِخْيَاءَكَ مِنْ صَالِحِي جِيرَانِكَ فَإِنَّ فِيهَا زِيَادَةَ الْبَقِيَّةِ وَ قَدْ أَجْمَعَ اللَّهُ تَعَالَى مَا يَتَوَاصَى بِهِ الْمُتَوَاصُونَ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ فِي خُصْلَةٍ وَاحِدَةٍ وَ هِيَ التَّقْوَى

He<sup>-asws</sup> said: 'Be embarrassed from Allah<sup>-azwj</sup> (like) your being embarrassed from your righteous neighbours, for therein is increase of the certainty; and Allah<sup>-azwj</sup> the Exalted has

<sup>677</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 27

Summaries what the advisers from the former ones and the latter ones can be advising with in one characteristic, and it is the piety.

قَالَ اللَّهُ جَلَّ وَعَزَّ - وَ لَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَ فِيهِ جَمَاعٌ كُلِّ عِبَادَةٍ صَالِحَةٍ

Allah<sup>-azwj</sup> Majestic and Mighty Said: **And We had Advised those who were Given the Book from before you and (We Advise) you too that you should be fearing Allah; [4:131]**, and in it a summary of every righteous worship.

وَصَلَ مِنْ وَصَلَ إِلَى الدَّرَجَاتِ الْعُلَى وَ الرُّتَبَةِ الْفُضْوَى وَ بِهِ عَاشَ مَنْ عَاشَ مَعَ اللَّهِ بِالْحَيَاةِ الطَّيِّبَةِ وَ الْأُنْسِ الدَّائِمِ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ هَرَمٍ - فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِيكٍ مُقْتَدِرٍ.

The one who arrives will arrive to the exalted levels and the maximum ranks, and by it the one who live will live the good life with Allah<sup>-azwj</sup> and the permanent comfort. Allah<sup>-azwj</sup> Mighty and Majestic Said: **Surely the pious would be in Gardens and Rivers [54:54] In a truthful seat, in the Presence of a Powerful King [54:55]**.<sup>678</sup>

29- كَشَفَ، كَشَفَ الْغَمَةَ قَالَ مُحَمَّدُ بْنُ طَلْحَةَ قَالَ مَالِكُ بْنُ أَنَسٍ قَالَ جَعْفَرُ عَ يَوْمًا لِسُفْيَانَ الثَّوْرِيِّ يَا سُفْيَانُ إِذَا أَنْعَمَ اللَّهُ عَلَيْكَ بِنِعْمَةٍ فَأَحْبَبْتَ بَقَاءَهَا فَأَكْثِرْ مِنَ الْحَمْدِ وَ الشُّكْرِ عَلَى اللَّهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ الْغَزِيرِ - لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

(The book) 'Kashf Al Ghumma' – Muhammad Bin Talha said, 'Malik Bin Anas said,

'One day Ja'far<sup>-asws</sup> said to Sufyan Al-Sowry: 'O Sufyan! When Allah<sup>-azwj</sup> Bestows a bounty upon you, and you love it's remaining, then frequent from the praise and the thanks to Allah<sup>-azwj</sup>. Allah<sup>-azwj</sup> Mighty and Majestic Said in His<sup>-azwj</sup> Mighty Book: **"If you are grateful, I would Increase it for you, [14:7]**.

وَ إِذَا اسْتَبَطَّاتِ الرِّزْقَ فَأَكْثِرْ مِنَ الْإِسْتِغْفَارِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ فِي كِتَابِهِ - اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا - يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا - وَ يُمَدِّدْكُمْ بِأَمْوَالٍ وَ بَنِينَ يَغْنِي فِي الدُّنْيَا - وَ يُجْعَلَ لَكُمْ جَنَّاتٍ يَغْنِي فِي الْآخِرَةِ

And when the sustenance is delayed, then frequent from seeking the Forgiveness, for Allah<sup>-azwj</sup> Mighty and Majestic Said in His<sup>-azwj</sup> Book: **'Seek Forgiveness of your Lord, He would always be Forgiving [71:10] He will Send the sky unto you pouring (with rain) [71:11] And Assist you with wealth and sons, [71:12]** - meaning in the world - **and Make gardens for you,** - meaning in the Hereafter.

يَا سُفْيَانُ إِذَا حَزَنَكَ أَمْرٌ مِنْ سُلْطَانٍ أَوْ غَيْرِهِ فَأَكْثِرْ مِنْ قَوْلِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهَا مِفْتَاحُ الْفَرْجِ وَ كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ.

O Sufyan! When a matter from the ruler or someone else grieves you, be frequent from the words: 'لا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ', for it is a key of happiness, and a treasure from the treasures of Paradise".<sup>679</sup>

<sup>678</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 28

<sup>679</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 29

30- وَقَالَ ابْنُ أَبِي حَازِمٍ كُنْتُ عِنْدَ جَعْفَرِ بْنِ مُحَمَّدٍ ع إِذَا جَاءَ آذُنُهُ فَقَالَ سُفْيَانُ النَّوْرِيُّ بِالْبَابِ فَقَالَ ائْتِدْنِ لَهُ فَدَخَلَ

And Ibn Abu Hazim said,

'I was in the presence of Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> when his<sup>-asws</sup> doorman came. He said, 'Sufyan AlSowry is at the door!' He<sup>-asws</sup> said: 'Permit him'. He entered.

فَقَالَ لَهُ جَعْفَرٌ يَا سُفْيَانُ إِنَّكَ رَجُلٌ يَطْلُبُكَ السُّلْطَانُ وَ أَنَا أَتَيْتِي السُّلْطَانُ فَمَ فَاحْرُجْ عَنِّي مَطْرُودٍ

Ja'far<sup>-asws</sup> said to him: 'O Sufyan! You are a man the ruler is seeking you, and I<sup>-asws</sup> fear the ruler. Arise and go out, without being expelled!'

فَقَالَ سُفْيَانُ حَدِّثْنِي حَتَّى أَسْمَعَ وَ أَقُومَ

Sufyan said, 'Narrate to me until I hear and (then) I shall arise'.

فَقَالَ جَعْفَرٌ حَدِّثْنِي أَبِي عَنَ جَدِّي أَنَّ رَسُولَ اللَّهِ ص قَالَ مَنْ أَنْعَمَ اللَّهُ عَلَيْهِ نِعْمَةً فَلْيُحْمَدِ اللَّهَ وَ مِنْ اسْتَبْطَأَ الرِّزْقَ فَلْيَسْتَغْفِرِ اللَّهَ وَ مَنْ حَزَنَهُ أَمْرٌ فَلْيُتَلِّمْ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

Ja'far<sup>-asws</sup> said: 'It is narrated to me<sup>-asws</sup> by my<sup>-asws</sup> father<sup>-asws</sup>, from my<sup>-asws</sup> grandfather<sup>-asws</sup> that Rasool-Allah<sup>-saww</sup> said: 'One whom Allah<sup>-azwj</sup> Bestows a bounty upon him, let him praise Allah<sup>-azwj</sup>, and one the sustenance is delayed for, let him seek Forgiveness of Allah<sup>-azwj</sup>, and the one who is grieved by a matter, let him say, 'There is neither any might nor strength except with Allah<sup>-azwj</sup>'.

فَلَمَّا قَامَ سُفْيَانُ قَالَ جَعْفَرٌ خُذْهَا يَا سُفْيَانُ ثَلَاثًا وَ أَيُّ ثَلَاثٍ.

When Sufyan arose, Ja'far<sup>-asws</sup> said: 'Take it O Sufyan, three and whichever of the three'.<sup>680</sup>

31- وَ كَانَ يَقُولُ ع لَا يَتِمُّ الْمَعْرُوفُ إِلَّا بِثَلَاثَةٍ تَعْجِيلِهِ وَ تَصَغِيرِهِ وَ سِتْرِهِ.

And he<sup>-asws</sup> had said: 'The act of kindness is not complete except with three – your hastening it, and your belittling it, and your concealing it'.<sup>681</sup>

32- وَ سُئِلَ ع لِمَ حَرَّمَ اللَّهُ الرِّبَا

And he<sup>-asws</sup> was asked, 'Why did Allah<sup>-azwj</sup> Prohibit the interest (usury)?'

قَالَ لِئَلَّا يَتَمَنَّاعَ النَّاسُ الْمَعْرُوفَ.

He<sup>-asws</sup> said: 'Lest the people prevent the act of kindness'.<sup>682</sup>

<sup>680</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 30

<sup>681</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 31

<sup>682</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 32

33- وَ ذَكَرَ بَعْضُ أَصْحَابِهِ قَالَ: دَخَلْتُ عَلَى جَعْفَرٍ ع وَ مُوسَى وَلَدُهُ بَيْنَ يَدَيْهِ وَ هُوَ يُوصِيهِ بِحَذِهِ الْوَصِيَّةِ فَكَانَ مِمَّا حَفِظْتُ مِنْهُ أَنْ قَالَ يَا بُنَيَّ اقْبَلْ وَصِيَّتِي وَ احْفَظْ مَقَالِي فَإِنَّكَ إِنْ حَفِظْتَهَا تَعِشَ سَعِيداً وَ تَمُتَ حَمِيداً

And one of his companions said,

'I entered to see Ja'far<sup>-asws</sup> and his<sup>-asws</sup> son<sup>-asws</sup> Musa<sup>-asws</sup> was in front of him<sup>-asws</sup>, and he<sup>-asws</sup> was advising him<sup>-asws</sup> with this advice, from what I have memorised from it, that he<sup>-asws</sup> said: 'O my<sup>-asws</sup> son<sup>-asws</sup>! Accept my<sup>-asws</sup> advice and memorise my<sup>-asws</sup> words, for if you<sup>-asws</sup> were to memorise these, you<sup>-asws</sup> will live a happy life and die praised.

يَا بُنَيَّ إِنَّهُ مَنْ قَبِعَ بِمَا قَسَمَ اللَّهُ لَهُ اسْتَعْتَى وَ مَنْ مَدَّ عَيْنَيْهِ إِلَى مَا فِي يَدِ غَيْرِهِ مَاتَ فَقِيراً وَ مَنْ لَمْ يَرْضَ بِمَا قَسَمَ اللَّهُ عَزَّ وَ جَلَّ اللَّهُ تَعَالَى فِي قَضَائِهِ وَ مَنْ اسْتَصْعَرَ زَلَّةَ نَفْسِهِ اسْتَغْطَمَ زَلَّةَ غَيْرِهِ وَ مَنْ اسْتَصْعَرَ زَلَّةَ غَيْرِهِ اسْتَغْطَمَ زَلَّةَ نَفْسِهِ

O my<sup>-asws</sup> son<sup>-asws</sup>! One who is contented with what Allah<sup>-azwj</sup> has Apportioned for him is rich, and one who extends his eyes to what is in the hands of others will die poor, and the one who is not satisfied with what Allah<sup>-azwj</sup> Mighty and Majestic has Apportioned (for him) accuses Allah<sup>-azwj</sup> the Exalted regarding His<sup>-azwj</sup> Decree; and the one who belittles his own slips will magnify the slips of others, and the one who belittles slips of other will magnify his own slips.

يَا بُنَيَّ مَنْ كَشَفَ حِجَابَ غَيْرِهِ انْكَشَفَتْ عَوْرَاتُ نَفْسِهِ وَ مَنْ سَلَّ سَيْفَ الْبُغْيِ قُتِلَ بِهِ وَ مَنْ حَفَرَ لِأَخِيهِ بئراً سَقَطَ فِيهَا وَ مَنْ دَخَلَ مَدَاجِلَ السُّفَهَاءِ حُفِرَ وَ مَنْ خَالَطَ الْعُلَمَاءَ وُقِّرَ وَ مَنْ دَخَلَ مَدَاجِلَ السُّوءِ أُهْمَ

O my<sup>-asws</sup> son<sup>-asws</sup>! One who uncovers the veil of others will uncover his own nakedness (defects); and one who unsheathes the sword of rebellion will be killed by it; and the one who digs a pit for his brother will fall into it; and one who enters entrance of the foolish ones will be demeaned; and one who mingles with the scholar will be dignified; and one who enters the evil entrance will be accused.

يَا بُنَيَّ قُلِ الْحَقُّ لَكَ وَ عَلَيْنِكَ وَ إِيَّاكَ وَ التَّمِيمَةَ فَإِنَّهَا تَزْرَعُ السَّخَنَاءَ فِي قُلُوبِ الرِّجَالِ

O my<sup>-asws</sup> son<sup>-asws</sup>! Say the truth, for you and against you; and beware of the gossip for it sows the grudges in the hearts of men.

يَا بُنَيَّ إِذَا طَلَبْتَ الْجُودَ فَعَلَيْكَ بِمَعَادِنِهِ فَإِنَّ لِلْجُودِ مَعَادِنَ وَ لِلْمَعَادِنِ أَصُولاً وَ لِلْأَصُولِ فُرُوعاً وَ لِلْفُرُوعِ تَمَرٌ وَ لَا يَطْبُطُ تَمْرٌ إِلَّا بِفَرْعٍ وَ لَا فَرْعٌ إِلَّا بِأَصْلِ وَ لَا أَصْلٌ إِلَّا بِمَعْدِنٍ طَيِّبٍ

O my<sup>-asws</sup> son<sup>-asws</sup>! When you seek the generosity, upon you is with its mines, for there are sources for the generosity, and for the sources there are roots, and for the roots there are branches, and for the branches there are fruits, and the fruits cannot be good except with a branch, nor a branch except with a root, nor a root except with a good source.

يَا بُنَيَّ إِذَا زُرْتَ فَرُّرَ الْأَخْيَارِ وَ لَا تَزُرْ الْفُجَّارَ فَإِنَّهُمْ صَحْرَةٌ لَا يَنْفَجِرُ مَاؤُهَا وَ شَجَرَةٌ لَا يَحْضَرُ وَرْقُهَا وَ أَرْضٌ لَا يَطْهَرُ عُشْبُهَا

O my<sup>-asws</sup> son<sup>-asws</sup>! When you visit, then visit the good people and do not visit the immoral for they are (like) a rock whose water does not burst forth, and a tree whose leaves do not turn green, and a land whose grass does not appear'.

قَالَ عَلِيُّ بْنُ مُوسَى عَ فَمَا تَرَكَ أَبِي هَذِهِ الْوَصِيَّةَ إِلَى أَنْ مَاتَ.

Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-asws</sup> did not neglect this advice until he<sup>-asws</sup> passed away'.<sup>683</sup>

34- وَ نُقِلَ أَنَّهُ كَانَ رَجُلًا مِنْ أَهْلِ السَّوَادِ يَلْزِمُ جَعْفَرَ عَ فَقَفَدَهُ فَسُئِلَ عَنْهُ فَقَالَ لَهُ رَجُلٌ يُرِيدُ أَنْ يَسْتَنْقِصَ بِهِ إِنَّهُ نَبَطِيٌّ

And it has been transmitted that a man from the black people used to adhere with Ja'far<sup>-asws</sup>. He<sup>-asws</sup> missed him, so he<sup>-asws</sup> asked about him. A man said to him intending to derogate him, 'He is Nabatean!'

فَقَالَ جَعْفَرُ عَ أَصْلُ الرَّجُلِ عَقْلُهُ وَ حَسْبُهُ دِينُهُ وَ كَرَمُهُ ثَقْوَاهُ وَ النَّاسُ فِي آدَمَ مُسْتَوُونَ فَاسْتَحْيَا ذَلِكَ الْقَائِلُ.

Ja'far<sup>-asws</sup> said: 'The origin of the man is his intellect, and his pedigree is his religion, and his honour is his piety, and the people are same regarding Adam<sup>-as</sup>'. That speaker was embarrassed'.<sup>684</sup>

35- وَ قَالَ سُفْيَانُ الثَّوْرِيُّ سَمِعْتُ جَعْفَرَ [جَعْفَرًا] الصَّادِقَ عَ يَقُولُ عَزَّتِ السَّلَامَةُ حَتَّى لَقَدْ خَفِيَ مَطْلَبُهَا فَإِنْ يَكُنْ فِي شَيْءٍ فَيُوشِكُ أَنْ يَكُونَ فِي الْحُمُولِ فَإِنْ طَلِبَتْ فِي حُمُولٍ فَلَمْ تُوجَدْ فَيُوشِكُ أَنْ تَكُونَ فِي الصَّمْتِ فَإِنْ طَلِبَتْ فِي الصَّمْتِ فَلَمْ تُوجَدْ فَيُوشِكُ أَنْ تَكُونَ فِي النَّحْلِ فَإِنْ طَلِبَتْ فِي النَّحْلِ فَلَمْ تُوجَدْ فَيُوشِكُ أَنْ تَكُونَ فِي كَلَامِ السَّلَفِ الصَّالِحِ وَ السَّعِيدِ مَنْ وَجَدَ فِي نَفْسِهِ حُلُوهً يُشْعَلُ بِهَا.

And Sufyan Al Sowry said,

'I heard Ja'far Al-Sadiq<sup>-asws</sup> saying, 'There is scarcity of the safety to the extent that its requirements are hidden. If it happens to be in something, it would almost be in the laziness. If you were to seek it in laziness, you will not find it. It would almost be in the silence, but if you were to seek it in the silence, you will not find it. It would almost be in the seclusion. If you were to seek it in the seclusion, you will not find it. It would almost be in the speech of the righteous ancestors; and the fortunate is the one who find within himself seclusion he can be pre-occupied with it''.<sup>685</sup>

36- وَ قَالَ الْحَافِظُ عَبْدُ الْعَزِيزِ وَ قَالَ إِبْرَاهِيمُ بْنُ مَسْعُودٍ قَالَ: كَانَ رَجُلًا مِنَ التُّجَّارِ يَحْتَلِفُ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ عَ يُخَاطِبُهُ وَ يَعْرِفُهُ بِحُسْنِ حَالٍ فَتَغَيَّرَتْ حَالُهُ فَجَعَلَ يَشْكُو إِلَى جَعْفَرٍ عَ فَقَالَ-

And Al Hafiz Abdul Aziz said, 'And Ibrahim Bin Masoud said,

'There was a man from the traders used to come and go to Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>. He<sup>-asws</sup> would address him and recognise him being in a good state. His situation changed, so he went to complain to Ja'far<sup>-asws</sup>. He<sup>-asws</sup> said (a poem),

فَقَدْ أَيَسَّرْتَ فِي زَمَنِ طَوِيلٍ-

لَعَلَّ اللَّهَ يُعْنِي عَنْ قَلِيلٍ-

فَلَا تَجْزَعُ وَ إِنْ أَعْسَرْتَ يَوْمًا-

وَ لَا تَيْأَسُ فَإِنَّ النَّيَاسَ كُفْرًا-

<sup>683</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 33

<sup>684</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 34

<sup>685</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 35



فَإِنَّ اللَّهَ أَوْلَىٰ بِالْجَمِيلِ

وَلَا تَطَنَّ بِرَبِّكَ ظَنَّ سَوْءٍ -

*‘Do not panic and even if you have become poor for a day, so you had been affluent in a lengthy time, and do not despair, for the despair is Kufr, perhaps Allah<sup>-azwj</sup> will Enrich you after a little while, and do not think evil thoughts with your Lord<sup>-azwj</sup>, for Allah<sup>-azwj</sup> is foremost with the beautiful (thoughts)’.*<sup>686</sup>

37 - وَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُورٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: بُنِيَ الْإِنْسَانُ عَلَىٰ خِصَالٍ فَمَهْمَا بُنِيَ عَلَيْهِ فَإِنَّهُ لَا يُبْنَىٰ عَلَىٰ الْحَيَاةِ وَالْكَذِبِ.

And from Abdullah Bin Abu Yafour,

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: ‘Allslam is built upon (certain) characteristics. So, whatever it is built upon, it is not build upon the betrayal and the lies’.<sup>687</sup>

38- وَقَالَ الْحَافِظُ عَبْدُ الْعَزِيزِ رُوِيَ عَنْ جَابِرِ بْنِ عَوْنٍ قَالَ: قَالَ رَجُلٌ لِّجَعْفَرِ بْنِ مُحَمَّدٍ ع إِنَّهُ وَقَعَ بَيْنِي وَ بَيْنَ قَوْمٍ مُنَازَعَةٌ فِي أُمُورٍ وَ إِنِّي أُرِيدُ أَنْ أَتْرَكَهُ فَيَقَالَ لِي إِنْ تَرَكْتُكَ لَهُ دُلٌّ

And Al Hafiz Abdul Aziz said, ‘It is reported from Jabir Bin Awn who said,

‘A man said to Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, ‘A dispute has occurred between me and a group of people regarding matters, and I want to leave it. But it would be said to me, ‘Your leaving it for him is a disgrace’.

فَقَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع إِنَّ الدَّلِيلَ هُوَ الظَّالِمُ.

Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> said: ‘The disgraced, he is the unjust’.<sup>688</sup>

39- وَ عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ جَدِّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ.

And from Ismail son of Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his grandfather<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘From good Islam of the person is his neglecting what does not concern him’.<sup>689</sup>

40- وَقَالَ الْحَافِظُ أَبُو نُعَيْمٍ رُوِيَ عَنْ مُحَمَّدِ بْنِ بَشِيرٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَوْحَى اللَّهُ تَعَالَىٰ إِلَى الدُّنْيَا أَنْ احْدُمِي مَنْ حَدَمَنِي وَ أَنْعِي مَنْ حَدَمَكَ.

And Al Hafiz Abu Nueym said, ‘It is reported from Muhammad Bin Bashir,

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>: ‘Allah<sup>-azwj</sup> the Exalted Revealed to the world: “Serve the one who serves Me<sup>-azwj</sup> and exhaust the one who serves you!”’<sup>690</sup>

<sup>686</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 36

<sup>687</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 37

<sup>688</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 38

<sup>689</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 39

<sup>690</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 40

41- وَعَنِ الْأَصْمَعِيِّ قَالَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع الصَّلَاةُ فُرْيَانُ كُلِّ تَقِيٍّ وَ الْحُجُّ جِهَادُ كُلِّ ضَعِيفٍ وَ زَكَاةُ الْبَدَنِ الصِّيَامُ وَ الدَّاعِي بِلَا عَمَلٍ كَالرَّامِي بِلَا وَتَرٍ وَ اسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ وَ حَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ

And from Al As'amy who said,

'Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> said: 'The Salat is an offering of every pious one, and the Hajj is a Jihad of every weak one, and Zakat of the body are the fasts; the caller without deeds is like the archer without a bowstring; and cause the sustenance to descend with the charity; and fortify your wealth with the Zakat.

وَ مَا عَالَ مِنْ افْتِصَادٍ وَ التَّقْدِيرُ نِصْفُ الْعَيْشِ وَ التَّوَدُّدُ نِصْفُ الْعَمَلِ وَ فَلَهِ الْعِيَالِ أَحَدُ الْبِسَارِينَ مَنْ حَزَنَ وَالِدَيْهِ فَقَدْ عَقَّبَهُمَا وَ مَنْ ضَرَبَ بِيَدِهِ عَلَى فَيْحِهِ عِنْدَ الْمُصِيبَةِ فَقَدْ حَبِطَ أَجْرُهُ

And he will not be destitute one who is moderate; and the assessment is half the (good) life; and seeking affection is half the intellect; and scarcity of dependants is one of the eases; one who cause his parents to grief have been disowned by them; and one who strikes his hand upon his thing during the calamity has nullified his Recompense.

وَ الصَّبِيغَةُ لَا تَكُونُ صَبِيغَةً إِلَّا عِنْدَ ذِي حَسَبٍ أَوْ دِينَ وَ اللَّهُ عَزَّ وَ جَلَّ يُنْزِلُ الصَّبْرَ عَلَى قَدْرِ الْمُصِيبَةِ وَ يُنْزِلُ الرِّزْقَ عَلَى قَدْرِ الْمُتَوَنُّةِ وَ مَنْ قَدَّرَ مَعِيشَتَهُ رَزَقَهُ اللَّهُ وَ مَنْ بَدَّرَ مَعِيشَتَهُ حَرَمَهُ اللَّهُ.

The favour cannot be a favour except done with the one with pedigree or religion; and Allah<sup>-azwj</sup> Mighty and Majestic Sends down the patience in accordant to the difficulties, and He<sup>-azwj</sup> Sends down the sustenance in accordance to the provisions (needed); and one who assesses his livelihood Allah<sup>-azwj</sup> would Grace him; and the one who wastes his livelihood, Allah<sup>-azwj</sup> would Deprive him".<sup>691</sup>

42- وَعَنْ بَعْضِ أَصْحَابِ جَعْفَرٍ ع قَالَ: دَخَلْتُ عَلَيْهِ وَ مُوسَى ع بَيْنَ يَدَيْهِ وَ هُوَ يُوَصِّيه بِهَذِهِ الْوَصِيَّةِ فَكَانَ بِنِيَّ حَفِظْتُ مِنْهَا أَنْ قَالَ يَا بُنَيَّ اقْبَلْ وَصِيَّتِي وَ احْفَظْ مَقَالِي فَإِنَّكَ إِنْ حَفِظْتَهَا تَعِشَ سَعِيداً وَ تَمُتَ حَمِيداً

And from one of the companions of Ja'far<sup>-asws</sup> having said, 'I entered to see him<sup>-asws</sup> and Musa<sup>-asws</sup> was in front of him<sup>-asws</sup>, and he<sup>-asws</sup> was advising him<sup>-asws</sup> with this advice. It was from what I have memorised from it that he<sup>-asws</sup> said: 'O my<sup>-asws</sup> son<sup>-asws</sup>! Accept my<sup>-asws</sup> advice and memorise my<sup>-asws</sup> words, for if you<sup>-asws</sup> were to memorise these, you<sup>-asws</sup> will live a happy life and die praised.

يَا بُنَيَّ مَنْ قَبِعَ بِمَا قُيِّمَ لَهُ اسْتَعْيَى وَ مَنْ مَدَّ عَيْنَيْهِ إِلَى مَا فِي يَدِ غَيْرِهِ مَاتَ فَقِيراً وَ مَنْ لَمْ يَرْضَ بِمَا قُيِّمَ لَهُ اتَّهَمَ اللَّهَ فِي قَضَائِهِ وَ مَنْ اسْتَصَعَرَ زَلَّةَ غَيْرِهِ اسْتَعْظَمَ زَلَّةَ نَفْسِهِ وَ مَنْ اسْتَصَعَرَ زَلَّةَ نَفْسِهِ اسْتَعْظَمَ زَلَّةَ غَيْرِهِ

O my<sup>-asws</sup> son<sup>-asws</sup>! One who is contented with what Allah<sup>-azwj</sup> has Apportioned for him is rich, and the one who extends his eyes to what is in the hands of others will die poor, and one who is not satisfied with what has been Apportioned for him is accusing Allah<sup>-azwj</sup> regarding His<sup>-azwj</sup>

<sup>691</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 41

Decree; and one who belittles slips of others will magnify his own slips, and the one who belittles his own slips will magnify slips of others.

يَا بُيَّيَّ مَنْ كَشَفَتْ حِجَابَ غَيْرِهِ تُكْشَفُ عَوْرَاتُ بَيْتِهِ وَ مَنْ سَلَّ سَيْفَ الْبَغْيِ قُتِلَ بِهِ وَ مَنْ اخْتَفَرَ لِأَخِيهِ بِغَرًّا سَقَطَ فِيهَا وَ مَنْ دَخَلَ السُّفْهَاءَ حَقِيرًا وَ مَنْ خَالَطَ الْعُلَمَاءَ وَفَّرَ وَ مَنْ دَخَلَ مَدَاجِلَ السُّوءِ أُهْمَ

O my<sup>-asws</sup> son<sup>-asws</sup>! One who uncovers the veil of others will uncover his own nakedness (defects); and one who unsheathes the sword of rebellion will be killed by it; and the one who digs a pit for his brother will fall into it; and one who enters entrance of the foolish ones will be demeaned; and one who mingles with the scholar will be dignified; and one who enters the evil entrance will be accused.

يَا بُيَّيَّ إِتَاكَ أَنْ تَزْرِيَ بِالرِّجَالِ فَيُزْرَى بِكَ

O my<sup>-asws</sup> son<sup>-asws</sup>! Beware of belittling the men for they will belittle you.

وَ إِتَاكَ وَ الدُّخُولَ فِيمَا لَا يَغْنِيكَ فَتَذَلُّ

And beware of entering (indulging) into what does not concern you for you will be disgraced.

يَا بُيَّيَّ قُلِ الْحَقُّ لَكَ وَ عَلَيْكَ تُسْتَشَارُ مِنْ بَيْنِ أَقْرَانِكَ

O my<sup>-asws</sup> son<sup>-asws</sup>! Say the truth, for you and against you, you will be consulted from between your peers.

يَا بُيَّيَّ كُنْ لِكِتَابِ اللَّهِ تَالِيًا وَ لِلْإِسْلَامِ فَاشِيًا وَ بِالْمَعْرُوفِ آمِرًا وَ عَنِ الْمُنْكَرِ نَاهِيًا وَ لِمَنْ قَطَعَكَ وَاصِلًا وَ لِمَنْ سَكَتَ عَنْكَ مُبْتَدِئًا وَ لِمَنْ سَأَلَكَ مُعْطِيًا

O my<sup>-asws</sup> son<sup>-asws</sup>! Be for the Book of Allah<sup>-azwj</sup>, a reciter, and for Al-Islam, a spreader, and with the act of kindness, an instructor, and about the evil, a forbiddar, and for the one who cuts you off, a connector, and for the one who is silent from you, an initiator, and for the one who asks you, a giver.

وَ إِتَاكَ وَ النَّمِيمَةَ فَإِنَّهَا تَزْرَعُ الشَّخْنَاءَ فِي قُلُوبِ الرِّجَالِ وَ إِتَاكَ وَ التَّعَرُّضَ لِعُيُوبِ النَّاسِ فَمَنْزِلَةُ الْمُعْتَرِضِ لِعُيُوبِ النَّاسِ كَمَنْزِلَةِ الْمُتَدَفِّعِ

And beware of the gossiping for it sows the grudges in the hearts of the men; and beware of exposing faults of the people, for a status of the exposar of faults of the people is like a status of the target.

يَا بُيَّيَّ إِذَا طَلَبْتَ الْجُودَ فَعَلَيْكَ بِمَعَادِنِهِ فَإِنَّ لِلْجُودِ مَعَادِنَ وَ لِلْمَعَادِنِ أَصُولًا وَ لِلْأَصُولِ فُرُوعًا وَ لِلْفُرُوعِ ثَمَرًا وَ لَا يَطِيبُ ثَمَرٌ إِلَّا بِفَرْعٍ وَ لَا فَرْعٌ إِلَّا بِأَصْلِ وَ لَا أَصْلٌ نَابِتٌ إِلَّا بِمَعْدِنٍ طَيِّبٍ-

O my<sup>-asws</sup> son<sup>-asws</sup>! When you seek the generosity, upon you is with its source, for there is a source for the generosity, and for the source there is a root, and for the root there is a branch, and for the branch is a fruit, and a fruit cannot be good except with a branch, nor a branch except with a root, nor an affirmed root except with a good source.

يَا بُيَّيْ إِذَا زُرْتِ فُزْرَ الْأُخْيَارِ وَ لَا تَزُرِ الْفُجَارَ فَإِنَّهُمْ صَخْرَةٌ لَا يَنْفَجِرُ مَائُوهَا وَ شَجَرَةٌ لَا يَخْضِرُ وَرُفُوهَا وَ أَرْضٌ لَا يَطْهَرُ عُشْبُهَا

O my<sup>-asws</sup> son<sup>-asws</sup>! When you visit, so visit the good people and do not visit the immoral, for they are a rock, its water does not burst forth, and a tree its leaves do not turn green, and a land its grass does not appear’.

قَالَ عَلِيُّ بْنُ مُوسَى عَ فَمَا تَرَكَ أَبِي هَذِهِ الْوَصِيَّةَ إِلَى أَنْ تُؤَيَّبَ.

Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup> said: ‘My<sup>-asws</sup> father<sup>-asws</sup> did not neglect this advice until he<sup>-asws</sup> passed away’.<sup>692</sup>

43- وَ عَنْ عُنْبَسَةَ الْحَنْطَعِيِّ وَ كَانَ مِنَ الْأُخْيَارِ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ عَ يَقُولُ إِذَا كُنْتُمْ وَ الْحُصُومَةَ فِي الدِّينِ فَإِنَّهَا تَشْعَلُ الْقَلْبَ وَ تُورِثُ الْبِقَاقَ.

And from Anbasa Al Khas’amy, and he was from the good ones. He said,

‘I heard Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> saying: ‘Beware of the disputing regarding the religion for it pre-occupies the heart and inherits the hypocrisy’.<sup>693</sup>

44- وَ قَالَ عَ إِذَا بَلَغَكَ عَنْ أُخِيكَ شَيْءٌ يُسُوؤُكَ فَلَا تَعْتَمِدْ بِهِ فَإِنَّهُ إِنْ كَانَ كَمَا يَقُولُ كَانَتْ عُقُوبَةٌ عَجَلَتْ وَ إِنْ كَانَتْ عَلَى غَيْرِ مَا يَقُولُ كَانَتْ حَسَنَةً لَمْ تَعْلَمَهَا [تَعْمَلَهَا]

And he<sup>-asws</sup> said: ‘When something reaches you from your brother which saddens you, do not be gloomy with it, for it was like what is being said, the Punishment would be hastened, and if it were to be upon other than what is being said, it would be a good deed you had not worked’.

قَالَ وَ قَالَ مُوسَى عَ يَا رَبِّ أَسْأَلُكَ أَنْ لَا يَذْكُرْنِي أَحَدٌ إِلَّا بِخَيْرٍ

He (the narrator) said, ‘And Musa<sup>-asws</sup> said: ‘O Lord<sup>-azwj</sup>! I<sup>-asws</sup> ask You<sup>-azwj</sup> not to Mention me<sup>-asws</sup> to anyone except with good’.

قَالَ مَا فَعَلْتُ ذَلِكَ لِنَفْسِي.

He (the narrator) said, ‘I have not done that for myself’.<sup>694</sup>

45- وَ قَالَ الْأَبِيُّ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ عَ لَمَّا صَارَ النَّاسُ يَكْتَلِبُونَ أَيَّامَ الْعَلَاءِ عَلَى الطَّعَامِ وَ يَرِيدُ جُوعُهُمْ عَلَى الْعَادَةِ فِي الرُّحْصِ

And Al-Aby said, ‘Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> was asked, ‘For what did the people become such they are dogs (unsatiated despite eating a lot) from the food in the days of high prices, and their hunger increases upon the norm (which was) during the cheap prices?’

<sup>692</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 42

<sup>693</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 43

<sup>694</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 44

قَالَ لِأَنَّهُمْ بَنُو الْأَرْضِ فَإِذَا فُحِطَتْ فُحِطُوا وَإِذَا خُصِبَتْ خُصِبُوا.

He<sup>-asws</sup> said: 'Because they were sons of the earth. When it was desolate they were desolate, and when it was fertile they were fertile'.<sup>695</sup>

46- وَ شَكََا إِلَيْهِ عَ رَجُلًا جَارُهُ فَقَالَ اصْبِرْ عَلَيَّهِ

And a man complained to him<sup>-asws</sup> of his neighbour. He<sup>-asws</sup> said: 'Be patient upon him'.

فَقَالَ يَنْسُبُونِي النَّاسُ إِلَى الدُّلِّ

He said, 'The people are attributing me to the disgrace!'

فَقَالَ إِنَّمَا الدَّلِيلُ مَنْ ظَلَمَ.

He<sup>-asws</sup> said: 'But rather the disgraceful is the one who is unjust'.<sup>696</sup>

وَ قَالَ عَ أَرْبَعَةَ أَشْيَاءَ الْقَلِيلُ مِنْهَا كَثِيرٌ النَّارُ وَ الْعَدَاوَةُ وَ الْفَقْرُ وَ الْمَرَضُ.

And he<sup>-asws</sup> said: 'Four things, the little from these is a lot – the fire, and the enmity, and the poverty, and the sickness'.<sup>697</sup>

47- وَ قَالَ عَ إِذَا أَقْبَلَتِ الدُّنْيَا عَلَى الْمَرْءِ أَعْطَتْهُ مَحَاسِنَ غَيْرِهِ وَ إِذَا أَعْرَضَتْ عَنْهُ سَلَبَتْهُ مَحَاسِنَ نَفْسِهِ.

And he<sup>-asws</sup> said: 'When the world comes to the person, it gives him the goodness of others, and when it turns away from him, it strips him of his own goodness'.<sup>698</sup>

48- وَ مَرَّ بِهِ عَ رَجُلٌ وَ هُوَ يَتَعَدَّى فَلَمْ يُسَلِّمْ فَدَعَاهُ إِلَى الطَّعَامِ فَقِيلَ لَهُ السُّنَّةُ أَنْ يُسَلِّمَ ثُمَّ يُدْعَى وَ قَدْ تَرَكَ السَّلَامَ عَلَى عَمْدٍ

And a man passed by him while he<sup>-asws</sup> was having lunch. He did not greet, so he<sup>-asws</sup> invited him to the meal. It was said to him<sup>-asws</sup>, 'The Sunnah is that one should greet, then he should be invited, and he has neglected the greeting deliberately'.

فَقَالَ هَذَا فَهْمٌ عِرَاقِيٌّ فِيهِ جُحْلٌ.

He<sup>-asws</sup> said: 'This is an understanding of an Iraqi having miserliness in him'.<sup>699</sup>

49- وَ قَالَ عَ الْقُرْآنُ ظَاهِرُهُ أُنِيقٌ وَ بَاطِنُهُ عَمِيقٌ.

<sup>695</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 45

<sup>696</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 46 a

<sup>697</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 46 b

<sup>698</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 47

<sup>699</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 48

And he<sup>-asws</sup> said: 'The Quran, it's apparent is elegant and it's esoteric (meaning) is deep'.<sup>700</sup>

50- وَقَالَ: مَنْ أَنْصَفَ مِنْ نَفْسِهِ رُضِيَ حَكْمًا لِعَيْرِهِ.

And he<sup>-asws</sup> said: 'One who is safe from himself would be satisfied (accepted) as a judge for others'.<sup>701</sup>

51- وَقَالَ عَ أَكْرُمُوا الْحَبْرَ فَإِنَّ اللَّهَ أَنْزَلَ لَهُ كِرَامَةً

And he<sup>-asws</sup> said: 'Honour the bread, for Allah<sup>-azwj</sup> has Sent down honour for it'.

قِيلَ وَ مَا كِرَامَتُهُ

It was said, 'And what is its honour?'

قَالَ أَنْ لَا يُقَطَّعَ وَلَا يُوطَأُ وَإِذَا حَضَرَ لَمْ يُنْتَضَرْ بِهِ عَيْرُهُ.

He<sup>-asws</sup> said: 'The it should neither be cut nor treaded upon, and when it is present, nothing else should be waited for'.<sup>702</sup>

52- وَقَالَ عَ جَفِظُ الرَّجُلِ أَخَاهُ بَعْدَ وَفَاتِهِ فِي تَرْكِهِ كَرَمًا.

And he<sup>-asws</sup> said: 'The man protecting the legacy of his brother after he has died, is benevolence'.<sup>703</sup>

53- وَقَالَ عَ مَا مِنْ شَيْءٍ أَسْرَّ إِلَيَّ مِنْ يَدٍ اتَّبَعَهَا الْآخَرَى لِأَنَّ مَنَعَ الْأَوَّاحِرِ يَقْطَعُ لِسَانَ شُكْرِ الْأَوَّالِ.

And he<sup>-asws</sup> said: 'There is nothing more cheering to me<sup>-asws</sup> than a hand (favour) I<sup>-asws</sup> follow it with another, because preventing the latter one cuts the tongue of thanking the former'.<sup>704</sup>

54- وَقَالَ عَ إِنِّي لِأُمْلِيئُ أَحْيَانًا فَأَتَا جِزَّ اللَّهَ بِالصَّدَقَةِ.

And he<sup>-asws</sup> said: 'I<sup>-asws</sup> run out of money sometimes so I<sup>-asws</sup> trade with Allah<sup>-azwj</sup> by (giving) the charity'.<sup>705</sup>

55- وَقَالَ عَ لَا يَزَالُ الْعُرُّ قَلِقًا حَتَّى يَأْتِيَ دَارًا قَدِ اسْتَشَعَرَ أَهْلَهَا النَّاسَ مِمَّا فِي أَيْدِي النَّاسِ فَيُوطِنُهَا.

<sup>700</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 49

<sup>701</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 50

<sup>702</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 51

<sup>703</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 52

<sup>704</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 53

<sup>705</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 54

And he<sup>-asws</sup> said: ‘The honour does not cease to be anxious until it comes to a house, its people having indicated despair from what is in the hands of the people, so it makes it its homeland’.<sup>706</sup>

56- وَقَالَ ع إِذَا دَخَلْتَ إِلَى مَنْزِلِ أَخِيكَ فَاقْبَلِ الْكَرَامَةَ كُلَّهَا مَا حَلَا الْجُلُوسَ فِي الصُّدُورِ.

And he<sup>-asws</sup> said: ‘When you enter a house of your brother, then accept the honours, all of them apart from the sitting in the centre (main position)’.<sup>707</sup>

57- وَقَالَ ع كَفَّارَةُ عَمَلِ السُّلْطَانِ الْإِحْسَانُ إِلَى الْإِخْوَانِ.

And he<sup>-asws</sup> said: ‘An atonement of working for the ruler is doing the favours to the brethren’.<sup>708</sup>

58- وَاشْتَكَى مِرَّةً فَقَالَ اللَّهُمَّ اجْعَلْهُ أُدْبًا لَا عَضْبًا.

And intellect complained. He<sup>-asws</sup> said: ‘O Allah<sup>-azwj</sup>! Make it etiquette nor anger’.<sup>709</sup>

59- وَقَالَ ع الْبَنَاتُ حَسَنَاتٌ وَالْبُنُونَ نِعَمٌ وَالْحَسَنَاتُ يُنَابُ عَلَيْهَا وَالنِّعَمُ مَسْتَوَّلٌ عَلَيْهَا.

And he<sup>-asws</sup> said: ‘The daughters are good deeds, and the sons are bounties, and the good deeds are Rewarded upon while the bounties are Questioned about’.<sup>710</sup>

60- وَقَالَ ع إِيَّاكَ وَ سَقَطَةَ الْإِسْتِزْسَالِ فَإِنَّهَا لَا تُسْتَقَالُ.

And he<sup>-asws</sup> said: ‘Beware of talking incessantly for the stumbles cannot be withdrawn’.<sup>711</sup>

61- وَقِيلَ لَهُ ع مَا طَعْمُ الْمَاءِ

And it was said to him<sup>-asws</sup>, ‘What is the taste of water?’

قَالَ طَعْمُ الْحَيَاةِ.

He<sup>-asws</sup> said: ‘The taste of life’.<sup>712</sup>

62- وَقَالَ ع مَنْ لَمْ يَسْتَحْيِ مِنَ الْعَيْبِ وَ يَرْعُوِي [يُرْعَوِي] عِنْدَ الشَّيْبِ وَ يَحْشَى [يَحْشَى] اللَّهَ يَظْهَرِ الْعَيْبُ فَلَا حَيْرَ فِيهِ.

<sup>706</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 55

<sup>707</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 56

<sup>708</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 57

<sup>709</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 58

<sup>710</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 59

<sup>711</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 60

<sup>712</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 61

And he<sup>-asws</sup> said: ‘One who is not embarrassed from the fault, (and does not) refrain during old age, and (does not) fear Allah<sup>-azwj</sup> in seclusion, there is no good in him’.<sup>713</sup>

63- وَقَالَ ع وَإِنَّ خَيْرَ الْعِبَادِ مَنْ يَجْتَمِعُ فِيهِ خَمْسٌ خِصَالٍ إِذَا أَحْسَنَ اسْتَبْشَرَ وَ إِذَا أَسَاءَ اسْتَعْفَرَ وَ إِذَا أُعْطِيَ شَكَرَ وَ إِذَا ابْتُلِيَ صَبَرَ وَ إِذَا ظَلِمَ عَفَرَ.

And he<sup>-asws</sup> said: ‘And best of the servants is one in whom five characteristics are gathered – when he does a good deed he rejoices, and when he does an evil deed he seeks Forgiveness, and when he is Given he thanks, and when (sustenance) is delayed he is patient, and when he is offended he forgives’.<sup>714</sup>

64- وَقَالَ ع وَإِيَّاكُمْ وَ مَلَا حَاةَ الشُّعْرَاءِ فَإِنَّهُمْ يَضُنُّونَ بِالْمَدْحِ وَ يَجُودُونَ بِالْهَجَاءِ.

And he<sup>-asws</sup> said: ‘Beware of criticising the poets for they are miserly with the praise and generous with the satirising’.<sup>715</sup>

وَ قَالَ ع إِنِّي لَأَسَارِعُ إِلَى حَاجَةِ عَدُوِّي خَوْفًا أَنْ أُرَدَّهُ فَيَسْتَنْعِي عَنِّي.

And he<sup>-asws</sup> said: ‘I<sup>-asws</sup> tend to be quick to (fulfill) a need of my<sup>-asws</sup> enemy fearing that if I<sup>-asws</sup> were to return him, he will become needless from me<sup>-asws</sup>’.<sup>716</sup>

65- سَمَانَ ع يَقُولُ اللَّهُمَّ إِنَّكَ بِمَا أَنْتَ لَهُ أَهْلٌ مِنَ الْعَمُوِّ أَوْلَى مِنِّي بِمَا أَنَا أَهْلٌ لَهُ مِنَ الْعُمُوْبِيَّةِ.

He<sup>-asws</sup> was saying: ‘O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are, with what You<sup>-azwj</sup> are rightful for the Pardoning, foremost than me<sup>-asws</sup> with what I<sup>-asws</sup> am rightful for of the Punishment’.<sup>717</sup>

66- وَ أَنَاهُ ع أَغْرَابِيٌّ وَ قِيلَ بَلْ أَتَى أَبَاهُ الْبَاقِرَ ع فَقَالَ أَرَأَيْتَ اللَّهُ حِينَ عَبَدْتَهُ

And a Bedouin came to him<sup>-asws</sup>, and it is said he came to his<sup>-asws</sup> father<sup>-asws</sup> Al-Baqir<sup>-asws</sup>. He said, ‘Do you<sup>-asws</sup> see Allah<sup>-azwj</sup> when you<sup>-asws</sup> worship Him<sup>-azwj</sup>?’

فَقَالَ مَا كُنْتُ لِأَعْبُدَ شَيْئًا لَمْ أَرَهُ

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> do not worship anything I<sup>-asws</sup> do not see’.

قَالَ كَيْفَ رَأَيْتَهُ

He said, ‘How do you<sup>-asws</sup> see Him<sup>-azwj</sup>?’

قَالَ لَمْ تَرَهُ الْأَبْصَارُ بِمُشَاهَدَةِ الْعِيَانِ وَ لَكِنْ رَأَتْهُ الْقُلُوبُ بِحَقِيقَةِ الْإِيمَانِ- لَا يُدْرِكُ بِالْحَوَاسِّ وَ لَا يُقَاسُ بِالنَّاسِ مَعْرُوفٌ بِالْآيَاتِ مَنْعُوتٌ بِالْعَلَامَاتِ- هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ

<sup>713</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 62

<sup>714</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 63

<sup>715</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 64 a

<sup>716</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 64 b

<sup>717</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 65



He<sup>-asws</sup> said: 'The sights do not see Him<sup>-azwj</sup> by witnessing of the eyes, but the hearts see Him<sup>-azwj</sup> by the realities of Eman. He<sup>-azwj</sup> cannot be realised by the sensory perception, nor can He<sup>-azwj</sup> be compared with the people. He<sup>-azwj</sup> is known by the signs attributed by the markings. He<sup>-azwj</sup> is Allah<sup>-azwj</sup> Whom there is no god except He<sup>-azwj</sup>'.

فَقَالَ الْأَعْرَابِيُّ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ.

The Bedouin said, 'Allah<sup>-azwj</sup> is more Knowing where to place His<sup>-azwj</sup> Message'.<sup>718</sup>

67- وَقَالَ ع يَهْلِكُ اللَّهُ سِتًّا بِسِتِّ الْأَمْزَاءِ بِالْجُورِ وَالْعَرَبَ بِالْعَصَبِيَّةِ وَالِدَّهَاقِينَ بِالْكِبْرِ وَالتُّجَّارَ بِالْحِيَانَةِ وَأَهْلَ الرُّسْتَاقِ بِالْجَهْلِ وَالْفُقَهَاءَ بِالْحَسَدِ.

And he<sup>-asws</sup> said; 'Allah<sup>-azwj</sup> Destroys six due to six – the governors due to the tyranny, and the Arabs due to the prejudices, and the Dahaqinities due to the arrogance, and the traders due to the betrayal, and the people of Al-Rustan due to the ignorance, and the jurists due to the envy'.<sup>719</sup>

68- وَقَالَ ع مَنْعُ الْمَوْجُودِ سُوءُ ظَنٍّ بِالْمَعْبُودِ.

And he<sup>-asws</sup> said: Preventing (the needy from) the existing (available), is having evil thoughts with the Deity (Allah<sup>-azwj</sup>)'.<sup>720</sup>

69- وَقَالَ ع صَلََةُ الْأَرْحَامِ مُنْسَأَةٌ فِي الْأَعْمَارِ وَحُسْنُ الْجَوَارِ عِمَارَةٌ لِلدُّنْيَا وَصَدَقَةُ السِّرِّ مَثْرَاءٌ لِلْمَالِ.

And he<sup>-asws</sup> said: 'Connecting the kinships postpones in the lifespans (death), and good neighbourliness is a builder of the world, and secret charity is a multiplier of the wealth'.<sup>721</sup>

70- وَقَالَ لَهُ أَبُو جَعْفَرٍ يَا أَبَا عَبْدِ اللَّهِ أَلَا تُعَذِّبُنِي مِنْ عَبْدِ اللَّهِ بْنِ حَسَنِ وَوَلَدِهِ يَبْتُغُونَ الدُّعَاةَ وَرِيدُونَ الْفِتْنَةَ

And Abu Ja'far (Al-Dawaniqi the caliph) said to him<sup>-asws</sup>: 'O Abu Abdullah<sup>-asws</sup>! Will you<sup>-asws</sup> not excuse me from (deal with) Abdullah Bin Al-Hassan and his sons? They are spreading the callers (to Al-Hassan Al-Basri) and are intending the Fitna (discord)?'

قَالَ قَدْ عَرَفْتُ الْأَمْرَ بِنَبِيِّ وَبَيْنَهُمْ فَإِنْ أَفْتَعْنَاكَ مِنِّي آيَةٌ مِنْ كِتَابِ اللَّهِ تَعَالَى تَلَوْهَا عَلَيْكَ

He<sup>-asws</sup> said: 'You do know of the matter between me<sup>-asws</sup> and them. If I<sup>-asws</sup> could make you contented with a Verse from the Book of Allah<sup>-azwj</sup> the Exalted, I<sup>-asws</sup> can recite it to you'.

قَالَ هَاتِ

He said, 'Give!'

<sup>718</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 66

<sup>719</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 67

<sup>720</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 68

<sup>721</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 69

قَالَ لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَ لَئِنْ قُوتِلُوا لَا يَنْصُرُوهُمْ وَ لَئِنْ نَصَرُوهُمْ لَيُؤَلِّدَنَّ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ

He<sup>-asws</sup> said: ***'If they were to go forth, they would not be going forth along with them, and if they are fought against, they would not be helping them, and even if they do help them, they would turn their backs, then they would not be helped [59:12]'***

وَ قَالَ كَفَانِي وَ قَبَّلَ بَيْنَ عَيْنَيْهِ.

And he said, 'It suffices me!' – and kissed his<sup>-asws</sup> head".<sup>722</sup>

71- وَ قَالَ ع لِرَجُلٍ أَخَذَتْ سَفَرًا يُحَدِّثُ اللَّهَ لَكَ رِزْقًا وَ الرِّمَّ مَا عَوَّدَتْ مِنْهُ الْحَيَّرَ.

And he<sup>-asws</sup> said to a man: 'Go on a new journey, Allah<sup>-azwj</sup> will Grace you anew, and stick with the good what you return with from it".<sup>723</sup>

72- قَالَ ع دَعَا اللَّهَ النَّاسَ فِي الدُّنْيَا بِأَبَائِهِمْ لِيَتَعَارَفُوا وَ فِي الْآخِرَةِ بِأَعْمَالِهِمْ لِيُجَازُوا فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا- يَا أَيُّهَا الَّذِينَ كَفَرُوا.

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Calls the people in the world with the fathers (names) so they would be recognised, and in the Hereafter, it would be with their deeds for them to be Rewarded. He<sup>-azwj</sup> Said: 'O you those who believe! O you those who disbelieve!'"<sup>724</sup>

73- وَ قَالَ ع مَنْ أَبْقَطَ فِئْتَهُ فَهُوَ أَكْلُهَا.

And he<sup>-asws</sup> said: 'One who awakens (stirs) Fitna, so he would be its morsel".<sup>725</sup>

74- وَ قَالَ ع إِنَّ عِيَالَ الْمَرْءِ أُسْرَاؤُهُ فَمَنْ أَنْعَمَ اللَّهُ عَلَيْهِ نِعْمَةً فَلْيَبْسُغْ عَلَى أُسْرَائِهِ فَإِنَّ لَمْ يَفْعَلْ أَوْشَكَ أَنْ تَزُولَ تِلْكَ النِّعْمَةُ.

And he<sup>-asws</sup> said: 'The dependants of the person are his captives. The one whom Allah<sup>-azwj</sup> Bestows a bounty, let him be capacious upon his captives. If he does not do so, that bounty will almost decline from him".<sup>726</sup>

75- وَ كَانَ ع يُعْمَلُ السَّرِيَّةُ إِذَا صَلَحَتْ قَوِيَّتِ الْعَلَانِيَّةُ.

And he<sup>-asws</sup> had said: 'When the secret (deed) is righteous it strengthens the open (deed)".<sup>727</sup>

76- وَ قَالَ ع مَا يَصْنَعُ الْعَبْدُ أَنْ يُظَهَرَ حَسَنًا وَ يُسَرَّ سَيِّئًا أَلَيْسَ يَرْجِعُ إِلَى نَفْسِهِ فَيَعْلَمُ أَنَّ لَيْسَ كَذَلِكَ وَ اللَّهُ عَزَّ وَ جَلَّ يُعْمَلُ- بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ.

<sup>722</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 70

<sup>723</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 71

<sup>724</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 72

<sup>725</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 73

<sup>726</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 74

<sup>727</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 75

And he<sup>-asws</sup> said: 'What will the servant do by revealing the good and hiding the evil? Doesn't he refer to himself, so he would know it isn't like that? And Allah<sup>-azwj</sup> Mighty and Majestic Says: **But! The human being is insightful upon himself [75:14]**'.<sup>728</sup>

77- وَقَالَ لَهُ أَبُو حَنِيْفَةَ يَا أَبَا عَبْدِ اللَّهِ مَا أَصْبَرَكَ عَلَى الصَّلَاةِ

And Abu Hanifa said to him<sup>-asws</sup>, 'O Abu Abdullah<sup>-asws</sup>! How patient you<sup>-asws</sup> are upon the Salat!'

فَقَالَ وَيْحَكَ يَا نُعْمَانُ أَمَا عَلِمْتَ أَنَّ الصَّلَاةَ قُرْبَانٌ كُلِّ تَقِيٍّ وَ أَنَّ الْحَجَّ جِهَادٌ كُلِّ ضَعِيفٍ وَ لِكُلِّ شَيْءٍ رِزْقَةٌ وَ رِزْقَةُ الْبَدَنِ الصِّيَامُ وَ أَفْضَلُ الْأَعْمَالِ انْتِظَارُ الْفَرَجِ مِنَ اللَّهِ الدَّاعِي بِلَا عَمَلٍ كَالرَّامِي بِلَا وَتَرٍ

He<sup>-asws</sup> said: 'Woe be to you, O Numan! Don't you know that the Salat is an offering of every pious one, and that the Hajj is a Jihad of every weak one? And for all things there is Zakat, and Zakat of the body are the fasts; and best of the deeds is awaiting the relief (Al-Qaim<sup>-asws</sup>) from Allah<sup>-azwj</sup>. The caller without deed is like the archer without a bowstring.

فَاخْفِظْ هَذِهِ الْكَلِمَاتِ يَا نُعْمَانُ اسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ وَ حَصِّنُوا الْمَالَ بِالرِّزْقَةِ وَ مَا عَالَ امْرُؤٌ افْتَصَدَ وَ التَّقْدِيرُ نِصْفُ الْعَيْشِ وَ التَّوَدُّدُ نِصْفُ الْعَقْلِ وَ الْهَرَمُ نِصْفُ الْهَمِّ وَ قَلَّةُ الْعِيَالِ أَحَدُ الْيَسَارَاتِ مَنْ أَحْزَنَ وَالِدَيْهِ فَقَدْ عَقَّمَهُمَا

Memorise these phrases, O Numan! Cause the sustenance to descend by (giving) the charity, and fortify the wealth with the Zakat; and a moderate person will not be destitute; and the assessment is half the (good) life; and gaining the affection is half the intellect; and the old age is half the worries; and scarcity of the dependants is one of the eases; and one who causes grief to the parents has been disowned by them.

وَ مَنْ ضَرَبَ يَدَهُ عَلَى فَيْحِهِ عِنْدَ الْمُصِيبَةِ حَيْطَ أَجْرُهُ وَ الصَّبِيْعَةُ لَا يَكُونُ صَبِيْعَةً إِلَّا عِنْدَ ذِي حَسَبٍ وَ دِينٍ وَ اللَّهُ يُنْزِلُ الرِّزْقَ عَلَى قَدْرِ الْمُتَوَكِّلِ وَ يُنْزِلُ الصَّبْرَ عَلَى قَدْرِ الْمُصِيبَةِ وَ مَنْ أَيَّقَنَ بِالْخُلْفِ جَادَ بِالْعَطِيَّةِ وَ لَوْ أَرَادَ اللَّهُ بِالنَّمْلِ خَيْرًا مَا أَنْبَتَ لَهَا جَنَاحًا

And one who strikes his hand upon his thigh during the calamity nullifies his Recompense; and the favour cannot be a favour except with the one with pedigree and religion; and Allah<sup>-azwj</sup> Sends down the sustenance in accordance to the provisions (needed), and He<sup>-azwj</sup> Sends down the patience in accordance to the difficulty; and the one certain with the replacement will be generous with the giving, and if Allah<sup>-azwj</sup> Wants good with the ant would not have Grown wings for it'. (recording error).

زَادَ ابْنُ حَمْدُونَ فِي رَوَايَتِهِ وَ مَنْ قَدَّرَ مَعِيشَتَهُ رَزَقَهُ اللَّهُ وَ مَنْ بَدَّرَ حَرَمَهُ اللَّهُ وَ لَمْ يُورِدْ وَ لَوْ أَرَادَ اللَّهُ بِالنَّمْلَةِ.

Ibn Hamdoun increased in his report: 'And the one assesses his livelihood Allah<sup>-azwj</sup> will Grace him, and the one who wastes, Allah<sup>-azwj</sup> will Deprive him', and he did not report, 'And if Allah<sup>-azwj</sup> Wants (good) with the ant'.<sup>729</sup>

78- وَقِيلَ لَهُ عَ مَا بَلَغَ بِكَ مِنْ حُبِّكَ مُوسَى

<sup>728</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 76

<sup>729</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 77

And it was said to him<sup>-asws</sup>: ‘What has reached with you<sup>-asws</sup> from your<sup>-asws</sup> love for Musa<sup>-asws</sup>?’

قَالَ وَدِدْتُ أَنْ لَيْسَ لِي وَلَدٌ غَيْرُهُ حَتَّى لَا يَشْرِكُهُ فِي حُبِّي لَهُ أَحَدٌ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> would have love it if there wasn’t for me<sup>-asws</sup> any son other than him<sup>-asws</sup> until there would not have participated anyone in my<sup>-asws</sup> love for him<sup>-asws</sup>’.<sup>730</sup>

79- وَقَالَ: ثَلَاثَةٌ أَقْسِمُ بِاللَّهِ أَنَّهَا الْحَقُّ مَا نَقَصَ مَالٌ مِنْ صَدَقَةٍ وَلَا زَكَاةٍ وَلَا طَلِيمٍ أَحَدٌ بِظُلَامَةٍ فَقَدَرَ أَنْ يُكَابِيَ بِهَا فَكَظَمَهَا إِلَّا أُنْبَدِلَهُ اللَّهُ مَكَانَهَا عِزًّا وَلَا فَتَحَ عَبْدٌ عَلَى نَفْسِهِ بَابَ مَسْأَلَةٍ إِلَّا أُفْتُحَ عَلَيْهِ بَابُ فَقْرٍ.

And he<sup>-asws</sup> said: ‘Three (matters) I<sup>-asws</sup> swear by Allah<sup>-azwj</sup> that it is the truth – wealth will not reduce from (giving) charity nor Zakat, nor does anyone get oppressed by a grievance and he is able upon reciprocating it, but he swallows it (observes patience), except Allah<sup>-azwj</sup> will Replace him with honour in its place; and a servant will not open a door of begging except Allah<sup>-azwj</sup> will Open for him a door of poverty’.<sup>731</sup>

80- وَقَالَ ع ثَلَاثَةٌ لَا يَزِيدُ اللَّهُ بِهَا الْمَرْءَ الْمُسْلِمَ إِلَّا عِزًّا الصَّفْحُ عَمَّنْ ظَلَمَهُ وَالْإِعْطَاءُ لِمَنْ حَرَمَهُ وَالصِّلَةَ لِمَنْ قَطَعَهُ.

And he<sup>-asws</sup> said: ‘Three (matters), Allah<sup>-azwj</sup> will not Increase the Muslim person except in honour – the pardoning the one who offends him, and the giving to the one who deprives him, and the connecting to the one who cuts him off’.<sup>732</sup>

81- وَقَالَ ع مِنَ الْيَقِينِ أَلَّا تُرْضِيَ النَّاسَ بِمَا يُسْخِطُ اللَّهُ وَلَا تَدْمَهُمْ عَلَى مَا لَمْ يُؤْتِكَ اللَّهُ وَلَا تَحْمَدَهُمْ عَلَى مَا رَزَقَ اللَّهُ فَإِنَّ الرِّزْقَ لَا يَشَوْفُهُ حِرْصٌ حَرِيصٍ وَلَا يَصْرِفُهُ كُرْهٌ كَارِهِ وَلَا يُؤْتِيكَ إِلَّا بِمَا أَحَدَكُمُ فَرٌّ مِنْ رِزْقِهِ كَمَا يَفِرُّ مِنَ الْمَوْتِ لِأَدْرَكَهُ الرِّزْقُ كَمَا يَدْرِكُهُ الْمَوْتُ.

And he<sup>-asws</sup> said: ‘From the certainty is that you do not satisfy the people with what Annoys Allah<sup>-azwj</sup>, nor condemn them upon what Allah<sup>-azwj</sup> what Allah<sup>-azwj</sup> has not Given you nor praise them upon what Allah<sup>-azwj</sup> has Graced, for neither can the sustenance be ushered by greed of a greedy one, nor can the abhorrence of an abhorring one turn it away; and even if one of you were to flee from his sustenance like what he flees from the death, the sustenance will come across him just as the death will come across him’.<sup>733</sup>

82- وَقَالَ ع مُرُوءَةُ الرَّجُلِ فِي نَفْسِهِ نَسَبٌ لِعَقِبِهِ وَ قَبِيلَتِهِ.

And he<sup>-asws</sup> said: ‘Manliness of the man within himself is lineage of his clan and his tribe’.<sup>734</sup>

83- وَقَالَ ع مَنْ صَدَقَ لِسَانُهُ رَكِيَ عَمَلُهُ وَمَنْ حَسَنَتْ نَيْبَتُهُ زِيدَ فِي رِزْقِهِ وَمَنْ حَسُنَ يُرُّ بِأَهْلِ بَيْتِهِ زِيدَ فِي عُمْرِهِ.

<sup>730</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 78

<sup>731</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 79

<sup>732</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 80

<sup>733</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 81

<sup>734</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 82

And he<sup>-asws</sup> said: ‘One whose tongue is truthful, his deed will be pure, and one whose intention is good will have increase in his sustenance; and the one whose righteousness is good with his family members will have increase in his lifespan’.<sup>735</sup>

84- وَقَالَ ع حَدَّثَ مِنْ حُسْنِ الظَّنِّ بِطَرْفِ ثُرُوحٍ بِهِ قَلْبِكَ وَ يَرُوحُ بِهِ أَمْرُكَ.

And he<sup>-asws</sup> said: ‘Take from good thoughts with a part you can comfort your heart with it and ease your affairs with it’.<sup>736</sup>

85- وَقَالَ ع الْمُؤْمِنُ إِذَا غَضِبَ لَمْ يُخْرِجْهُ غَضَبُهُ مِنْ حَقِّهِ وَإِذَا رَضِيَ لَمْ يَدْخُلْهُ رِضَاهُ فِي بَاطِلٍ وَالَّذِي إِذَا قَدَرَ لَمْ يَأْخُذْ أَكْثَرَ بِمَا لَهُ.

And he<sup>-asws</sup> said: ‘When the Momin is angry, his anger would not expel him from truth, and when he is please, his pleasure would not enter him into falsehood; and the one when it is Pre-determined, he cannot take more than what is for him’.<sup>737</sup>

86- وَمِنْ تَذَكِيرِ ابْنِ مُحَمَّدٍ قَالَ الصَّادِقُ ع تَأَخِيرُ التَّوْبَةِ اغْتِرَابٌ وَ طُولُ التَّسْوِيفِ حَيْرَةٌ وَ الْإِثْبَاءُ عَلَى اللَّهِ عَزَّ وَ جَلَّ هَلَكَةٌ وَ الْإِصْرَارُ أَمْرٌ - فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ.

And from (the book) ‘Tazkira’ of Ibn Humdoun –

‘Al-Sadiq<sup>-asws</sup> said: ‘Delaying the repentance is a delusion, and prolonging the procrastination is confusing; and the judging (evil thoughts) upon Allah<sup>-azwj</sup> Mighty and Majestic is destruction; and the persistence is a security. **But no one feels secure from the Plan of Allah except the people (who are) losers [7:99]**’.<sup>738</sup>

87- وَقَالَ ع مَا كُلُّ مَنْ أَرَادَ شَيْئاً قَدَرَ عَلَيْهِ وَ لَا كُلُّ مَنْ قَدَرَ عَلَى شَيْءٍ وَفَّقَ لَهُ وَ لَا كُلُّ مَنْ وَفَّقَ لَهُ مُضِعاً فَإِذَا اجْتَمَعَ النِّيَّةُ وَ الْقُدْرَةُ وَ التَّوْفِيقُ وَ الْإِصَابَةُ فَهَذَاكَ يَجِبُ السَّعَادَةُ.

And he<sup>-asws</sup> said: ‘No every one intending something is able upon it, nor every one able upon something is compatible for it, nor every one compatible finds a proper place for it. When the intention, and the ability, and the inclination, and the correctness (of the place) are gathered, so then the happiness is obligated’.<sup>739</sup>

88- وَقَالَ ع صِلَةُ الرَّحِمِ تُهَوِّنُ الْحِسَابَ يَوْمَ الْقِيَامَةِ قَالَ اللَّهُ تَعَالَى - وَ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَحْشُرُونَ رِجْمًا وَ يَخَافُونَ سُوءَ الْحِسَابِ.

And he<sup>-asws</sup> said: ‘Connecting the kinship eases the Reckoning on the Day of Qiyamah. Allah<sup>-azwj</sup> the Exalted Said: **And those who are maintaining the relationships what Allah has Commanded with maintaining, and are in awe of their Lord and are fearing the evil Reckoning [13:21]**’.<sup>740</sup>

<sup>735</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 83

<sup>736</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 84

<sup>737</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 85

<sup>738</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 86

<sup>739</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 87

<sup>740</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 88

89- وَقَالَ وَ قَدْ قِيلَ بِحَضْرَتِهِ جَاوَزَ مَلِكًا أَوْ بَحْرًا

And he (Al Aaby the translator) said:

‘And it was said in his<sup>-asws</sup> presence, ‘Shall I be in the vicinity of a king or sea?’

فَقَالَ هَذَا الْكَلَامُ مُحَالٌ وَ الصَّوَابُ لَا جَاوِزَ مَلِكًا وَ لَا بَحْرًا لِأَنَّ الْمَلِكَ يُؤْذِيكَ وَ الْبَحْرَ لَا يُرْوِيكَ.

He<sup>-asws</sup> said: ‘This speech is impossible, and the correct is that you neither be in the vicinity of a king nor sea, because the king will hurt you, and the sea cannot saturate you’.<sup>741</sup>

90- وَ سُئِلَ عَ عَنْ فَضِيلَةِ لِأَمِيرِ الْمُؤْمِنِينَ عَ لَمْ يَشْرِكْ فِيهَا غَيْرُهُ قَالَ فَضَلَ الْأَقْرَبِينَ بِالسَّبْقِ وَ سَبَقَ الْأَبْعَدِينَ بِالْفَرَاتَةِ.

And he<sup>-asws</sup> was asked about merits of Amir Al-Momineen which no one else participated in it. He<sup>-asws</sup> said: ‘Merit of the near relative with the precedence (being first), and precedence (being first) with the distant ones with kinship’.<sup>742</sup>

91- وَ عَنْهُ عَ قَالَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ- تَيْجَانُ الْعَرَبِ.

And from him<sup>-asws</sup> having said: ‘(The phrase) ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful’ is crown of the Arabs’.<sup>743</sup>

92- وَقَالَ عَ صُحْبَةُ عِشْرِينَ يَوْمًا فَرَاتَةٌ.

And he<sup>-asws</sup> said: ‘Accompaniment of twenty days is kinship’.<sup>744</sup>

93- كَأَ، الْكَافِي مِنَ الرَّوَضَةِ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ فَضَالٍ عَنْ حَفْصِ الْمُؤَدِّبِ عَنْ أَبِي عَبْدِ اللَّهِ ع-

(The book) ‘Al Kafi’, from ‘Al Rawza’ – Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Hafs Al Muezzin,

‘From Abu Abdullah<sup>-asws</sup>.

وَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيحٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّهُ كَتَبَ بِهَذِهِ الرِّسَالَةِ إِلَى أَصْحَابِهِ وَ أَمْرَهُمْ بِمَدَارَسَتِهَا وَ النَّظَرَ فِيهَا وَ تَعَاهُدِهَا وَ الْعَمَلَ بِهَا فَكَانُوا يَضَعُونَهَا فِي مَسَاجِدِ بُيُوتِهِمْ فَإِذَا فَرَعُوا مِنَ الصَّلَاةِ نَظَرُوا فِيهَا-

And from Muhammad Bin Ismail Bin Bazie, from Muhammad Bin Sinan, from Ismail Bin Jabir,

‘From Abu Abdullah<sup>-asws</sup> having written this this letter to his<sup>-asws</sup> companions and commanded them to study it, ponder over it, and make a pact by it, and act in accordance with. They used to keep it in their places of Salat in their homes. When they would be free from their Salat, they would look into it’.

<sup>741</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 89

<sup>742</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 90

<sup>743</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 91

<sup>744</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 92

قَالَ وَ حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكِ الْكُوفِيِّ عَنِ الْقَاسِمِ بْنِ الرَّبِيعِ الصَّخَّافِ عَنْ إِسْمَاعِيلِ بْنِ مُحَمَّدٍ السَّرَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَرَجْتُ هَذِهِ الرِّسَالَةَ مِنْ أَبِي عَبْدِ اللَّهِ ع إِلَى أَصْحَابِهِ-

He said, 'And it is narrated to me by Al Hassan Bin Muhammad, from Ja'far Bin Muhammad Bin Malik Al Kufi, from Al Qasim Bin Al Rabie Al Sahhaf, from Ismail Bin Makhlad Al Sarraj,

'From Abu Abdullah<sup>-asws</sup> having said: 'I brought out this letter of Abu Abdullah<sup>-asws</sup> to his<sup>-asws</sup> companions: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَّا بَعْدُ فَأَسْأَلُوا اللَّهَ رَبَّكُمْ الْعَافِيَةَ وَ عَلَيْكُمْ بِالذَّعَةِ وَ الْوَقَارِ وَ السَّكِينَةِ وَ عَلَيْكُمْ بِالْحَيَاءِ وَ التَّنَزُّهِ عَمَّا تَنَزَّهُ عَنْهُ الصَّالِحُونَ قَبْلَكُمْ

'In the Name of Allah<sup>-azwj</sup>, the Beneficent, the Merciful. As for after, I<sup>-asws</sup> ask your Lord<sup>-azwj</sup> to grant you all good health, and upon you is to have tenderness, dignity and calmness, and upon you is to be modest and keep yourselves clear, just as the righteous people before you had stayed clear of.

وَ عَلَيْكُمْ بِمُجَامَلَةِ أَهْلِ الْبَاطِلِ تَحَمَّلُوا الصِّيمَ مِنْهُمْ وَ إِيَاكُمْ وَ مُمَاطَتَهُمْ دِينُوا فِيمَا بَيْنَكُمْ وَ بَيْنَهُمْ إِذَا أَنْتُمْ جَالِسْتُمُوهُمْ وَ خَالَطْتُمُوهُمْ وَ نَارَعْتُمُوهُمْ الْكَلَامَ فَإِنَّهُ لَا بُدَّ لَكُمْ مِنْ مُجَالَسَتِهِمْ وَ مُخَالَطَتِهِمْ وَ مُنَارَعَتِهِمْ الْكَلَامَ بِالتَّقِيَّةِ الَّتِي أَمَرَكُمُ اللَّهُ أَنْ تَأْخُذُوا بِهَا فِيمَا بَيْنَكُمْ وَ بَيْنَهُمْ-

It is for you to be courteous with the people of falsehood, tolerating injustices from them. And beware of disputing with them in what is between you and them. When you sit with them, and are alone with them and argue your differences with them, there is no way out for you but to sit with them and be alone with them, and argue with them by the dissimulation which Allah<sup>-azwj</sup> has Commanded you for, that you should take to it regarding what is between you and them.

فَإِذَا ابْتَلَيْتُمْ بِذَلِكَ مِنْهُمْ فَإِنَّهُمْ سَيُؤْذُونَكُمْ وَ تَعْرِفُونَ فِي وُجُوهِهِمُ الْمُنْكَرَ وَ لَوْ لَا أَنَّ اللَّهَ تَعَالَى يَدْفَعُهُمْ عَنْكُمْ لَسَطُوا بِكُمْ

So, if you are tested with that from them, that they wish to harm you and you can recognise abhorrence in their faces, and if Allah<sup>-azwj</sup>, the Exalted does not Dispel them away from you, they would coerce you.

وَ مَا فِي صُدُورِهِمْ مِنَ الْعَدَاوَةِ وَ الْبُغْضَاءِ أَكْثَرُ مِمَّا يُبْدُونَ لَكُمْ بِجَالِسِكُمْ وَ مُجَالِسَتِهِمْ وَاحِدَةً وَ أَرْوَاحُهُمْ مُخْتَلِفَةٌ لَا تَأْتِلُفُ- لَا تُحِبُّوهُمْ أَبَدًا وَ لَا يُحِبُّونَكُمْ غَيْرَ أَنَّ اللَّهَ تَعَالَى أَكْرَمَكُمْ بِالْحَقِّ وَ بَصَّرَكُمْهُ وَ لَمْ يَجْعَلْهُمْ مِنْ أَهْلِ

And what is in their chests of enmity and hatred is much more than what they display to you. Your gatherings and their gatherings are one and the same, but your spirits and their spirits are different. You will not reconcile with them and you will never love them, ever, and they will never love you as well, apart from that Allah<sup>-azwj</sup> the Exalted has Honoured you all with the truth and Made you to visualise it, and did not Make them to be deserving of it.

فَتُخَامِلُونَهُمْ وَ تَصْبِرُونَ عَلَيْهِمْ وَ لَا مُجَامَلَةَ لَهُمْ وَ لَا صَبْرَ لَهُمْ عَلَى شَيْءٍ وَ حَيْلُهُمْ وَ وَسْوَاسُ بَعْضِهِمْ إِلَى بَعْضٍ فَإِنَّ أَعْدَاءَ اللَّهِ إِنْ اسْتَطَاعُوا صَدُّوكُمْ عَنِ الْحَقِّ

Be courteous to them and be patient with them, for they have no courtesy to you nor do they have patience over anything, and some of them are obsessed with tricking the others, for the enemies of Allah<sup>-azwj</sup> have the ability to keep you from the truth.

يَعِصْمُكُمْ اللَّهُ مِنْ ذَلِكَ فَأَقْفُوا اللَّهَ وَكُفُّوا أَلْسِنَتَكُمْ إِلَّا مِنْ خَيْرٍ وَإِيَّاكُمْ أَنْ تُدْلِفُوا أَلْسِنَتَكُمْ بِعَوَلِ الزُّورِ وَ الْبُهْتَانِ وَالْإِثْمِ وَالْعُدْوَانِ

Allah<sup>-azwj</sup> Protects you from that, so fear Allah<sup>-azwj</sup> and hold back your tongues except from the good, and beware of letting your tongues to slip into speaking that which is false, and the slanderous, and the sinful, and the aggression.

فَإِنِّي لَأَنْتُمْ إِنْ كَفَفْتُمْ أَلْسِنَتَكُمْ عَمَّا يَكْرَهُهُ اللَّهُ بِمَا هَمَّكُمْ عَنْهُ كَانَ خَيْرًا لَكُمْ عِنْدَ رَبِّكُمْ مِنْ أَنْ تُدْلِفُوا أَلْسِنَتَكُمْ بِهِ فَإِنَّ ذَلِكَ اللِّسَانَ فِيمَا يَكْرَهُهُ اللَّهُ وَ فِيمَا يُنْهَى عَنْهُ

If you were to hold back your tongues from what is disliked by Allah<sup>-azwj</sup>, from what He<sup>-azwj</sup> has Forbidden you from, it would be better for you with your Lord<sup>-azwj</sup> than letting your tongues slip into what is disliked by Him<sup>-azwj</sup> and what He<sup>-azwj</sup> has Prohibited you from.

مَرَدَاةٌ لِلْعَبْدِ عِنْدَ اللَّهِ وَ مَقْتٌ مِنَ اللَّهِ وَ صَمَمٌ وَ بُكْمٌ وَ عَمَى يُورِثُهُ اللَّهُ إِذَاهُ يَوْمَ الْقِيَامَةِ فَتَصِيرُوا كَمَا قَالَ اللَّهُ- صُمْ بُكْمٌ عُمِّي فَهُمْ لَا يَعْقِلُونَ يَعْنِي لَا يُنْطِقُونَ وَ لَا يُؤَدِّدُونَ هُمْ فَيَعْتَلِرُونَ

There is destruction for the servant with Allah<sup>-azwj</sup>, and Repugnance from Allah<sup>-azwj</sup>, and there will be deafness, and blindness, and muteness which Allah<sup>-azwj</sup> will Make him to inherit on the Day of Qiyamah. So they will become just as Allah<sup>-azwj</sup> has said: **Deaf, dumb (and) blind, so they will not turn back [2:18]**, it means that they will not be speaking and will not have the Permission to present their excuses.

وَ إِيَّاكُمْ وَ مَا هَمَّكُمْ اللَّهُ عَنْهُ أَنْ تَرْكَبُوهُ وَ عَلَيْكُمْ بِالصَّمْتِ إِلَّا فِيمَا يَنْفَعُكُمْ اللَّهُ بِهِ مِنْ أَمْرِ آخِرَتِكُمْ وَ يَأْخِزْتُمْ عَلَيْهِ

And beware from what Allah<sup>-azwj</sup> has Prohibited you from doing, and it is for you to remain silent except with regards to what Allah<sup>-azwj</sup> has Benefited you by from the matters of your Hereafter and be Rewarded by Him<sup>-azwj</sup>.

وَ أَكْثَرُوا مِنَ التَّهْلِيلِ وَ التَّفْذِيرِ وَ التَّسْبِيحِ وَ التَّنَاءِ عَلَى اللَّهِ وَ التَّصْرُحِ إِلَيْهِ وَ الرَّغْبَةِ فِيمَا عِنْدَهُ مِنَ الْحَيْرِ الَّذِي لَا يَغْدِرُ قَدْرَهُ وَ لَا يَبْلُغُ كُنْهَهُ أَحَدٌ فَاشْعَلُوا أَلْسِنَتَكُمْ بِذَلِكَ عَمَّا هَمَى اللَّهُ عَنْهُ مِنْ أَقْوَابِ الْبَاطِلِ الَّتِي تُغْعَبُ أَهْلَهَا خُلُودًا فِي النَّارِ مَنْ مَاتَ عَلَيْهَا وَ لَمْ يَثْبُتْ إِلَى اللَّهِ وَ لَمْ يَنْزِعْ عَنْهَا-

And be frequent in extolling His<sup>-azwj</sup> Holiness, and Glorification, and the praising to Allah<sup>-azwj</sup>, and the desires for what is with Him<sup>-azwj</sup> from the Good which cannot be estimated, nor can anyone reach it (imagine), so occupy your tongues with that in order to avoid the false speech which would lead its owners to an eternity in the Fire for the one who dies upon it and does not repent to Allah<sup>-azwj</sup>, and does not keep away from it.

وَ عَلَيْكُمْ بِالذُّعَاءِ فَإِنَّ الْمُسْلِمِينَ لَمْ يُدْرِكُوا نَجَاحَ الْحَوَائِجِ عِنْدَ رَبِّهِمْ بِأَفْضَلِ مِنَ الدُّعَاءِ وَ الرَّغْبَةِ إِلَيْهِ وَ التَّصْرُحِ إِلَى اللَّهِ وَ الْمَسْأَلَةِ لَهُ فَارْتَعَبُوا فِيمَا رَغَبْتُمْ اللَّهُ فِيهِ وَ أَحْيُوا اللَّهَ إِلَى مَا دَعَاكُمْ إِلَيْهِ لِتُفْلِحُوا وَ تَنْجَحُوا مِنْ عَذَابِ اللَّهِ



And it is for you to supplicate, for the Muslims cannot be successful in the fulfilment of their wishes with their Lord<sup>-azwj</sup> by any means higher than supplicating and desiring from Him<sup>-azwj</sup>, and appealing to Allah<sup>-azwj</sup>, and the asking from Him<sup>-azwj</sup>. Therefore be desirous in what you request to Allah<sup>-azwj</sup> so that He<sup>-azwj</sup> would Answer you to what you have supplicated to Him<sup>-azwj</sup> in order to be successful and be saved from the Punishment of Allah<sup>-azwj</sup>.

وَإِيَّاكُمْ أَنْ تَشْرَهُ أَنْفُسَكُمْ إِلَى شَيْءٍ مِمَّا حَرَّمَ اللَّهُ عَلَيْكُمْ فَإِنَّ مِنْ آثَتِكُمْ مَا حَرَّمَ اللَّهُ عَلَيْهِ هَاهُنَا فِي الدُّنْيَا حَالَ اللَّهِ بَيْنَهُ وَبَيْنَ الْجَنَّةِ وَ نَعِيمِهَا وَ لَدَّجَهَا وَ كَرَامَتِهَا الْقَائِمَةِ الدَّائِمَةِ لِأَهْلِ الْجَنَّةِ أَبَدَ الْأَبَدِينَ

And beware of being greedy for yourselves to something from what Allah<sup>-azwj</sup> has Prohibited to you. For the one who violates what Allah<sup>-azwj</sup> has Prohibited to him here in the world, Allah<sup>-azwj</sup> would Place a block between him and the Paradise, and its Bounties, and its enjoyments, and its Prestige which will stand for all eternity for the inhabitants of the Paradise, for ever and ever.

وَ اعْلَمُوا أَنَّهُ بِمَنْسَ الْحُظِّ الْخَطَرُ لِمَنْ خَاطَرَ اللَّهَ بِرُكُوبِ مَعْصِيَتِهِ فَاحْتَارَ أَنْ يَنْتَهَكَ حَرَامَ اللَّهِ فِي لَدَاتِ دُنْيَا مُنْقَطِعَةٍ زَائِلَةٍ عَنْ أَهْلِهَا عَلَى حُلُودِ نَعِيمٍ فِي الْجَنَّةِ وَ لَدَّجَهَا وَ كَرَامَةِ أَهْلِهَا

And know that it is an evil misfortune for the one who takes the risk of endangering the obedience to Allah<sup>-azwj</sup> the Blessed, and to be disobedient to Him<sup>-azwj</sup>. So the choosing to violate what Allah<sup>-azwj</sup> has Prohibited from the pleasures of the world would cut its people off from the eternal Bliss in the Paradise, and its pleasures, and the prestige of its inhabitants.

وَإِلَّا لِأَوْلِيَاكَ مَا أَحْيَبَ حَظُّهُمْ وَ أَحْسَرَ كَرَهُمْ وَ أَسْوَأَ حَالَهُمْ عِنْدَ رَبِّهِمْ يَوْمَ الْقِيَامَةِ اسْتَجِيرُوا اللَّهَ أَنْ يُجِيرَكُمْ فِي مَعَالِهِمْ أَبَدًا وَ أَنْ يَبْتَلِيَكُمْ بِمَا ابْتَلَاهُمْ بِهِ

Woe be unto those! What a frustration they will face when they lose, and evil would be their condition with their Lord<sup>-azwj</sup> on the Day of Qiyamah. Seek Refuge with Allah<sup>-azwj</sup> that He<sup>-azwj</sup> would Protect you from being in a situation similar to theirs forever, and be in afflictions like their afflictions.

وَ لَا قُوَّةَ لَنَا وَ لَكُمْ إِلَّا بِهِ فَانْفَعُوا اللَّهَ أَتَيْتُهَا الْعِصَابَةُ النَّاجِيَةُ إِنْ أَمَّ اللَّهُ لَكُمْ مَا أَعْطَاكُمْ بِهِ فَإِنَّهُ لَا يَسِمُ الْأَمْرُ حَتَّى يَدْخُلَ عَلَيْكُمْ مِثْلُ الَّذِي دَخَلَ عَلَى الصَّالِحِينَ قَبْلَكُمْ وَ حَتَّى تَبْتَلُوا فِي أَنْفُسِكُمْ وَ أَمْوَالِكُمْ وَ حَتَّى تَسْمَعُوا مِنْ أَعْدَائِهِ اللَّهُ أَدَى كَثِيرًا

And there is no Might with us<sup>-asws</sup> or with you except by Him<sup>-azwj</sup>. So, fear Allah<sup>-azwj</sup>, O group of saved people, that Allah<sup>-azwj</sup> will Complete for you what He<sup>-azwj</sup> has Granted you with, for the matter will not be complete until He<sup>-azwj</sup> Makes you to enter into similar of what came upon the righteous ones before you, and until you face tribulation with regards to yourselves and your wealth, and until you hear from the enemies of Allah<sup>-azwj</sup> a lot of painful words.

فَتَصْبِرُوا وَ تَعَزُّوا بِجُنُوبِكُمْ وَ حَتَّى يَسْتَدْلُواكُمْ وَ يُبْعِضُواكُمْ وَ حَتَّى يَحْمِلُوا عَلَيْكُمْ الصَّيْمَ فَتَحْمَلُوهُ مِنْهُمْ تَلْتَمِسُونَ بِذَلِكَ وَجْهَ اللَّهِ وَ الدَّارَ الْآخِرَةَ وَ حَتَّى تَحْطُمُوا الْعِظَ الشَّدِيدَ فِي الْأَدَى فِي اللَّهِ جَلَّ وَ عَزَّ يَجْتَرُّمُونَهُ إِلَيْكُمْ وَ حَتَّى يُكْذِبُواكُمْ بِالْحَقِّ وَ يُعَادُواكُمْ فِيهِ وَ يُبْعِضُواكُمْ عَلَيْهِ

Observe patience and take it in your stride, and even if they humiliate you, and hate you, and even if they burden you with injustices. So bear these from them, seeking by that the Face of Allah<sup>-azwj</sup> and the House of the Hereafter, and until you control your intense anger in the suffering for the sake of Allah<sup>-azwj</sup> Mighty and Majestic. They will incriminate you, and even

believe you about the truth, and be inimical towards you with regards to it, and be hateful towards you upon it.

فَصَبِرُوا عَلَى ذَلِكَ مِنْهُمْ وَ مِصْدَاقُ ذَلِكَ كُلُّهُ فِي كِتَابِ اللَّهِ الَّذِي أَنْزَلَهُ جِبْرَائِيلُ ع عَلَى نَبِيِّكُمْ سَمِعْتُمْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ لِنَبِيِّكُمْ ص - فَاصْبِرُوا كَمَا صَبَرَ  
أُولُو الْعِزْمِ مِنَ الرُّسُلِ وَ لَا تَسْتَعْجِلْ لَهُمْ

Observe patience on that from them, and all that has been Ratified in the Book of Allah<sup>-azwj</sup> which Jibraeel<sup>-as</sup> Descended with upon your Prophet<sup>-saww</sup>, getting your Prophet<sup>-saww</sup> to hear the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Therefore be patient just as the Determined ones from the Rasools were patient, and do not hasten (the Punishment) for them. [46:35].**

ثُمَّ قَالَ وَ إِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ -

Then He<sup>-azwj</sup> Said: **And if they are belying you, so have the Rasools from before you were belied [35:4] but they were patient upon what they (people) had been belying [6:34].**

فَصَبِرُوا عَلَى مَا كُذِّبُوا وَ أُودُوا فَقَدْ كَذَّبَتْ نَبِيُّ اللَّهِ وَ الرُّسُلُ مِنْ قَبْلِهِ وَ أُودُوا مَعَ التَّكْذِيبِ بِالْحَقِّ -

So, observe patience on what they lie about and hurt you with, for they had belied the Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>, and the Rasools<sup>-as</sup> from before him<sup>-saww</sup>, and hurt them along with the denial of the truth.

فَإِنَّ سَرْكُمُ افْتَرَى اللَّهُ فِيهِمُ الَّذِي خَلَقَهُمْ لَهُ فِي الْأَصْلِ أَصْلًا الْخَلْقِ مِنَ الْكُفْرِ الَّذِي سَبَقَ فِي عِلْمِ اللَّهِ أَنْ يَخْلُقَهُمْ لَهُ فِي الْأَصْلِ وَ مِنَ الَّذِينَ سَمَّاهُمْ اللَّهُ فِي كِتَابِهِ  
فِي قَوْلِهِ - وَ جَعَلْنَاهُمْ أَيْمَةً يَدْعُونَ إِلَى النَّارِ

And if you are happy with the Commands of Allah<sup>-azwj</sup> regarding them<sup>-asws</sup> whom Allah<sup>-azwj</sup> Created for Himself<sup>-azwj</sup> in the Beginning (beginning of the creation), from the infidelity which has preceded in the Knowledge of Allah<sup>-azwj</sup> that He<sup>-azwj</sup> Created them in the origin, and the ones whom Allah<sup>-azwj</sup> has Named in His<sup>-azwj</sup> book in His<sup>-azwj</sup> Words: **And We Made them Imams calling to the Fire [28:41].**

فَتَذَبَّرُوا هَذَا وَ اعْتَبَلُوهُ وَ لَا يَجْهَلُوهُ فَإِنَّهُ مَنْ يَجْهَلُ هَذَا وَ أَشْبَاهَهُ يَمَّا افْتَرَضَ اللَّهُ عَلَيْهِ فِي كِتَابِهِ يَمَّا أَمَرَ اللَّهُ بِهِ وَ هَمَّى عَنْهُ تَرَكَ دِينَ اللَّهِ وَ رَكِبَ مَعَاصِيَهُ  
فَأَسْتَوْجِبَ سَخَطَ اللَّهِ فَأَكْبَهُ اللَّهُ عَلَى وَجْهِهِ فِي النَّارِ

Ponder over this and hold on to it, and do not be ignorant of it, for the one who is ignorant of this and the like of this which Allah<sup>-azwj</sup> has Made to be Obligatory in His<sup>-azwj</sup> Book from what Allah<sup>-azwj</sup> has Ordered for and Prohibited from, has disregarded the Religion of Allah<sup>-azwj</sup> and became disobedient to Him<sup>-azwj</sup>. Therefore he has necessitated (upon himself) the Outrage of Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> will Fling him into the Fire upon his face’.

وَ قَالَ أَتَيْتُهَا الْعِصَابَةَ الْمَرْحُومَةَ الْمُفْلِحَةَ إِنَّ اللَّهَ أَمَّمَ لَكُمْ مَا آتَاكُمْ مِنَ الْخَيْرِ وَ اعْلَمُوا أَنَّهُ لَيْسَ مِنَ عِلْمِ اللَّهِ وَ لَا مِنْ أَمْرِهِ أَنْ يَأْخُذَ أَحَدٌ مِنْ خَلْقِ اللَّهِ فِي  
دِينِهِ بِهَوَى وَ رَأْيٍ وَ لَا مَقَائِيسٍ قَدْ أَنْزَلَ اللَّهُ الْقُرْآنَ وَ جَعَلَ فِيهِ تَبَيَّنَ كُلِّ شَيْءٍ وَ جَعَلَ لِلْقُرْآنِ وَ لَتَعْلَمُ الْقُرْآنَ أَهْلًا

And he<sup>-asws</sup> said: ‘O you group of Blessed ones, the victorious ones! Surely, Allah<sup>-azwj</sup> Completed for you what He<sup>-azwj</sup> Granted you all from the good, and know that it is not from

the Knowledge of Allah<sup>-azwj</sup>, nor from His<sup>-azwj</sup> Commands that any one from the creatures of Allah<sup>-azwj</sup> should take to opinions or analogies regarding his Religion. Allah<sup>-azwj</sup> Has Sent down the Quran and Made to be in it an explanation of all things, and Assigned for the Quran and the teaching of the Quran, its People<sup>-asws</sup>.

لَا يَسْعُ أَهْلَ الْقُرْآنِ الَّذِينَ آتَاهُمُ اللَّهُ عِلْمَهُ أَنْ يَأْخُذُوا فِيهِ بَهْوَىٰ وَلَا زَائِيًّا وَلَا مَقَابِيْسَ أَغْنَاهُمُ اللَّهُ عَنْ ذَلِكَ بِمَا آتَاهُمْ مِنْ عِلْمِهِ وَ حَصَّنَهُمْ بِهِ وَ وَضَعَهُ عِنْدَهُمْ كِرَامَةً مِنَ اللَّهِ أَكْرَمَهُمْ بِهَا

There is no leeway for the People<sup>-asws</sup> of knowledge of the Quran whom<sup>-asws</sup> Allah<sup>-azwj</sup> had Given to them of its Knowledge, that they<sup>-asws</sup> should take to desires, or opinions, or analogies with regards to it. Allah<sup>-azwj</sup> has Made them<sup>-asws</sup> to be needless from that by what He<sup>-azwj</sup> has Given them<sup>-asws</sup> from His<sup>-azwj</sup> Knowledge, and Specialised them<sup>-asws</sup> by it, and Placed in it Prestige from Allah<sup>-azwj</sup> to Honour them<sup>-asws</sup> by.

وَ هُمْ أَهْلُ الذِّكْرِ الَّذِينَ أَمَرَ اللَّهُ هَذِهِ الْأُمَّةَ بِسُؤَالِهِمْ وَ هُمْ الَّذِينَ مِنْ سَأَلِهِمْ وَ قَدْ سَبَقَ فِي عِلْمِ اللَّهِ أَنْ يُصَلِّفَهُمْ وَ يَتَّبِعَ أَتْرَهُمْ أَرْشُدُوهُ وَ أَعْطُوهُ مِنْ عِلْمِ الْقُرْآنِ مَا يَهْتَدِي بِهِ إِلَى اللَّهِ بِإِذْنِهِ وَ إِلَى جَمِيعِ سُئُلِ الْحَقِّ

And they<sup>-asws</sup> are the People<sup>-asws</sup> of the Remembrance (*Ahl Al-Zikr*) whom Allah<sup>-azwj</sup> has Ordered the people to ask them<sup>-asws</sup>, and they<sup>-asws</sup> are the ones<sup>-asws</sup> to be asked. And it has preceded in the Knowledge of Allah<sup>-azwj</sup> that they should ratify them<sup>-asws</sup>, and follow their<sup>-asws</sup> footsteps. He<sup>-azwj</sup> Guided them<sup>-asws</sup>, and Gave them<sup>-asws</sup> from the Knowledge of the Quran with which they<sup>-asws</sup> guide (others) to Allah<sup>-azwj</sup> by His<sup>-azwj</sup> Permission, and to all the ways of truth.

وَ هُمْ الَّذِينَ لَا يَزْعَبُ عَنْهُمْ وَ عَنْ مَنْسَأَلِهِمْ وَ عَنْ عِلْمِهِمُ الَّذِي أَكْرَمَهُمُ اللَّهُ بِهِ وَ جَعَلَهُ عِنْدَهُمْ إِلَّا مَنْ سَبَقَ عَلَيْهِ فِي عِلْمِ اللَّهِ الشَّقَاءَ فِي أَصْلِ الْخَلْقِ تَحْتِ الْأُظْلَةِ

And they<sup>-asws</sup> are the ones<sup>-asws</sup> that He<sup>-azwj</sup> does not Want them to be released from, and from asking them<sup>-asws</sup>, and from being taught by them<sup>-asws</sup> which Allah<sup>-azwj</sup> has Honoured them<sup>-asws</sup> with and Made it to be with them<sup>-asws</sup>, except for the one who has preceded in the Knowledge of Allah<sup>-azwj</sup>, as being the miserable one in the origin of the creation beneath the shadows (in realm of the souls).

فَأُولَئِكَ الَّذِينَ يَرْتَعِبُونَ عَنْ سُؤَالِ أَهْلِ الذِّكْرِ وَ الَّذِينَ آتَاهُمُ اللَّهُ عِلْمَ الْقُرْآنِ وَ وَضَعَهُ عِنْدَهُمْ وَ أَمَرَ بِسُؤَالِهِمْ

So, these are the ones who turn away from asking the People<sup>-asws</sup> of the Remembrance (*Ahl Al-Zikr*) and the ones<sup>-asws</sup> to whom Allah<sup>-azwj</sup> has Granted the Knowledge of the Quran and Placed it in their<sup>-asws</sup> possession, and Commanded for asking them<sup>-asws</sup>.

وَ أُولَئِكَ الَّذِينَ يَأْخُذُونَ بِأَهْوَائِهِمْ وَ آرَائِهِمْ وَ مَقَابِيْسِهِمْ حَتَّى دَخَلَهُمُ الشَّيْطَانُ لِأَنَّهُمْ جَعَلُوا أَهْلَ الْإِيمَانِ فِي عِلْمِ الْقُرْآنِ عِنْدَ اللَّهِ كَافِرِينَ وَ جَعَلُوا أَهْلَ الضَّلَالَةِ فِي عِلْمِ الْقُرْآنِ عِنْدَ اللَّهِ مُؤْمِنِينَ وَ حَتَّى جَعَلُوا مَا أَحَلَّ اللَّهُ فِي كَثِيرٍ مِنَ الْأَمْرِ حَرَامًا وَ جَعَلُوا مَا حَرَّمَ اللَّهُ فِي كَثِيرٍ مِنَ الْأَمْرِ حَالًا

These are the ones who act on their desires, and their opinions, and their analogies to the extent that Satan<sup>-la</sup> enters them, (in their bodies, wealth and children) they (try) to revert the believing people, in the Knowledge of the Quran with Allah<sup>-azwj</sup>, as disbelievers, and try to make the misguided people, in the Knowledge of the Quran with Allah<sup>-azwj</sup>, as believers, but to the extent that they declare what Allah<sup>-azwj</sup> has Made Permissible, in many matters as being

prohibited, and pronounce what Allah<sup>-azwj</sup> has Prohibited, in many matters as being permissible.

فَدَلِكْ أَصْلُ ثَمَرَةِ أَهْوَائِهِمْ وَ قَدْ عَاهَدَ إِلَيْهِمْ رَسُولُ اللَّهِ ص قَبْلَ مَوْتِهِ فَقَالُوا نَحْنُ بَعْدَ مَا قَبَضَ اللَّهُ عَزَّ وَ جَلَّ رَسُولَهُ يَسْعُنَا أَنْ نَأْخُذَ بِمَا اجْتَمَعَ عَلَيْهِ رَأْيِ النَّاسِ بَعْدَ مَا قَبَضَ اللَّهُ عَزَّ وَ جَلَّ رَسُولَهُ ص وَ بَعْدَ عَهْدِهِ الَّذِي عَاهَدَهُ إِلَيْنَا وَ أَمَرْنَا بِهِ مُخَالَفًا لِلَّهِ وَ لِرَسُولِهِ ص

So, this is the origin of the fruit of their desires; and Rasool-Allah<sup>-sawww</sup> had taken an oath from them before his<sup>-sawww</sup> passing away. They said, 'After Allah<sup>-azwj</sup> Captures His<sup>-azwj</sup> Rasool<sup>-sawww</sup>, we have the leeway of taking to the consensus of the opinions of the people. After Allah<sup>-azwj</sup> Mighty and Majestic Captured (the soul of) His<sup>-azwj</sup> Rasool<sup>-sawww</sup>, and after his<sup>-sawww</sup> oath which he<sup>-sawww</sup> took from us<sup>-asws</sup>, and ordered us<sup>-asws</sup> with, they opposed Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-sawww</sup>.

فَمَا أَحَدٌ أَجْرًا عَلَى اللَّهِ وَ لَا أَبَيَّنَ ضَلَالَةً يَمُنُّ أَحَدٌ بِذَلِكَ وَ زَعَمَ أَنَّ ذَلِكَ يَسْعُهُ وَ اللَّهُ إِنَّ اللَّهَ عَلَى خَلْقِهِ أَنْ يُطِيعُوهُ وَ يُتَّبِعُوا أَمْرَهُ فِي حَيَاةِ مُحَمَّدٍ ص وَ بَعْدَ مَوْتِهِ -

So, what is more audacious to Allah<sup>-azwj</sup>, nor any clear misguidance from the one who takes to that, and alleges that it gives him the leeway to do it? By Allah<sup>-azwj</sup>, surely Allah<sup>-azwj</sup> has Obligated His<sup>-azwj</sup> creatures that they should obey Him<sup>-azwj</sup>, and follow His<sup>-azwj</sup> Commands during the lifetime of Muhammad<sup>-sawww</sup>, and after his<sup>-sawww</sup> passing away.

هَلْ يَسْتَنْطِيعُ أَوْلِيَاكَ أَعْدَاءُ اللَّهِ أَنْ يَزْعُمُوا أَنَّ أَحَدًا يَمُنُّ أَسْلَمَ مَعَ مُحَمَّدٍ ص أَحَدًا بِقَوْلِهِ وَ رَأْيِهِ وَ مَقَائِسِهِ

Can those enemies of Allah<sup>-azwj</sup> who are alleging that anyone who became a Muslim with Muhammad<sup>-sawww</sup> can take to his own words, and his own opinions, and his own analogies?

فَإِنْ قَالَ نَعَمْ فَقَدْ كَذَبَ عَلَى اللَّهِ وَ ضَلَّ ضَلَالًا بَعِيدًا وَ إِنْ قَالَ لَا لَمْ يَكُنْ لِأَحَدٍ أَنْ يَأْخُذَ بِرَأْيِهِ وَ هَوَاهُ وَ مَقَائِسِهِ فَقَدْ أَقْرَبَ بِالْحُجَّةِ عَلَى نَفْسِهِ وَ هُوَ يَمُنُّ بِزَعْمِ أَنَّ اللَّهَ يُطَاعُ وَ يُتَّبَعُ أَمْرُهُ بَعْدَ قَبْضِ رَسُولِ اللَّهِ ص

But if he says, 'Yes, then, surely, he has lied to Allah<sup>-azwj</sup> and has strayed a far straying, and if he says, 'No, it is not for anyone that he should take to his opinions, and his desires, and his analogies', so he has argued against himself, and he is from the ones who allege that Allah<sup>-azwj</sup> has to be Obeyed, and His<sup>-azwj</sup> Commands to be followed after the passing away of the Rasool-Allah<sup>-sawww</sup>.

وَ قَدْ قَالَ اللَّهُ وَ قَوْلُهُ الْحَقُّ - وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ

Allah<sup>-azwj</sup> has said, and His<sup>-azwj</sup> words are true: **And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful [3:144].**

وَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يُطَاعُ وَ يُتَّبَعُ أَمْرُهُ فِي حَيَاةِ مُحَمَّدٍ ص وَ بَعْدَ قَبْضِ اللَّهِ مُحَمَّدًا ص

And that is something which they knew that Allah<sup>-azwj</sup> is to be obeyed and His<sup>-azwj</sup> Commands are to be followed during the lifetime of Muhammad<sup>-saww</sup>, and (as well as) after Allah<sup>-azwj</sup> had Made Muhammad<sup>-saww</sup> to pass away.

وَكَمَا لَمْ يَكُنْ لِأَخِي مِنَ النَّاسِ مَعَ مُحَمَّدٍ صَ أَنْ يَأْخُذَ بِهَوَاهُ وَ لَا رَأْيِهِ وَ لَا مَقَابِيصِهِ خِلَافاً لِأَمْرِ مُحَمَّدٍ صَ فُكِّدَكَ لَمْ يَكُنْ لِأَخِي مِنَ النَّاسِ بَعْدَ مُحَمَّدٍ صَ أَنْ يَأْخُذَ بِهَوَاهُ وَ لَا رَأْيِهِ وَ لَا مَقَابِيصِهِ

And if it was not for anyone from the people who were with Muhammad<sup>-saww</sup> that they should take to their own desires, and their opinions, and their analogies in opposition to the orders of Muhammad<sup>-saww</sup>, so similarly it is not for anyone from the people after Muhammad<sup>-saww</sup> that they should take to their own desires, and their opinions, and their analogies’.

وَ قَالَ دَعُوا رَفَعُ أَيْدِيكُمْ فِي الصَّلَاةِ إِلَّا مَرَّةً وَاحِدَةً حِينَ تُفْتَحُ الصَّلَاةُ فَإِنَّ النَّاسَ قَدْ شَهَرُوكُمْ بِذَلِكَ - وَ اللَّهُ الْمُسْتَعَانُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And he<sup>-asws</sup> said: ‘Leave the raising of your hands in the Salat except for the one time when you begin the Salat, for the people have publicised you all by that, and Allah<sup>-azwj</sup> is the Helper, and there is no Might and there is no Power except by Allah<sup>-azwj</sup>’.

وَ قَالَ أَكْثِرُوا مِنْ أَنْ تَدْعُوا اللَّهَ فَإِنَّ اللَّهَ يُجِيبُ مِنْ عِبَادِهِ الْمُؤْمِنِينَ أَنْ يَدْعُوهُ وَ قَدْ وَعَدَ اللَّهُ عِبَادَهُ الْمُؤْمِنِينَ بِالاسْتِجَابَةِ وَ اللَّهُ مُصَيِّرٌ دُعَاءِ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ هُمْ عَمَلًا يَرِيدُهُمْ بِهِ فِي الْجَنَّةِ

And he<sup>-asws</sup> said: ‘Supplicate frequently to Allah<sup>-azwj</sup> for Allah<sup>-azwj</sup> Loves the ones from the believing servants that they should supplicate to Him<sup>-azwj</sup>, and Allah<sup>-azwj</sup> has Promised the believing servants for the Answering, and Allah<sup>-azwj</sup> has Destined the supplications of the Momineen, on the Day of Qiyamah, to increase their deeds by it in Paradise.

فَأَكْثِرُوا ذِكْرَ اللَّهِ مَا اسْتَطَعْتُمْ فِي كُلِّ سَاعَةٍ مِنْ سَاعَاتِ اللَّيْلِ وَ النَّهَارِ فَإِنَّ اللَّهَ أَمَرَ بِكَثْرَةِ الذِّكْرِ لَهُ وَ اللَّهُ ذَاكِرٌ لِمَنْ ذَكَرَهُ مِنَ الْمُؤْمِنِينَ وَ اعْلَمُوا أَنَّ اللَّهَ لَمْ يَذْكُرْهُ أَحَدٌ مِنْ عِبَادِهِ الْمُؤْمِنِينَ إِلَّا ذَكَرَهُ بِخَيْرٍ

So, frequently remember Allah<sup>-azwj</sup> in accordance with your abilities in every time of times of the night and the day, for Allah<sup>-azwj</sup> has Commanded for frequent Remembrance (Al-Zikr) to Him<sup>-azwj</sup>, and Allah<sup>-azwj</sup> Remembers the one who remembers Him<sup>-azwj</sup> from the Momineen. And know, that Allah<sup>-azwj</sup> never Remembers anyone from His<sup>-azwj</sup> believing servants except Remembering him with Goodness.

فَاعْطُوا اللَّهَ مِنْ أَنْفُسِكُمْ الْإِحْتِهَادَ فِي طَاعَتِهِ فَإِنَّ اللَّهَ لَا يُدْرِكُ شَيْءٌ مِنَ الْخَيْرِ عِنْدَهُ إِلَّا بِطَاعَتِهِ وَ اجْتِنَابِ حَرَامِهِ الَّتِي حَرَّمَ اللَّهُ فِي ظَاهِرِ الْقُرْآنِ وَ بَاطِنِهِ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَالَ فِي كِتَابِهِ وَ قَوْلُهُ الْحَقُّ - وَ دَرُوا ظَاهِرَ الْإِنَّمِ وَ بَاطِنَهُ -

So, give Allah<sup>-azwj</sup> from yourselves, the struggle in obedience to Him<sup>-azwj</sup>, for Allah<sup>-azwj</sup> does not Accept anything from the good with Him<sup>-azwj</sup> except by obedience to Him<sup>-azwj</sup>, and the avoidance of His<sup>-azwj</sup> Prohibitions which Allah<sup>-azwj</sup> has Prohibited in the apparent of the Quran and in its hidden. Allah<sup>-azwj</sup> Blessed and High has Said in His<sup>-azwj</sup> Book, and His<sup>-azwj</sup> Words are True: **And leave the apparent of the sin and its hidden. [6:120].**

وَاعْلَمُوا أَنَّ مَا أَمَرَ اللَّهُ بِهِ أَنْ يَجْتَنِبُوهُ فَقَدْ حَرَّمَهُ وَاتَّبِعُوا آثَارَ رَسُولِ اللَّهِ ص وَ سُنَّتَهُ فَخُذُوا بِهَا وَ لَا تَتَّبِعُوا أَهْوَاءَكُمْ وَ آرَاءَكُمْ فَتَضِلُّوا فَإِنَّ أَضَلَّ النَّاسِ عِنْدَ اللَّهِ مَنْ اتَّبَعَ هَوَاهُ وَ رَأْيَهُ - بِعَيْرِ هُدًى مِنَ اللَّهِ

And know that whatever Allah<sup>-azwj</sup> has Ordered you to avoid, so He<sup>-azwj</sup> has Prohibited it, and follow the footsteps of Rasool-Allah<sup>-saww</sup>, and his<sup>-saww</sup> Sunnah, so adhere to it and do not follow your own desires, and your opinions, for you will go astray. The most straying of the people with Allah<sup>-azwj</sup> is the one who follows his own desires and his opinion without Guidance from Allah<sup>-azwj</sup>.

وَ أَحْسِنُوا إِلَى أَنْفُسِكُمْ مَا اسْتَطَعْتُمْ فَ إِنْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَ إِنْ أَسَأْتُمْ فَلَهَا - وَ جَامِلُوا النَّاسَ وَ لَا تَحْمِلُوهُمْ عَلَى رِقَابِكُمْ يَجْمَعُوا مَعَ ذَلِكَ طَاعَةَ رَبِّكُمْ وَ إِيَّائِهِمْ وَ سَبَّ أَعْدَاءِ اللَّهِ حَيْثُ يَسْمَعُونَكُمْ - فَيَسُبُّوا اللَّهَ عَدْوًا بِعَيْرِ عِلْمٍ وَ قَدْ يَنْبَغِي لَكُمْ أَنْ تَعْلَمُوا حَدَّ سَبِّهِمْ لِلَّهِ كَيْفَ هُوَ

And do good for yourselves in accordance with your abilities, for if you do good, it would be for your own selves, and if you violate, it would be against your own selves. And intermingle with the people and do not burden them upon your necks, including along with that the obedience to your Lord<sup>-azwj</sup>. And beware of insulting the enemies of Allah<sup>-azwj</sup> when they are listening to you, for the enemies will insult Allah<sup>-azwj</sup> without knowledge, and it is better that you should know the penalty of their insulting Allah<sup>-azwj</sup> how it is.

إِنَّهُ مَنْ سَبَّ أَوْلِيَاءَ اللَّهِ فَقَدْ ائْتَهَكَ سَبُّ اللَّهِ وَ مَنْ أَظْلَمَ عِنْدَ اللَّهِ مِمَّنْ اسْتَسَبَّ لِلَّهِ وَ لِأَوْلِيَائِهِ فَمَهْلًا فَمَهْلًا فَاتَّبِعُوا أَمْرَ اللَّهِ - وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

He who has insulted the friends of Allah<sup>-azwj</sup> is like he has insulted Allah<sup>-azwj</sup>. And the one who is the most unjust with Allah<sup>-azwj</sup> is the one who insults Allah<sup>-azwj</sup> and the friends of Allah<sup>-azwj</sup>, so don't do it, don't do it! Follow the Commands of Allah<sup>-azwj</sup>. There is no Might, and no Power except by Allah<sup>-azwj</sup>.

وَ قَالَ أَتَيْتُهَا الْعِصَابَةَ الْحَافِظُ اللَّهُ لَهُمْ أَمْرَهُمْ عَلَيْكُمْ بِآثَارِ رَسُولِ اللَّهِ ص وَ سُنَّتِهِ وَ آثَارِ الْأَئِمَّةِ الْهُدَاةِ مِنْ أَهْلِ بَيْتِ رَسُولِ اللَّهِ ص مِنْ بَعْدِهِ وَ سُنَّتِهِمْ

And he<sup>-asws</sup> said: 'O you group for whom Allah<sup>-azwj</sup> has Protected for them their affairs! It is for you to follow the footsteps of Rasool-Allah<sup>-saww</sup> and his<sup>-saww</sup> Sunnah, and the footsteps of the Imams<sup>-asws</sup> of Guidance from the People<sup>-asws</sup> of the Household of Rasool-Allah<sup>-saww</sup> from after him<sup>-saww</sup> and their<sup>-asws</sup> Sunnah.

فَإِنَّهُ مَنْ أَحَدَ بِذَلِكَ فَقَدْ اهْتَدَى وَ مَنْ تَرَكَ ذَلِكَ وَ رَغِبَ عَنْهُ ضَلَّ لِأَنَّهُمْ هُمُ الَّذِينَ أَمَرَ اللَّهُ بِطَاعَتِهِمْ وَ وَلَا يَتَّبِعُهُمْ

So, the one who takes to that has been guided, and the one who avoided that and abandoned it, went astray, because they<sup>-asws</sup> are the ones<sup>-asws</sup> for whom Allah<sup>-azwj</sup> Commanded (the people) to be obedient to, and for their<sup>-asws</sup> Wilayah.

وَ قَدْ قَالَ أَبُوْنَا رَسُولُ اللَّهِ ص الْمَدَاوِمَةُ عَلَى الْعَمَلِ فِي اتِّبَاعِ الْآثَارِ وَ السُّنَنِ وَ إِنَّ قَلَّ أَرْضَى لِلَّهِ وَ أَنْفَعُ عِنْدَهُ فِي الْعَاقِبَةِ مِنَ الْاجْتِهَادِ فِي الْبِدَعِ وَ اتِّبَاعِ الْأَهْوَاءِ

And our<sup>-asws</sup> father<sup>-asws</sup> Rasool-Allah<sup>-saww</sup> has said: 'The continuation upon the deeds in the following the Hadeeth and the Sunnah, even though they may be little, is more Pleasing to Allah<sup>-azwj</sup> and more beneficial with Him<sup>-azwj</sup> in the consequences, than the struggle in the innovations and the personal desires.

أَلَا إِنَّ اتِّبَاعَ الْأَهْوَاءِ وَ اتِّبَاعَ الْبِدْعِ - بَعَثَ هُدًى مِنَ اللَّهِ ضَلَالًا وَ كُلُّ ضَلَالَةٍ بِدْعَةٌ وَ كُلُّ بِدْعَةٍ فِي النَّارِ -

Indeed, the following of the desires, and the following of the heresies (innovations) without Guidance from Allah<sup>-azwj</sup> is straying, and every straying is heresy, and every heretic will be in the Fire.

وَ لَنْ يُنَالَ شَيْءٌ مِنَ الْخَيْرِ عِنْدَ اللَّهِ إِلَّا بِطَاعَتِهِ وَ الصَّبْرِ وَ الرِّضَا لِأَنَّ الصَّبْرَ وَ الرِّضَا مِنْ طَاعَةِ اللَّهِ

And nothing from the good can ever be achieved with Allah<sup>-azwj</sup> except by being obedient to Him<sup>-azwj</sup>, and the patience and being satisfied, because the patience and being satisfied is from the obedience to Allah<sup>-azwj</sup>.

وَ اعْلَمُوا أَنَّهُ لَنْ يُؤْمَنَ عَبْدٌ مِنْ عِبِيدِهِ حَتَّى يَرْضَى عَنِ اللَّهِ فِيمَا صَنَعَ اللَّهُ إِلَيْهِ وَ صَنَعَ بِهِ عَلَى مَا أَحَبَّ وَ كَرِهَ وَ لَنْ يُصْنَعَ اللَّهُ بِمَنْ صَبَرَ وَ رَضِيَ عَنِ اللَّهِ إِلَّا مَا هُوَ أَهْلُهُ وَ هُوَ خَيْرٌ لَهُ بِمَا أَحَبَّ وَ كَرِهَ

And know, that a servant from the servants has not believed until he is happy with Allah<sup>-azwj</sup> with regards to whatever Allah<sup>-azwj</sup> has Done for him, and what he has done for Him<sup>-azwj</sup> in accordance with what He<sup>-azwj</sup> Likes and Dislikes. And Allah<sup>-azwj</sup> does not Do (anything) with the one who is patient and happy with Allah<sup>-azwj</sup> except that which he is deserving of, and that which is better for him, from what he likes or dislikes.

وَ عَلَيْكُمْ بِالْمَحَافَظَةِ عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوَسْطَى وَ قُومُوا لِلَّهِ قَانِتِينَ كَمَا أَمَرَ اللَّهُ بِهِ الْمُؤْمِنِينَ فِي كِتَابِهِ مِنْ قَبْلِكُمْ

And upon you all is to ***maintain your Salat(s) and (in particular) the middle Salat, and be standing obedient to Allah [2:238]***, just as Allah<sup>-azwj</sup> has Commanded the Momineen in His<sup>-azwj</sup> Book which is in front of you.

وَ إِيَّاكُمْ وَ عَلَيْكُمْ بِحُبِّ الْمَسَاكِينِ الْمُسْلِمِينَ فَإِنَّهُ مَنْ حَقَّرَهُمْ وَ تَكَبَّرَ عَلَيْهِمْ فَقَدْ زَلَّ عَنِ دِينِ اللَّهِ وَ اللَّهُ لَهُ حَافِزٌ مَا قِثَ

And beware, and it is for you to love the poor Muslims, for the one who considers them to be lowly due to his own arrogance, so he has slipped from the Religion of Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> will be Demeaning and Hateful to him.

وَ قَدْ قَالَ أَبُوْنَا رَسُولُ اللَّهِ ص أَمَرَنِي رَبِّي بِحُبِّ الْمَسَاكِينِ الْمُسْلِمِينَ مِنْهُمْ

And our<sup>-asws</sup> father<sup>-asws</sup> Rasool-Allah<sup>-saww</sup> has said: 'My<sup>-saww</sup> Lord<sup>-azwj</sup> has Commanded me<sup>-saww</sup> to love the poor among the Muslims'.

وَ اعْلَمُوا أَنَّ مَنْ حَقَّرَ أَحَدًا مِنَ الْمُسْلِمِينَ أَلْقَى اللَّهُ عَلَيْهِ الْمَقْتِ مِنْهُ وَ الْمَحَقَّرَةَ حَتَّى يَمُتَهُ النَّاسُ وَ اللَّهُ لَهُ أَشَدُّ مَقْتًا

And know, that the one who belittles anyone from the Muslims will meet Allah<sup>-azwj</sup> having Hatred towards him and lowliness from Him<sup>-azwj</sup> to the extent that the people will hate him and Allah<sup>-azwj</sup> will have severe Hatred towards him.

فَاتَّقُوا اللَّهَ فِي إِخْوَانِكُمُ الْمُسْلِمِينَ وَ الْمَسَاكِينِ فَإِنَّ لَهُمْ عَلَيْكُمْ حَقًّا أَنْ تُحِبُّوهُمْ فَإِنَّ اللَّهَ أَمَرَ رَسُولَهُ ص بِحُبِّهِمْ فَمَنْ لَمْ يُحِبَّ مِنْ أَمْرِ اللَّهِ بِحُبِّهِ فَقَدْ عَصَى اللَّهَ وَ رَسُولَهُ وَ مَنْ عَصَى اللَّهَ وَ رَسُولَهُ وَ مَاتَ عَلَى ذَلِكَ مَاتَ وَ هُوَ مِنَ الْغَاوِينَ



Fear Allah<sup>-azwj</sup> with regards to your brothers who are poor Muslims, for they have a right over you that you should love them. Allah<sup>-azwj</sup> Commanded His<sup>-azwj</sup> Rasool<sup>-saww</sup> to love them, so the one who does not love the one whom Allah<sup>-azwj</sup> has Commanded to love, he has disobeyed Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and the one who disobeys Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> and dies upon that, would have died while being from the deviants.

وَإِيَّاكُمْ وَالْعِظْمَةَ وَالْكِبْرَ فَإِنَّ الْكِبْرَ رِذَاءُ اللَّهِ عَزَّ وَجَلَّ فَمَنْ نَارَعَ اللَّهَ رِذَاءَهُ فَصَمَهُ اللَّهُ وَ أَدَلَّهُ يَوْمَ الْقِيَامَةِ

And beware of (considering for yourself) greatness and arrogance, for the Greatness is the Robe of Allah<sup>-azwj</sup> Mighty and Majestic, so the one who disputed with Allah<sup>-azwj</sup> for His<sup>-azwj</sup> Robe, Allah<sup>-azwj</sup> will Reduce him and Disgrace him on the Day of Qiyamah.

وَإِيَّاكُمْ أَنْ يَبْغِي بَعْضُكُمْ عَلَى بَعْضٍ فَإِنَّهَا لَيْسَتْ مِنْ خِصَالِ الصَّالِحِينَ فَإِنَّهُ مَنْ بَغَى صَيَّرَ اللَّهُ بَعْثَهُ عَلَى نَفْسِهِ وَ صَارَتْ نُصْرَةُ اللَّهِ لِمَنْ بَغَى عَلَيْهِ وَ مَنْ نَصَرَهُ اللَّهُ غَلَبَ وَ أَصَابَ الظَّفَرَ مِنَ اللَّهِ

And beware of injustices of some of you against the others, for it is not from the characteristics of the righteous. The one who is unjust, Allah<sup>-azwj</sup> will Turn his injustice against his own self, and Make His<sup>-azwj</sup> Help to be for the one who he had been unjust to, and the one whom Allah<sup>-azwj</sup> Helps will overcome and achieve the victory from Allah<sup>-azwj</sup>.

وَإِيَّاكُمْ أَنْ يَحْسَدَ بَعْضُكُمْ بَعْضًا فَإِنَّ الْكُفْرَ أَصْلُهُ الْحَسَدُ

And beware of the envying each other for the Kufr, it's origin is the envy.

وَإِيَّاكُمْ أَنْ تُعِينُوا عَلَى مُسْلِمٍ مَظْلُومٍ فَيَدْعُو اللَّهَ عَلَيْكُمْ وَ يُسْتَجَابَ لَهُ فِيكُمْ فَإِنَّ أَبَانَ رَسُولَ اللَّهِ ص كَانَ يَقُولُ إِنَّ دَعْوَةَ الْمُسْلِمِ الْمَظْلُومِ مُسْتَجَابَةٌ

And beware of helping against an oppressed Muslim, for he would supplicate to Allah<sup>-azwj</sup> against you and He<sup>-azwj</sup> would Answer him regarding you. Our<sup>-asws</sup> forefather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> had said: 'The supplication of an oppressed Muslims gets Answered'.

وَ لِيُعِينَ بَعْضُكُمْ بَعْضًا فَإِنَّ أَبَانَ رَسُولَ اللَّهِ ص كَانَ يَقُولُ إِنَّ مُعَاوَنَةَ الْمُسْلِمِ حَيْرٌ وَ أَعْظَمُ أَجْرًا مِنْ صِيَامِ شَهْرٍ وَ اعْتِكَافِهِ فِي الْمَسْجِدِ الْحَرَامِ

And help each other, for our<sup>-asws</sup> forefather<sup>-saww</sup>, Rasool-Allah<sup>-saww</sup> had said: 'Helping a Muslim is better and greater in Reward than the Fasting for a month, and seclusion (Al-I'tikaaf) in the Masjid Al-Haraam (The Sacred Masjid).

وَإِيَّاكُمْ وَ إِعْسَارَ أَحَدٍ مِنْ إِخْوَانِكُمُ الْمُسْلِمِينَ أَنْ تُعْسِرُوهُ بِالشَّيْءِ يَكُونُ لَكُمْ قَبْلَهُ وَ هُوَ مُعْسِرٌ فَإِنَّ أَبَانَ رَسُولَ اللَّهِ ص كَانَ يَقُولُ لَيْسَ لِلْمُسْلِمِ أَنْ يُعْسِرَ مُسْلِمًا وَ مَنْ أَنْظَرَ مُعْسِرًا أَظَلَّهُ اللَّهُ بِظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ

And beware of creating difficulties for anyone from your Muslim brothers if he owes you anything from before and he is insolvent, for our<sup>-asws</sup> forefather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> had said: 'It is not for a Muslim to make difficulties for a Muslim, and the one who is considerate to the insolvent will be Shaded by Allah<sup>-azwj</sup> by a shade on the Day in which there will no shade except for His<sup>-azwj</sup> Shade'.



وَ إِيَّاكُمْ أَيُّهَا الْعَصَابَةُ الْمَرْحُومَةُ الْمُفَضَّلَةُ عَلَى مَنْ سِوَاهَا وَ حَسْبُ حُقُوقِ اللَّهِ قَبْلَكُمْ يَوْمًا بَعْدَ يَوْمٍ وَ سَاعَةً بَعْدَ سَاعَةٍ فَإِنَّهُ مِنْ عَجَلِ حُقُوقِ اللَّهِ قَبْلَهُ  
كَانَ اللَّهُ أَقْدَرَ عَلَى التَّعَجُّيلِ لَهُ إِلَى مُضَاعَفَةِ الْخَيْرِ فِي الْعَاجِلِ وَ الْأَجْلِ

And beware, O group under the Mercy and preferred ones over the others, of withholding the Rights of Allah<sup>-azwj</sup> before you, day after day and hour after hour, for the one who makes haste in (giving) the Rights of Allah<sup>-azwj</sup> which are in front of him, then Allah<sup>-azwj</sup> has the Power over Hastening to him for the multiplication of the good, either immediately or later on.

وَ إِنَّهُ مَنْ أَخَّرَ مِنْ حُقُوقِ اللَّهِ قَبْلَهُ كَانَ اللَّهُ أَقْدَرَ عَلَى تَأْخِيرِ رِزْقِهِ وَ مَنْ حَبَسَ اللَّهُ رِزْقَهُ لَمْ يَقْدِرْ أَنْ يَرْزُقَ نَفْسَهُ

And the one who delays the Rights of Allah<sup>-azwj</sup>, then Allah<sup>-azwj</sup> has the Power over Delaying his sustenance, and the one from whom Allah<sup>-azwj</sup> Withholds his sustenance, he would not have the ability to sustain himself.

فَأَدُوا إِلَى اللَّهِ حَقَّ مَا رَزَقَكُمْ يُطَيِّبِ اللَّهُ لَكُمْ بَقِيَّتَهُ وَ يُنْجِزْ لَكُمْ مَا وَعَدَكُمْ مِنْ مُضَاعَفَتِهِ لَكُمْ الْأَضْعَافَ الْكَثِيرَةَ الَّتِي لَا يَعْلَمُ عَدَدَهَا وَ لَا كُنْهَ فَضْلِهِ إِلَّا اللَّهُ  
رَبُّ الْعَالَمِينَ

Therefore, give to Allah<sup>-azwj</sup> the Right from what He<sup>-azwj</sup> has Granted you so that He<sup>-azwj</sup> would Purify for you the remainder of it, and Complete for you from the Multiplication for you, the excessive Multiplication, the count of which is not known to any but Him<sup>-azwj</sup>, or its virtues, the Lord<sup>-azwj</sup> of the Worlds’.

وَ قَالَ اتَّقُوا اللَّهَ أَيُّهَا الْعَصَابَةُ وَ إِنْ اسْتَطَعْتُمْ أَلَّا يَكُونَ مِنْكُمْ مُخْرِجُ الْإِمَامِ فَإِنَّ مُخْرِجَ الْإِمَامِ هُوَ الَّذِي يَسْعَى بِأَهْلِ الصَّلَاحِ مِنْ أَتْبَاعِ الْإِمَامِ الْمُسْلِمِينَ  
لِقَضِيهِ الصَّابِرِينَ عَلَى أَدَاءِ حَقِّهِ الْعَارِفِينَ بِحُرْمَتِهِ-

And he<sup>-asws</sup> said: ‘Fear Allah<sup>-azwj</sup>, O group, if you could, and don’t be an embarrassment for the Imam<sup>-asws</sup>, for the one who causes embarrassment for the Imam<sup>-asws</sup>, he is the one who discredits the righteous people, the ones who follow the Imam<sup>-asws</sup> of the Muslims for his<sup>-asws</sup> virtues, the patient ones upon the payment of his<sup>-asws</sup> rights, are the ones who understand his<sup>-asws</sup> sanctity.

وَ اعْلَمُوا أَنَّهُ مَنْ نَزَلَ بِذَلِكَ الْمَنْزِلِ عِنْدَ الْإِمَامِ فَهُوَ مُخْرِجُ الْإِمَامِ فَإِذَا فَعَلَ ذَلِكَ عِنْدَ الْإِمَامِ أُخْرِجَ الْإِمَامَ إِلَى أَنْ يَلْعَنَ أَهْلَ الصَّلَاحِ مِنْ أَتْبَاعِهِ مِنَ الْمُسْلِمِينَ  
لِقَضِيهِ الصَّابِرِينَ عَلَى أَدَاءِ حَقِّهِ الْعَارِفِينَ بِحُرْمَتِهِ

And know, that the one who descends to that level with (respect) the Imam<sup>-asws</sup>, so he has embarrassed the Imam<sup>-asws</sup> (by associating himself with him<sup>-asws</sup>). He would do that by cursing the righteous people the ones who (strictly) follow him<sup>-asws</sup> from the Muslims for their virtues, the patient ones upon the paying of his<sup>-asws</sup> rights, the ones who have recognised his<sup>-asws</sup> sanctity.

فَإِذَا لَعَنَهُمْ لِإِخْرَاجِ أَعْدَاءِ اللَّهِ الْإِمَامِ صَارَتْ لَعْنَتُهُ رَحْمَةً مِنَ اللَّهِ عَلَيْهِمْ وَ صَارَتْ اللَّعْنَةُ مِنَ اللَّهِ وَ مِنْ مَلَائِكَتِهِ وَ رُسُلِهِ عَلَى أَوْلِيَاكَ

Thus, his curse against (the pious ones) is for the enemies of Allah<sup>-azwj</sup>, as the Imam<sup>-asws</sup> converts that curse into Mercy from Allah<sup>-azwj</sup> upon them (the pious ones), and turns the Curse from Allah<sup>-azwj</sup> and from the Angels, and from His<sup>-azwj</sup> Rasool<sup>-saww</sup> upon them (the deniers).

وَ اعْلَمُوا أَنِّيهَا الْعِصَابَةُ أَنَّ السُّنَّةَ مِنَ اللَّهِ قَدْ جَرَتْ فِي الصَّالِحِينَ قَبْلَهُ

And know, O group, that the Sunnah from Allah<sup>-azwj</sup> has flowed within the righteous ones before’.

وَ قَالَ مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ وَ هُوَ مُؤْمِنٌ حَقًّا [حَقًّا] فَلْيَتَوَلَّ اللَّهَ وَ رَسُولَهُ وَ الَّذِينَ آمَنُوا وَ لِيُبْرَأَ إِلَى اللَّهِ مِنْ عَدُوِّهِمْ وَ يُسَلِّمَ لِمَا انْتَهَى إِلَيْهِ مِنْ فَضْلِهِمْ لِأَنَّ فَضْلَهُمْ لَا يَبْلُغُهُ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مَنْ دُونَ ذَلِكَ

And he<sup>-asws</sup> said: ‘The one who wishes to meet Allah<sup>-azwj</sup> as a Momin truly, truly, so he should befriend Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and those who believe (Imams<sup>-asws</sup>), and should distance himself from their<sup>-asws</sup> enemies, and accept whatever that has ended up with him from their<sup>-asws</sup> virtues, because their<sup>-asws</sup> virtues neither be comprehended by the Angels of Proximity, nor the Messenger-Prophets<sup>-as</sup>, nor the ones besides that.

أَمْ لَمْ تَسْمَعُوا مَا ذَكَرَ اللَّهُ مِنْ فَضْلِ اتِّبَاعِ الْأَئِمَّةِ الْهَدَاةِ وَ هُمْ الْمُؤْمِنُونَ قَالَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنَ أَوْلِيَكَ رَافِقًا-

Have you not heard what Allah<sup>-azwj</sup> has Mentioned from the virtues of following the Imams<sup>-asws</sup> of Guidance, and they are the Momineen? He<sup>-azwj</sup> Said: **And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and goodly friends are they! [4:69].**

فَهَذَا وَجْهٌ مِنْ وَجُوهِ فَضْلِ اتِّبَاعِ الْأَئِمَّةِ فَكَيْفَ يَجْمَعُ وَ فَضْلِهِمْ

This is just one perspective from the perspectives of the virtues of following the Imams<sup>-asws</sup>, so how can others (comprehend) them<sup>-asws</sup> and their<sup>-asws</sup> virtues?

وَ مَنْ سَرَّهُ أَنْ يُبَيِّنَ اللَّهُ لَهُ إِيمَانَهُ حَتَّى يَكُونَ مُؤْمِنًا حَقًّا حَقًّا فَلْيَتَوَلَّ اللَّهَ بِشُرُوطِهِ الَّتِي اشْتَرَطَهَا عَلَى الْمُؤْمِنِينَ فَإِنَّهُ قَدْ اشْتَرَطَ مَعَ وَلَايَتِهِ وَ وَلَايَةِ رَسُولِهِ وَ وَلَايَةِ أَئِمَّةِ الْمُؤْمِنِينَ إِقَامَ الصَّلَاةِ وَ إِتْيَاءَ الزَّكَاةِ وَ إِفْرَاضَ اللَّهِ قَرْضًا حَسَنًا وَ اجْتِنَابَ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ

And the one who wishes that Allah<sup>-azwj</sup> should Complete for him his faith and he becomes a devout and true Momin, he should fulfill to Allah<sup>-azwj</sup> His<sup>-azwj</sup> Conditions which He<sup>-azwj</sup> has Placed upon the Momineen. He<sup>-azwj</sup> has Placed the conditions of His<sup>-azwj</sup> Wilayah along with the Wilayah of His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and the Wilayah of the Imams<sup>-asws</sup> of the Momin. He should establish the Salat, and give the Zakat, and give to Allah<sup>-azwj</sup> goodly loans (Karza e Hasana), and avoid the immoralities, both openly as well as discreetly.

فَلَمْ يَبْقَ شَيْءٌ مِمَّا حَرَّمَ اللَّهُ إِلَّا وَ قَدْ دَخَلَ فِي جُمْلَةِ قَوْلِهِ- فَمَنْ دَانَ اللَّهَ فِيمَا بَيْنَهُ وَ بَيْنَ اللَّهِ مُخْلِصًا لِلَّهِ وَ لَمْ يُرْجِصْ لِنَفْسِهِ فِي تَرْكِ شَيْءٍ مِنْ هَذَا فَهُوَ عِنْدَ اللَّهِ فِي حِزْبِهِ الْعَالِيِّينَ وَ هُوَ مِنَ الْمُؤْمِنِينَ حَقًّا

There does not remain anything from the detail of what Allah<sup>-azwj</sup> has Prohibited, except that it is included in its entirety in His<sup>-azwj</sup> Words. So, the one who makes it to be his Religion in what is between himself and Allah<sup>-azwj</sup>, being sincere to Allah<sup>-azwj</sup>, and does not authorise for himself to ignore anything from this, he is in the Sight of Allah<sup>-azwj</sup>, among His<sup>-azwj</sup> Triumphant Party, and he is from the true Momineen.

وَإِيَّاكُمْ وَالْإِصْرَارَ عَلَى شَيْءٍ مِّمَّا حَرَّمَ اللَّهُ فِي ظَهْرِ الْقُرْآنِ وَبَطْنِهِ وَ قَدْ قَالَ اللَّهُ تَعَالَى - وَ لَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَ هُمْ يَعْلَمُونَ إِلَى هَاهُنَا رَوَايَةٌ قَاسِمِ بْنِ الرَّبِيعِ

And beware of insisting upon something from what Allah<sup>-azwj</sup> has Prohibited in the Apparent of the Quran and its Hidden. And Allah<sup>-azwj</sup> the Exalted has Said: **and they do not persist upon what they are doing while they are knowing [3:135]**. (Up to this point it is the narration of Al-Qasim Bin Rabi'e – i.e. the following part is in the narration of Hafs and Ismail).

يَعْنِي الْمُؤْمِنِينَ قَبْلَكُمْ إِذَا نَسُوا شَيْئاً مِمَّا اشْتَرَطَ اللَّهُ فِي كِتَابِهِ عَرَفُوا أَنَّهُمْ قَدْ عَصَوْا فِي تَرْكِهِمْ ذَلِكَ الشَّيْءَ فَاسْتَغْفَرُوا وَ لَمْ يُعُودُوا إِلَى تَرْكِهِ فَذَلِكَ مَعْنَى قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- وَ لَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَ هُمْ يَعْلَمُونَ

'It means that the Momineen before them, when they forgot something from what Conditions Allah<sup>-azwj</sup> had Placed upon them in His<sup>-azwj</sup> Book, would come to the realisation that they had disobeyed Allah<sup>-azwj</sup> in their avoidance of that thing. So, they would seek Forgiveness and would not repeat it. That is the meaning of the Wprds of Allah<sup>-azwj</sup>: **and they do not persist upon what they are doing while they are knowing [3:135]**.

وَ اغْلَمُوا أَنَّهُ إِنَّمَا أَمَرَ وَ هُوَ لِيُطَاعَ فِيمَا أَمَرَ بِهِ وَ لِيُنْتَهَى عَمَّا هُوَ عَنْهُ فَمَنْ اتَّبَعَ أَمْرَهُ فَقَدْ أَطَاعَهُ وَ قَدْ أَدْرَكَ كُلَّ شَيْءٍ مِنَ الْخَيْرِ عِنْدَهُ وَ مَنْ لَمْ يَنْتَهَ عَمَّا هُوَ اللَّهُ عَنْهُ فَقَدْ عَصَاهُ فَإِنْ مَاتَ عَلَى مَعْصِيَتِهِ أَكْبَهُ اللَّهُ عَلَى وَجْهِهِ فِي النَّارِ

And know that He<sup>-azwj</sup> has Commanded and Prohibited, so that there should be obedience in what He<sup>-azwj</sup> has Commanded for, and avoidance in what He<sup>-azwj</sup> has Prohibited from. The one who has followed His<sup>-azwj</sup> Commands has obeyed Him<sup>-azwj</sup>, and has realised everything from the good which is with Him<sup>-azwj</sup>, and the one who did not avoid what Allah<sup>-azwj</sup> has Prohibited from, so he has disobeyed Him<sup>-azwj</sup>. Thus if he were to die upon being disobedient to Him<sup>-azwj</sup>, Allah<sup>-azwj</sup> will Fling him upon his face in the Fire.

وَ اغْلَمُوا أَنَّهُ لَيْسَ بَيْنَ اللَّهِ وَ بَيْنَ أَحَدٍ مِنْ خَلْقِهِ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مِنْ دُونِ ذَلِكَ مِنْ خَلْقِهِ كُلِّهِمْ إِلَّا طَاعَتُهُمْ لَهُ فَاجْتَهُدُوا فِي طَاعَةِ اللَّهِ إِنَّ سِرِّكُمْ أَنْ تَكُونُوا مُؤْمِنِينَ حَقّاً حَقّاً وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And know, that there is nothing else between Allah<sup>-azwj</sup> and anyone from His<sup>-azwj</sup> creatures, Angels of Proximity, or Messenger-Prophets<sup>-as</sup>, or all others apart from that, except for their obedience to Him<sup>-azwj</sup>. Therefore strive in being obedient to Allah<sup>-azwj</sup>, if you wish to become true Momineen, truly, and there is not Strength except by Allah<sup>-azwj</sup>.

وَ قَالَ ع وَ عَلَيْكُمْ بِطَاعَةِ رَبِّكُمْ مَا اسْتَطَعْتُمْ فَإِنَّ اللَّهَ رَبُّكُمْ

And he<sup>-asws</sup> said: 'And it is for you to obey your Lord<sup>-azwj</sup> in accordance with your abilities, for Allah<sup>-azwj</sup> is your Lord<sup>-azwj</sup>.

وَ اغْلَمُوا أَنَّ الْإِسْلَامَ هُوَ التَّسْلِيمُ وَ التَّسْلِيمُ هُوَ الْإِسْلَامُ فَمَنْ سَلَّمَ فَقَدْ أَسْلَمَ وَ مَنْ لَمْ يُسَلِّمْ فَلَا إِسْلَامَ لَهُ

And know that the Islam is the submission, and the submission is the Islam, so the one who submits, he has Islam, and the one who does not submit, there is no Islam for him.

وَمَنْ سَرَّهُ أَنْ يَتْلَعَ إِلَى نَفْسِهِ فِي الْإِحْسَانِ فَلْيُطِيعِ اللَّهَ فَإِنَّهُ مَنْ أَطَاعَ اللَّهَ فَقَدْ أَبْلَغَ إِلَى نَفْسِهِ فِي الْإِحْسَانِ

And the one wishes to do himself a favour, he should obey Allah<sup>-azwj</sup>, for the one who has obeyed Allah<sup>-azwj</sup> has indeed done himself a favour.

وَإِيَّاكُمْ وَمَعَاصِي اللَّهِ أَنْ تَرْكَبُوهَا فَإِنَّهُ مَنْ انْتَهَكَ مَعَاصِي اللَّهِ فَزَكَّيَهَا فَقَدْ أَبْلَغَ فِي الْإِسَاءَةِ إِلَى نَفْسِهِ وَ لَيْسَ بَيْنَ الْإِحْسَانِ وَالْإِسَاءَةِ مَنْرَلَةً فَلْأَهْلِ الْإِحْسَانِ عِنْدَ رَبِّهِمُ الْجَنَّةُ وَ لِأَهْلِ الْإِسَاءَةِ عِنْدَ رَبِّهِمُ النَّارُ

And beware of being disobedient to Allah<sup>-azwj</sup> if you were to do it. The one who violated by being disobedient to Allah<sup>-azwj</sup>, so he has disfavoured himself, and there is no station between favour and disfavour. For the ones who have done a favour in the Sight of their Lord<sup>-azwj</sup>, is Paradise, and for the ones who have violated in the Sight of their Lord<sup>-azwj</sup>, is the Fire.

فَاعْمَلُوا بِطَاعَةِ اللَّهِ وَ اجْتَنِبُوا مَعَاصِيَهُ

Know that you have to be obedient to Allah<sup>-azwj</sup> and avoid being disobedient to Him<sup>-azwj</sup>.

اعْلَمُوا أَنَّهُ لَيْسَ يُعْنِي عَنْكُمْ مِنَ اللَّهِ أَحَدٌ مِنْ خَلْقِهِ شَيْئاً- لَا مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مَنْ دُونَ ذَلِكَ فَمَنْ سَرَّهُ أَنْ تَنْفَعَهُ شَفَاعَةُ الشَّافِعِينَ عِنْدَ اللَّهِ فَلْيَطْلُبْ إِلَى اللَّهِ أَنْ يَرْضَى عَنْهُ

And know, that there is none who is needless of Allah<sup>-azwj</sup> from His<sup>-azwj</sup> creatures, neither the Angels of Proximity, nor the Messenger-Prophets<sup>-as</sup>, nor anyone other than that. So, the one who wishes to benefit from the intercession of the intercessors in the Presence of Allah<sup>-azwj</sup>, let him seek to Allah<sup>-azwj</sup> to be Satisfied with him.

وَ اعْلَمُوا أَنَّ أَحَدًا مِنْ خَلْقِ اللَّهِ لَمْ يُصِبْ رِضَى اللَّهِ إِلَّا بِطَاعَتِهِ وَ طَاعَةِ رَسُولِهِ وَ طَاعَةِ وِلَاةِ أَمْرِهِ مِنْ آلِ مُحَمَّدٍ ع وَ مَعْصِيَتِهِمْ مِنْ مَعْصِيَةِ اللَّهِ

And know that no one from the creatures of Allah<sup>-azwj</sup> can achieve the Satisfaction of Allah<sup>-azwj</sup> except by being obedient to Him<sup>-azwj</sup>, and being obedient to His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and being obedient to the Masters<sup>-asws</sup> of the Command (Wali Al-Amr<sup>-asws</sup>) from the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and that the disobedience to them<sup>-asws</sup> is from disobediences of Allah<sup>-azwj</sup>.

وَ لَمْ يُنْكِرْ لَهُمْ فَضْلاً عَظِماً أَوْ صَغُوراً وَ اعْلَمُوا أَنَّ الْمُنْكَرِينَ هُمُ الْمُكَذِّبُونَ وَ أَنَّ الْمُكَذِّبِينَ هُمُ الْمُنَافِقُونَ وَ أَنَّ اللَّهَ قَالَ لِلْمُنَافِقِينَ وَ قَوْلُهُ الْحَقُّ- إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَ لَنْ يَجِدَ لَهُمْ نَصِيراً

And do not deny their<sup>-asws</sup> virtues, be they great or small, and know, that the deniers are the liars, they are the hypocrites, and that Allah<sup>-azwj</sup> Mighty and Majestic Said for the hypocrites, and His<sup>-azwj</sup> Words are true, that: **The hypocrites would be in the lowest Level of the Fire and you will never find there being a helper for them [4:145].**

وَ لَا يُفَرِّقَنَّ أَحَدٌ مِنْكُمْ أَلَزَمَ اللَّهُ قَلْبَهُ طَاعَتَهُ وَ حَشِيَّتَهُ مِنْ أَحَدٍ مِنَ النَّاسِ أَخْرَجَهُ اللَّهُ مِنْ صِفَةِ الْحَقِّ وَ لَمْ يَجْعَلْهُ مِنْ أَهْلِهَا

And let no one from among you, whom Allah<sup>-azwj</sup> has Necessitated upon his heart, obedience to Him<sup>-azwj</sup> and being humble to Him<sup>-azwj</sup>, should fear any one from the people from whom Allah<sup>-azwj</sup> has Removed the qualities of the truth and did not Make him to be deserving of it.

فَإِنْ مَنْ لَمْ يَجْعَلْهُ اللَّهُ مِنْ أَهْلِ صِفَةِ الْحَقِّ فَأُولَئِكَ هُمْ شَيَاطِينُ الْإِنْسِ وَالْجِنِّ

The one whom Allah<sup>-azwj</sup> has not Made to be deserving of the qualities of the truth, so these are the hypocrites, these are the Satans<sup>-la</sup> among the humans and the Jinn.

وَإِنَّ لَشَيَاطِينَ الْإِنْسِ حِيلَةً وَ مَكْرًا وَ خَدَائِعَ وَ وَسْوَسةَ بَعْضِهِمْ إِلَى بَعْضٍ يُرِيدُونَ إِنْ اسْتَطَاعُوا أَنْ يَرُدُّوا أَهْلَ الْحَقِّ عَمَّا أَكْرَمَهُمُ اللَّهُ بِهِ مِنَ النَّظَرِ فِي دِينِ اللَّهِ الَّذِي لَمْ يَجْعَلِ اللَّهُ شَيَاطِينَ الْإِنْسِ مِنْ أَهْلِهِ إِزَادَةً أَنْ يَسْتَوِيَ أَعْدَاءُ اللَّهِ وَ أَهْلُ الْحَقِّ فِي الشُّكِّ وَ الْإِنْكَارِ وَ التَّكْذِيبِ فَيَكُونُونَ سَوَاءً كَمَا وَصَفَ اللَّهُ تَعَالَى فِي كِتَابِهِ مِنْ قَوْلِهِ - وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً -

And it is the Satans<sup>-la</sup> among the Humans that trick, and plot, and deceive, and whisper (cast doubts) from some of them to the others, attempting to divert the people of the truth, whom Allah<sup>-azwj</sup> has Honoured by Granting them the insight into the Religion of Allah<sup>-azwj</sup>, and insight which Allah<sup>-azwj</sup> has not Considered the Satans<sup>-la</sup> among the humans to be deserving of it, Intending thereby not to equalise the enemies of Allah<sup>-azwj</sup> to the people of the truth, with regards to the doubt, and the denial, and the belying to end up being equal, just as Allah<sup>-azwj</sup> the Exalted has Described in His<sup>-azwj</sup> Book: ***They would love it if you were to disbelieve just as they are disbelieving, so you would be the same [4:89].***

ثُمَّ هَمَّى اللَّهُ أَهْلَ النَّصْرِ بِالْحَقِّ أَنْ يَتَّخِذُوا مِنْ أَعْدَاءِ اللَّهِ وَلِيًّا وَ لَا تَصِيرَ

Then Allah<sup>-azwj</sup> prohibited the people of the truth that they should take the enemies of Allah<sup>-azwj</sup> as guardians or as helpers.

فَلَا يَهْوِلَنَّكُمْ وَ لَا يُرَدِّدَنَّكُمْ عَنِ النَّصْرِ بِالْحَقِّ الَّذِي حَصَّنَكُمْ اللَّهُ بِهِ مِنْ حِيلَةِ شَيَاطِينِ الْإِنْسِ وَ مَكْرِهِمْ مِنْ أُمُورِكُمْ تَدْفَعُونَ أَنْتُمْ السَّيِّئَةَ بِالَّتِي هِيَ أَحْسَنُ فِيمَا بَيْنَكُمْ وَ بَيْنَهُمْ تَلْتَمِسُونَ بِذَلِكَ وَجْهَ رَبِّكُمْ بِطَاعَتِهِ وَ هُمْ خَيْرٌ عِنْدَهُمْ -

So, do not let them scare you, and do not let them repulse you all from the consideration by the truth which Allah<sup>-azwj</sup> has Specialised you with from the tricks of the Satans<sup>-la</sup> from the humans, and their plots in your affairs. You should repel the bad by that which is good in what is between you and them, seeking by that the Honourable Face of your Lord<sup>-azwj</sup> by being obedient to Him<sup>-azwj</sup>, and they, (there is no) good with them.

لَا يَجِئُ لَكُمْ أَنْ تُظْهِرُوهُمْ عَلَى أُصُولِ دِينِ اللَّهِ فَإِنَّهُمْ إِنْ سَمِعُوا مِنْكُمْ فِيهِ شَيْئًا عَادَوْكُمْ عَلَيْهِ وَ رَفَعُوهُ عَلَيْكُمْ وَ جَاهَدُوا عَلَى هَلَاقِكُمْ وَ اسْتَمْبَلُوكُمْ بِمَا تَكْرَهُونَ

It is not permissible for you to display to them the Principles of the Religion of Allah<sup>-azwj</sup> (Usool Al-Deen) for they are such that they would hear something from you, be inimical against you, and raise (the issue) against you, and strive for destroying you, and place in front of you that which you dislike.

وَ لَمْ يَكُنْ لَكُمْ التَّصَفُّةُ مِنْهُمْ فِي دُولِ الْفُجَّارِ فَأَعْرِفُوا مَنْزِلَتَكُمْ فِيمَا بَيْنَكُمْ وَ بَيْنَ أَهْلِ الْبَاطِلِ فَإِنَّهُ لَا يَنْبَغِي لِأَهْلِ الْحَقِّ أَنْ يُنْزِلُوا أَنْفُسَهُمْ مَنْزِلَةَ أَهْلِ الْبَاطِلِ لِأَنَّ اللَّهَ لَمْ يَجْعَلِ أَهْلَ الْحَقِّ عِنْدَهُ بِمَنْزِلَةِ أَهْلِ الْبَاطِلِ

And there is no remedy for you from them in the government of the immoral ones. So, understand your status in what is between you and the people of the falsehood, for it does not befit the people of the truth to descend to the level of the people of the falsehood

because Allah<sup>-azwj</sup> did not Make for the people of the truth in His<sup>-azwj</sup> Presence to be as the status with Him<sup>-azwj</sup> for the people of the falsehood.

أَمْ لَمْ يَعْرِفُوا وَجْهَ قَوْلِ اللَّهِ فِي كِتَابِهِ إِذْ يَقُولُ أَمْ جَعَلِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ جَعَلِ الْمُتَّقِينَ كَالْفُجَّارِ - أَكْرُمُوا أَنْفُسَكُمْ عَنْ أَهْلِ الْبَاطِلِ

The Words of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> Book where He<sup>-azwj</sup> Said: ***Or should We Make those who believe and do righteous deeds to be like the mischief-makers in the earth, or Make the pious ones to be like the immoral? [38:28].*** He<sup>-azwj</sup> has Honoured yourselves rather than the people of falsehood.

وَلَا تَجْعَلُوا اللَّهَ تَبَارَكَ وَتَعَالَى وَ لَهُ الْمَثَلُ الْأَعْلَى وَ إِمَامَكُمْ وَ دِينَكُمْ الَّذِي تَدِينُونَ بِهِ غُرُضَةً لِأَهْلِ الْبَاطِلِ فُتُعْضِبُوا اللَّهَ عَلَيْكُمْ فَتَهْلِكُوا فَمَهْلًا مَهْلًا

And do not make Allah<sup>-azwj</sup> Blessed and Exalted, and for Him<sup>-azwj</sup> are the Exalted Examples, and your Imams<sup>-asws</sup>, and the Religion which you have made it to be for yourselves, to be exposed (vulnerable) to the people of the falsehood. Allah<sup>-azwj</sup> would be Wrathful against you, and you will perish. So, do not do it, do not do it!

يَا أَهْلَ الصَّلَاحِ - لَا تَتْرِكُوا أَمْرَ اللَّهِ وَ أَمْرَ مَنْ أَمَرَكُمْ بِطَاعَتِهِ فَيُعِيرَ اللَّهُ مَا بِكُمْ مِنْ نِعْمَةٍ

O righteous people! Do not abandon the Commands of Allah<sup>-azwj</sup>, and the Command from your affairs for the obedience to Him<sup>-azwj</sup>, lest Allah<sup>-azwj</sup> Alters the Blessings for you.

أَحِبُّوا فِي اللَّهِ مَنْ وَصَفَ صِفَتَكُمْ وَ أَبْغَضُوا فِي اللَّهِ مَنْ خَالَفَكُمْ

Love for the sake of Allah<sup>-azwj</sup> (the ones of similar qualities to yourselves), and hate for the Sake of Allah<sup>-azwj</sup> the ones who oppose you.

وَ ابْذُلُوا مَوَدَّتَكُمْ وَ نَصِيحَتَكُمْ لِمَنْ وَصَفَ صِفَتَكُمْ وَ لَا تَبْتَدِلُوهَا لِمَنْ رَغِبَ عَنْ صِفَتِكُمْ وَ عَادَاكُمْ عَلَيْهَا وَ بَعَا بَعَى لَكُمْ الْعَوَائِلَ

And extend your cordiality and your advice to the ones who possess your qualities, and do not extend it to the ones who have abandoned your qualities, and are inimical towards you, and rebel against you, and wish for calamities to befall upon you.

هَذَا أَدَبُ اللَّهِ فَخُذُوا بِهِ وَ تَفَهَّمُوهُ وَ اعْقِلُوهُ وَ لَا تَبْدُوهُ وَرَاءَ ظَهْرِكُمْ مَا وَافَقَ هِدَايَتَكُمْ أَخَذْتُمْ بِهِ وَ مَا وَافَقَ هَوَاكُمْ طَرَحْتُمُوهُ وَ لَمْ تَأْخُذُوا بِهِ

This is our<sup>-asws</sup> education which Allah<sup>-azwj</sup> Has Educated us<sup>-asws</sup> with. So, take to it, and understand it and fetter it (to yourselves), and do not throw it behind your backs whatever is compatible with your guidance and take to it, and whatever is along the lines of your own desires, discard it and do not take with it!

وَ إِيَّاكُمْ وَ التَّجْبُرَ عَلَى اللَّهِ وَ اعْلَمُوا أَنَّ عَبْدًا لَمْ يُبْتَلِ بِالتَّجْبُرِ عَلَى اللَّهِ إِلَّا بِتَجَبُّرٍ عَلَى دِينِ اللَّهِ فَاسْتَقِيمُوا لِلَّهِ وَ لَا تَرْتَدُّوا عَلَى أَعْقَابِكُمْ - فَتَنْقَلِبُوا خَاسِرِينَ أَجَارَنَا اللَّهُ وَ إِيَّاكُمْ مِنَ التَّجْبُرِ عَلَى اللَّهِ وَ لَا قُوَّةَ لَنَا وَ لَكُمْ إِلَّا بِاللَّهِ

And beware of the arrogance against Allah<sup>-azwj</sup>, and know that a servant is not afflicted by the arrogance against Allah<sup>-azwj</sup> except that he is arrogant against the religion of Allah<sup>-azwj</sup>. Be

upright for the Sake of Allah<sup>-azwj</sup> and do not turn back upon your heels, for your will have turn back as losers. May Allah<sup>-azwj</sup> Protect us. And beware from the arrogance against Allah<sup>-azwj</sup>, and there is not strength for us<sup>-asws</sup> or for you except by Allah<sup>-azwj</sup>.

وَقَالَ عِ إِذَا كَانَ خَلَقَهُ اللَّهُ فِي الْأَصْلِ أَصْلَ الْخَلْقِ مُؤْمِنًا لَمْ يَمُتْ حَتَّى يُكْرِهَ اللَّهُ إِلَيْهِ الشَّرَّ وَ يُبَاعِدَهُ عَنْهُ وَ مَنْ كَرِهَ اللَّهُ إِلَيْهِ الشَّرَّ وَ بَاعَدَهُ عَنْهُ عَافَاهُ اللَّهُ مِنَ الْكِبْرِ أَنْ يَدْخُلَهُ وَ الْجَبَرِيَّةَ

‘And he<sup>-asws</sup> said: ‘If Allah<sup>-azwj</sup> had Created a servant originally in the original creation as a Momin, he will never die until Allah<sup>-azwj</sup> Makes him to detest the evil and he distances himself from it, and the one whom Allah<sup>-azwj</sup> has Made to detest the evil and he distances himself from it, Allah<sup>-azwj</sup> will Cure him from the arrogance and the forcefulness which has entered into him.

فَلَانَتْ عَرِيكَتُهُ وَ حَسُنَ خُلُقُهُ وَ طَلَّقَ وَجْهَهُ وَ صَارَ عَلَيْهِ وَقَارُ الْإِسْلَامِ وَ سَكِينَتُهُ وَ تَحَشُّعُهُ وَ وَرِعَ عَنِ مَحَارِمِ اللَّهِ وَ اجْتَنَبَ مَسَاحِطَهُ وَ رَزَقَهُ اللَّهُ مَوَدَّةَ النَّاسِ وَ مُجَامَلَتَهُمْ وَ تَرَكَ مُقَاطَعَةَ النَّاسِ وَ الْحُصُومَاتِ وَ لَمْ يَكُنْ مِنْهَا وَ لَا مِنْ أَهْلِهَا فِي شَيْءٍ

Thus his nature would becomes soft, and his morals beautiful, and his face bright, and the reverence of Islam comes to him, and tranquillity, and the humbleness, and he restrains himself from the Prohibitions of Allah<sup>-azwj</sup> and avoids His<sup>-azwj</sup> Harshness, and Allah<sup>-azwj</sup> Grants to him the sustenance of the cordiality of the people, and intermingling with them, and avoidance of the cutting off from the people, and the rivalries, and does not get involved with anything from it or the likes of it in anything.

- وَ إِنَّ الْعَبْدَ إِذَا كَانَ اللَّهُ خَلَقَهُ فِي الْأَصْلِ أَصْلَ الْخَلْقِ كَافِرًا لَمْ يَمُتْ حَتَّى يُحِبِّبَ إِلَيْهِ الشَّرَّ وَ يُفَرِّقَهُ مِنْهُ فَإِذَا حَبَّبَ إِلَيْهِ الشَّرَّ وَ قَرَّبَهُ مِنْهُ انْتَبَلِيَ بِالْكَبْرِ وَ الْجَبَرِيَّةَ

However, if Allah<sup>-azwj</sup> had Created a servant originally, in the original creation as a Kafir, he will never die until he loves the evil and goes near to it. When the evil becomes beloved to him and he goes near to it, he gets involved with the arrogance and the forcefulness.

فَقَسَا قَلْبُهُ وَ سَاءَ خُلُقُهُ وَ غَلِظَ وَجْهَهُ وَ ظَهَرَ فُحْشُهُ وَ قَلَّ حَبَاؤُهُ وَ كَشَفَ اللَّهُ سِرَّهُ وَ رَكِبَ الْمَحَارِمَ فَلَمْ يَنْزِعْ عَنْهَا وَ رَكِبَ مَعَاصِيَ اللَّهِ وَ أَبْغَضَ طَاعَتَهُ وَ أَهْلَهَا

Thus his heart hardens, and his morals deteriorate, and his face darkens, his immorality gets displayed, and his shame becomes little, and Allah<sup>-azwj</sup> Uncovers his veil, and he rides upon the Prohibitions. He never ceases from these tendencies and indulging in the disobedience to Allah<sup>-azwj</sup>, and hating to obey Him<sup>-azwj</sup>, and the obedient people.

فَبُعِدَ مَا بَيْنَ خَالِ الْمُؤْمِنِ وَ خَالِ الْكَافِرِ: سَلُوا اللَّهَ الْعَافِيَةَ وَ اطْلُبُوهَا إِلَيْهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

The condition of the Momineen and the condition of the Kafirs are in contradiction. Ask Allah<sup>-azwj</sup> for health, and seek it from Him<sup>-azwj</sup>, and there is not Might nor Strength except by Allah<sup>-azwj</sup>.



صَبَرُوا النَّفْسَ عَلَى الْبَلَاءِ فِي الدُّنْيَا فَإِنَّ تَتَابِعَ الْبَلَاءِ فِيهَا وَ الشَّدَّةَ فِي طَاعَةِ اللَّهِ وَ وِلَايَةِ اللَّهِ وَ وِلَايَةِ مَنْ أَمَرَ بِوِلَايَتِهِ خَيْرٌ عَاقِبَةً عِنْدَ اللَّهِ فِي الْآخِرَةِ مِنْ مُلْكِ الدُّنْيَا وَ إِنْ طَالَ تَتَابِعَ نَعِيمِهَا وَ زَهْرَتِهَا وَ غَضَارَةُ عَيْشِهَا فِي مَعْصِيَةِ اللَّهِ وَ وِلَايَةِ مَنْ هَيَّأَ اللَّهُ عَنْ وِلَايَتِهِ وَ طَاعَتِهِ-

Observe patience upon the afflictions in the world if you are followed by the afflictions, and intensify the obedience to Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Wilayah, and the Wilayah of the ones<sup>-asws</sup> He<sup>-azwj</sup> has Commanded for, it is the better end result with Allah<sup>-azwj</sup> in the Hereafter, than the kingdom of the world, even though its bounties, and its blossoms, and its affluence may be prolonged in the disobedience to Allah<sup>-azwj</sup>, and in the wilayah of the one whom Allah<sup>-azwj</sup> has Forbidden from being in his wilayah, and in his obedience.

فَإِنَّ اللَّهَ أَمَرَ بِوِلَايَةِ الْأَيْمَةِ الَّذِينَ سَمَّاهُمْ اللَّهُ فِي كِتَابِهِ فِي قَوْلِهِ- وَ جَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا وَ هُمُ الَّذِينَ أَمَرَ اللَّهُ بِوِلَايَتِهِمْ وَ طَاعَتِهِمْ

Allah<sup>-azwj</sup> has Commanded for the Wilayah of the Imams<sup>-asws</sup> whom Allah<sup>-azwj</sup> has Named in His<sup>-azwj</sup> Book in His<sup>-azwj</sup> Words: **And We made them as Imams guiding by Our Command [21:73]** and they<sup>-asws</sup> are the ones<sup>-asws</sup> for whom<sup>-asws</sup> Allah<sup>-azwj</sup> has Commanded the Wilayah for, and to be in their<sup>-asws</sup> obedience.

وَ الَّذِينَ هَيَّأَ اللَّهُ عَنْ وِلَايَتِهِمْ وَ طَاعَتِهِمْ وَ هُمْ أَيْمَةُ الضَّالَّةِ الَّذِينَ قَضَى اللَّهُ أَنْ يَكُونَ لَهُمْ دَوْلٌ فِي الدُّنْيَا عَلَى أَوْلِيَاءِ اللَّهِ الْأَيْمَةِ مِنْ آلِ مُحَمَّدٍ

And the ones whom Allah<sup>-azwj</sup> has Forbidden to be in their wilayah, these are the imams of misguidance, for whom Allah<sup>-azwj</sup> has Decreed for them the governance in the world over the friends of Allah<sup>-azwj</sup> and the Imams<sup>-asws</sup> from the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>.

يَعْمَلُونَ فِي دَوْلَتِهِمْ بِمَعْصِيَةِ اللَّهِ وَ مَعْصِيَةِ رَسُولِهِ لِيَحَقَّ عَلَيْهِمْ كَلِمَةُ الْعَذَابِ- وَ لِيَتِمَّ أَنْ تَكُونُوا مَعَ نَبِيِّ اللَّهِ مُحَمَّدٍ ص وَ الرُّسُلِ مِنْ قَبْلِهِ

They act in disobedience to Allah<sup>-azwj</sup> in their governments, and in disobedience to His<sup>-azwj</sup> Rasool<sup>-saww</sup> so that the Words of the Punishment become reality against them, and that you can end up being with the Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup> Muhammad<sup>-saww</sup> and the Rasools<sup>-as</sup> before him<sup>-saww</sup>.

فَتَدَبَّرُوا مَا قَصَّ اللَّهُ عَلَيْكُمْ فِي كِتَابِهِ مِمَّا ابْتَلَى بِهِ أَنْبِيََاءَهُ وَ اتَّبَاعَهُمُ الْمُؤْمِنِينَ ثُمَّ سَأَلُوا اللَّهَ أَنْ يُعْطِيَهُمُ الصَّبْرَ عَلَى الْبَلَاءِ فِي السَّرَّاءِ وَ الضَّرَّاءِ وَ الشَّدَّةِ وَ الرِّخَاءِ مِثْلَ الَّذِي أُعْطَاهُمْ-

Ponder over what stories Allah<sup>-azwj</sup> has Related to you in His<sup>-azwj</sup> Book of the trials which His<sup>-azwj</sup> Prophets<sup>-as</sup> were Tested by, and the Believers who followed them<sup>sa</sup>. Then ask Allah<sup>-azwj</sup> to Grant you patience upon the afflictions in the thick and thin, and the difficulties, and the prosperity, similar to which was Given to them.

وَ إِيَّاكُمْ وَ مُنَاطَةَ أَهْلِ الْبَاطِلِ وَ عَلَيْكُمْ بِهَدْيِ الصَّالِحِينَ وَ وَقَارِهِمْ وَ سَكِينَتِهِمْ وَ حِلْمِهِمْ وَ تَخَشُّعِهِمْ وَ وَرَعِهِمْ عَنْ حَرَامِ اللَّهِ وَ صِدْقِهِمْ وَ وَفَائِهِمْ وَ اجْتِهَادِهِمْ لِلَّهِ فِي الْعَمَلِ بِطَاعَتِهِ

And beware of debating with the people of the falsehood, and it is for you to follow the guidance of the righteous ones, and their dignified (manners), and their tranquillity, and their forbearance, and their humbleness, and their distancing themselves from the Prohibitions of Allah<sup>-azwj</sup>, and their truthfulness, and their loyalty, and their struggle for the Sake of Allah<sup>-azwj</sup> in the deeds by being obedient to Him<sup>-azwj</sup>.



فَإِنَّكُمْ إِنَّمَا تَفْعَلُوا ذَلِكَ لَمْ تُنْزِلُوا عِنْدَ رَبِّكُمْ مَنزِلَةَ الصَّالِحِينَ قَبْلَكُمْ

So, if you were not to do that, then you will never rise to the status with your Lord<sup>-azwj</sup> of the righteous ones from before you have.

وَاعْلَمُوا أَنَّ اللَّهَ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا شَرَحَ صَدْرَهُ لِلْإِسْلَامِ فَإِذَا أَعْطَاهُ ذَلِكَ أَنْطَقَ لِسَانَهُ بِالْحَقِّ وَعَقَدَ قَلْبَهُ عَلَيْهِ فَعَمِلَ بِهِ

And know that if Allah<sup>-azwj</sup> Intends good for a servant, He<sup>-azwj</sup> opens his chest for the Islam. o He<sup>-azwj</sup> Grants him that he will speak the truth by his tongue, and bind his heart to him so that he will act in accordance with it.

فَإِذَا جَمَعَ اللَّهُ لَهُ ذَلِكَ تَمَّ لَهُ إِسْلَامُهُ وَكَانَ عِنْدَ اللَّهِ إِنْ مَاتَ عَلَى ذَلِكَ الْحَالِ مِنَ الْمُسْلِمِينَ حَقًّا

If Allah<sup>-azwj</sup> Gathers that to him, He<sup>-azwj</sup> Completes his Islam for him, and if he were to die while being upon that, he would have died as being one of the true Muslims.

وَإِذَا لَمْ يُرِدِ اللَّهُ تَعَالَى بِعَبْدٍ خَيْرًا وَكَلَّهُ إِلَى نَفْسِهِ وَكَانَ صَدْرُهُ ضَيِّقًا حَرَجًا فَإِنْ جَرَى عَلَى لِسَانِهِ حَقٌّ لَمْ يُعَقَدْ قَلْبُهُ عَلَيْهِ وَإِذَا لَمْ يُعَقَدْ قَلْبُهُ عَلَيْهِ لَمْ يُعْطِهِ اللَّهُ الْعَمَلَ بِهِ

And if Allah<sup>-azwj</sup> does not Intend good for a servant, He<sup>-azwj</sup> Leaves him to his own self, and his chest becomes constricted and a problem for him. If a true (word) flows from his tongue, his heart does not accept it from him, and if his heart does not accept it from him, he does not obey Allah<sup>-azwj</sup> and act in accordance with it.

فَإِذَا اجْتَمَعَ ذَلِكَ عَلَيْهِ حَتَّى يَمُوتَ وَهُوَ عَلَى تِلْكَ الْحَالِ كَانَ عِنْدَ اللَّهِ مِنَ الْمُتَأَفِّفِينَ وَصَارَ مَا جَرَى عَلَى لِسَانِهِ مِنَ الْحَقِّ الَّذِي لَمْ يُعْطِهِ اللَّهُ أَنْ يُعَقَدَ قَلْبُهُ عَلَيْهِ وَ لَمْ يُعْطِهِ الْعَمَلَ بِهِ حُجَّةً عَلَيْهِ

If that is gathered to him until he dies while being upon that condition, then he will be from the hypocrites in the Presence of Allah<sup>-azwj</sup>, and all that flowed upon his tongues from the truth which he did not obey Allah<sup>-azwj</sup> and his heart did not accept it from him, and he did not act in accordance with it, would be an argument against him.

فَاتَّقُوا اللَّهَ وَ سَلُّوهُ أَنْ يَشْرَحَ صُدُورَكُمْ لِلْإِسْلَامِ وَ أَنْ يَجْعَلَ أَلْسِنَتَكُمْ تَنْطِقُ بِالْحَقِّ حَتَّى يَتَوَفَّاكُمْ وَ أَنْتُمْ عَلَى ذَلِكَ وَ أَنْ يَجْعَلَ مُنْقَلَبَكُمْ مُنْقَلَبَ الصَّالِحِينَ قَبْلَكُمْ

Fear Allah<sup>-azwj</sup> and ask Him<sup>-azwj</sup> that He<sup>-azwj</sup> should Open your chests for the Islam, and that He<sup>-azwj</sup> should Make your tongues to speak with the truth until you die while being upon that, and that He<sup>-azwj</sup> should Make your return (to the Hereafter to be like the) returning of the righteous ones before you.

وَ لَا قُوَّةَ إِلَّا بِاللَّهِ - وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And there is not Strength except by Allah<sup>-azwj</sup>, and Praise is due to Allah<sup>-azwj</sup> the Lord<sup>-azwj</sup> of the worlds.

مَنْ سَرَّهُ أَنْ يَعْلَمَ أَنَّ اللَّهَ يُحِبُّهُ فَلْيَعْمَلْ بِطَاعَةِ اللَّهِ وَ لِيَتَّبِعْنَا أَلَمْ يَسْمَعْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ لَنَبِيِّهِ ص - فُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ يُغْفِرْ لَكُمْ ذُنُوبَكُمْ -

And the one who wishes that he should know whether Allah<sup>-azwj</sup> Loves him, so he should act in obedience to Allah<sup>-azwj</sup> and follow us<sup>-asws</sup>. Have you not heard the Words of Allah<sup>-azwj</sup> Mighty and Majestic to His<sup>-azwj</sup> Prophet<sup>-saww</sup>: **Say (O Rasool): 'If you love Allah, then follow me. Allah will Love you and Forgive you your sins; [3:31].**

وَ اللَّهُ لَا يُطِيعُ اللَّهَ عَبْدٌ أَبَدًا إِلَّا أَدْخَلَ اللَّهُ عَلَيْهِ فِي طَاعَتِهِ اتِّبَاعَنَا

By Allah<sup>-azwj</sup>, no servant will be in obedience to Allah<sup>-azwj</sup> ever until Allah<sup>-azwj</sup> Makes him to be included along with obedience to Him<sup>-azwj</sup>, following us<sup>-asws</sup>.

وَ لَا وَ اللَّهُ لَا يَتَّبِعُنَا عَبْدٌ أَبَدًا إِلَّا أَحَبَّهُ اللَّهُ

And, by Allah<sup>-azwj</sup>, no servant will be following us<sup>-asws</sup> ever until Allah<sup>-azwj</sup> Loves him.

وَ لَا وَ اللَّهُ لَا يَدَعُ أَحَدًا اتِّبَاعَنَا أَبَدًا إِلَّا أَبْغَضَنَا

And no, by Allah<sup>-azwj</sup>, no servant neglects following us<sup>-asws</sup> ever except that he hates us<sup>-asws</sup>.

وَ لَا وَ اللَّهُ لَا يُبْغِضُنَا أَحَدٌ أَبَدًا إِلَّا عَصَى اللَّهَ

And, by Allah<sup>-azwj</sup>, no one ever hates us<sup>-asws</sup> except that he disobeys Allah<sup>-azwj</sup>.

وَ مَنْ مَاتَ عَاصِيًا لِلَّهِ أَخْرَاهُ اللَّهُ وَ أَكْبَهَ عَلَى وَجْهِهِ فِي النَّارِ -

And the one who dies while being in disobedience to Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> will Disgrace him and Fling him upon his face in the Fire.

وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

And Praise is due to Allah<sup>-azwj</sup>, the Lord<sup>-azwj</sup> of the worlds''<sup>745</sup>

94- كا، الكافي عن علي بن محمد عمّن ذكره عن محمد بن الحسين و حميد بن زياد عن الحسن بن محمد الكندي جميعاً عن أحمد بن الحسن الميموني عن رجل من أصحابه قال: قرأت جواباً من أبي عبد الله ع إلى رجل من أصحابه

(The book) 'Al Kafi' – from Ali Bin Muhammad, from the one who mentioned it, from Muhammad Bin Al Husayn and Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, altogether from Ahmad Bin Al Hassan Al Meysami, from a man from his companions who said,

'I read the answer from Abu Abdullah<sup>-asws</sup> to a man from his<sup>-asws</sup> companions: -

<sup>745</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 93

أَمَّا بَعْدُ فَإِنِّي أَوْصِيكَ بِتَقْوَى اللَّهِ فَإِنَّ اللَّهَ قَدْ ضَمِنَ لِمَنْ اتَّقَاهُ أَنْ يُجَوِّلَهُ عَمَّا يَكْرَهُ إِلَى مَا يُحِبُّ وَ يَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

‘As for after, I<sup>-asws</sup> hereby advise you all to fear Allah<sup>-azwj</sup>, for He<sup>-azwj</sup> has Taken the responsibility for the one who is pious to turn him around from what He<sup>-azwj</sup> Abhors towards what He<sup>-azwj</sup> Loves, and Grace him from where he does not expect.

فَإِيَّاكَ أَنْ تَكُونَ مِمَّنْ تَخَافُ عَلَى الْعِبَادِ مِنْ ذُنُوبِهِمْ وَ يَأْمُرُ الْعُقُوبَةَ مِنْ ذَنْبِهِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُجَدِّعُ عَنْ جَنَّتِهِ وَ لَا يُنَالُ مَا عِنْدَهُ إِلَّا بِطَاعَتِهِ إِنْ شَاءَ اللَّهُ.

Beware of becoming from those who are feared by the servants due to their sins whereas they themselves feel secure from the consequences of their own sins. Allah<sup>-azwj</sup> cannot be deceived about His<sup>-azwj</sup> Paradise, nor can that be achieved which is with Him<sup>-azwj</sup> except by being obedient to Him<sup>-azwj</sup>, Allah<sup>-azwj</sup> Willing’<sup>746</sup>

95- كا، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمُنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ: إِنْ قَدَرْتُمْ أَنْ لَا تُعْرَفُوا فَافْعَلُوا وَ مَا عَلَيْكَ إِنْ لَمْ يُغْنِ النَّاسُ عَلَيْكَ أَنْ تَكُونَ مَذْمُومًا عِنْدَ النَّاسِ إِذَا كُنْتَ مَحْمُودًا عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى

(The book) ‘Al Kafi’ – from Ali, from his father, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyas,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘He<sup>-asws</sup> said: ‘If you have the ability to make yourselves unknown, then do so, and it should not matter to you if the people do not praise you, and it should not matter to you either that you are condemned by the people while you are being Praised in the Presence of Allah<sup>-azwj</sup>.

إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ يَقُولُ- لَا خَيْرَ فِي الدُّنْيَا إِلَّا لِأَخِي رَجُلَيْنِ رَجُلٍ يَزِدُّهُ فِيهَا كُلَّ يَوْمٍ إِحْسَانًا وَ رَجُلٍ يَنْدَارُكَ مَيْتَةً بِالتَّوْبَةِ

Amir Al Momineen<sup>-asws</sup> had said: ‘There is no good in the world except for one of the two men – a man who increases in it the good deeds every day and a man who corrects himself, ready to face death by the repentance.

وَ أَنِّي لَهُ بِالتَّوْبَةِ فَوَ اللَّهُ أَنْ لَوْ سَجَدَ حَتَّى يَنْقَطِعَ عُنُقُهُ مَا قَبِلَ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ عَمَلًا إِلَّا بِوَلَايَتِنَا أَهْلِ الْبَيْتِ

But, what is meant by the repentance? By Allah<sup>-azwj</sup>! If he were to perform Sajdah(s) to the extent that his neck breaks off, Allah<sup>-azwj</sup> will not Accept deeds from him except by having our<sup>-asws</sup> Wilayah, the People<sup>-asws</sup> of the Household.

أَلَا وَ مَنْ عَرَفَ حَقَّنَا أَوْ رَجَا النَّوَابِ بِنَا وَ رَضِيَ بِقُوَّتِهِ نِصْفَ مَدِّ كُلِّ يَوْمٍ وَ مَا يَسْتُرُ بِهِ عَوْرَتَهُ وَ مَا أَكَّرَ بِهِ رَأْسَهُ وَ هُمْ مَعَ ذَلِكَ وَ اللَّهُ خَائِفُونَ وَ جُلُونَ وَ دُؤَا أَنَّهُ حَظُّهُمْ مِنَ الدُّنْيَا

Indeed, (Acceptance) is for the ones who recognise our<sup>-asws</sup> rights and hope for Reward by us<sup>-asws</sup>, (they) are pleased with their strength of half a ‘Mudd’ (Unit of measurement) of food every day, not being able to cover their private parts (insufficient clothing), and no covering

<sup>746</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 94

over their head (roof), but still they are very much fearful of Allah<sup>-azwj</sup> and are satisfied with the (little) share from the world.

وَكَذَلِكَ وَصَفَهُمُ اللَّهُ عَزَّ وَجَلَّ حَيْثُ يَقُولُ - وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجِلَّةٌ وَمَا الَّذِي أُتُوا بِهِ

And that is how Allah<sup>-azwj</sup> has Described them where He<sup>-azwj</sup> has Said: **And those are giving what they are giving, and their hearts are fearful [23:60]**. And what is that which will come with?

أَتُوا وَاللَّهُ بِالطَّاعَةِ مَعَ الْمَحَبَّةِ وَالْوَلَايَةِ وَ هُمْ فِي ذَلِكَ خَائِفُونَ أَلَا يُقْبَلُ مِنْهُمْ

By Allah<sup>-azwj</sup>! They come with obedience along with the love, and the Wilayah, and they are with regards to that, (but they are still) fearful that it may not be Accepted from them.

وَ لَيْسَ وَاللَّهُ حَوْفُهُمْ حَوْفٌ شَكٌّ فِيمَا هُمْ فِيهِ مِنْ إِصَابَةِ الدِّينِ وَ لِكِنَّهُمْ خَافُوا أَنْ يَكُونُوا مُقَصِّرِينَ فِي مَحَبَّتِنَا وَ طَاعَتِنَا

By Allah<sup>-azwj</sup>, they are not fearful with the fear of doubt with regards to what they are in from the difficulties of Religion, but they are fearful that they might have been deficient (Muqassir) in our<sup>-asws</sup> love and being (less) obedient to us<sup>-asws</sup>.

ثُمَّ قَالَ إِنَّ قَدَرْتَ عَلَى أَنْ لَا تَخْرُجَ مِنْ بَيْتِكَ فَافْعَلْ فَإِنَّ عَلَيْكَ فِي خُرُوجِكَ أَنْ لَا تُعْتَابَ وَ لَا تُكْذِبَ وَ لَا تُحْسَدَ وَ لَا تُرَائِي وَ لَا تَصْنَعَ وَ لَا تُدَاهِنَ

Then said: 'If you could afford not to go out of your houses, then do so, as when you go out then it becomes obligatory on you not to backbite, and not lie, and not be envious, and not show-off, and not pretend, and not flatter'.

ثُمَّ قَالَ نِعْمَ صَوْمَعَةُ الْمُسْلِمِ بَيْتُهُ يَكْفُفُ فِيهِ بَصَرَهُ وَ لِسَانَهُ وَ نَفْسَهُ وَ فَرجَهُ

Then said: 'Yes, a silo for the Muslim is his house in which he restrains his vision, and his tongue, and his self, and his genitals.

إِنَّ مَنْ عَرَفَ نِعْمَةَ اللَّهِ بِقَلْبِهِ اسْتَوْجَبَ الْمَزِيدَ مِنَ اللَّهِ عَزَّ وَجَلَّ قَبْلَ أَنْ يُظْهِرَ شُكْرَهَا عَلَى لِسَانِهِ وَ مَنْ ذَهَبَ يَرَى أَنَّ لَهُ عَلَى الْآخِرِ فَضْلًا فَهُوَ مِنَ الْمُسْتَكْبِرِينَ

The one, who recognises the Favours of Allah<sup>-azwj</sup> by his heart, obligates more for himself from Allah<sup>-azwj</sup>, before he even expresses his appreciation for it upon his tongue, and the one who goes around considering himself to be better than others, so he is from the arrogant ones'.

فَقُلْتُ لَهُ إِنَّمَا يَرَى أَنَّ لَهُ عَلَيْهِ فَضْلًا بِالْعَافِيَةِ إِذْ رَأَهُ مُرْتَكِبًا لِلْمَعَاصِي

I said to him<sup>-asws</sup>, 'But what if he sees himself as better due to the (spiritual) health when he sees the one who is indulging in the acts of disobedience?'

فَقَالَ هَيْهَاتَ هَيْهَاتَ فَلَعَلَّهُ أَنْ يَكُونَ قَدْ غَفَرَ لَهُ مَا أَتَى وَ أَنْتَ مَوْفُوفٌ مُحَاسِبٌ أَمَا تَلَوْتَ قِصَّةَ سِحْرَةِ مُوسَى ع

He<sup>-asws</sup> said: 'Far be it! Far be it! It may be that he has been Forgiven for his sins while you will be Paused for the Accounting. Have you not recited the story of the magicians (at the time) of Musa<sup>-as</sup>?'

ثُمَّ قَالَ كَمْ مِنْ مَعْرُورٍ يَمَّا قَدْ أَنْعَمَ اللَّهُ عَلَيْهِ وَكَمْ مِنْ مُسْتَدْرَجٍ بِسِتْرِ اللَّهِ عَلَيْهِ وَكَمْ مِنْ مَقْتُونٍ بِنَاءِ النَّاسِ عَلَيْهِ

Then said: 'How many are proud with what Allah<sup>-azwj</sup> has Favoured them with, and how many have been enticed by the Veil of Allah<sup>-azwj</sup> upon them, and how many have been infatuated by the praises of the people upon him'.

ثُمَّ قَالَ إِنِّي لَأَرْجُو النَّجَاةَ لِمَنْ عَرَفَ حَقَّنَا مِنْ هَذِهِ الْأُمَّةِ إِلَّا لِأَحَدٍ ثَلَاثَةٍ صَاحِبِ سُلْطَانٍ جَائِرٍ وَ صَاحِبِ هَوَى وَ الْفَاسِقِ الْمُعْلِنِ

Then said: 'I<sup>-asws</sup> hope for the salvation for the ones from this community who recognise our<sup>-asws</sup> rights, except for one of the three – an unjust ruler, a follower of personal desires, an openly immoral one'.

ثُمَّ قَالَ- قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ثُمَّ قَالَ يَا حَفْصُ الْحُبُّ أَفْضَلُ مِنَ الْخَوْفِ

Then he<sup>-asws</sup> said: **Say (O Rasool): 'If you love Allah, then follow me. Allah will Love you [3:31],** then said: 'O Hafs, the love is higher than the fear'.

ثُمَّ قَالَ وَ اللَّهُ مَا أَحَبَّ اللَّهُ مِنْ أَحَبَّ الدُّنْيَا وَ وَالِي عَيْرِنَا وَ مَنْ عَرَفَ حَقَّنَا وَ أَحَبَّنَا فَقَدْ أَحَبَّ اللَّهَ تَبَارَكَ وَ تَعَالَى

Then said: 'By Allah<sup>azwj</sup>! Allah<sup>-azwj</sup> does not Love the one who loves the world, and takes as a friend other than us<sup>-asws</sup>, while the one who recognises our<sup>-asws</sup> rights and loves us<sup>-asws</sup>, so he has loved Allah<sup>-azwj</sup> Blessed and Exalted'.

فَبَكَى رَجُلٌ فَقَالَ أَ تَبْكِي لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ وَ الْأَرْضِ كُلَّهُمْ اجْتَمَعُوا يَتَضَرَّعُونَ إِلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يُنَجِّيكَ مِنَ النَّارِ وَ يُدْخِلَكَ الْجَنَّةَ لَمْ يُشَمَّعُوا فَيْكَ ثُمَّ كَانَ لَكَ قَلْبٌ حَيٌّ لَكُنْتَ أَخْوَفَ النَّاسِ لِلَّهِ عَزَّ وَ جَلَّ فِي تِلْكَ الْحَالِ

A man wept, so he<sup>-asws</sup> said: 'Are you crying? Even if the inhabitants of the heavens and the earth, all of them get together crying to Allah<sup>-azwj</sup> to be Rescued from the Fire and to be entered into the Paradise, they would not be able to intercede for you. Then if you had for yourself a living heart you would be the most fearful of the people to Allah<sup>-azwj</sup> in that condition'.

ثُمَّ قَالَ يَا حَفْصُ كُنْ ذَبَابًا وَ لَا تَكُنْ رَأْسًا يَا حَفْصُ قَالَ رَسُولُ اللَّهِ ص مِنْ خَافَ اللَّهَ كَلَّ لِسَانُهُ

Then said to him: 'O Hafs, be a follower and not a leader. O Hafs, the Rasool<sup>-saww</sup> Allah<sup>-azwj</sup> said: 'The one who fears Allah<sup>-azwj</sup>, would be of little speech'.

ثُمَّ قَالَ بَيْنَا مُوسَى بْنُ عِمْرَانَ يَعْطُ أَصْحَابَهُ إِذْ قَامَ رَجُلٌ فَشَقَّ قَمِيصَهُ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى قُلْ لَهُ- لَا تَشَقَّ قَمِيصَكَ وَ لَكِنْ اشْرَحْ لِي عَنْ قَلْبِكَ

Then he<sup>-asws</sup> said: ‘Once Musa Bin Imran<sup>-as</sup> was advising his<sup>-as</sup> companions, when a man stood up, and tore his own shirt. Allah<sup>-azwj</sup> Revealed unto him<sup>-as</sup>: “O Musa<sup>-as</sup>! Say to him, ‘Do not tear your shirt, but open your heart for Me<sup>-azwj</sup>’”.

ثُمَّ قَالَ مَرَّ مُوسَى بْنُ عِمْرَانَ عَ بَرَجَلٍ مِنْ أَصْحَابِهِ وَهُوَ سَاجِدٌ فَأَنْصَرَفَ مِنْ حَاجَتِهِ وَهُوَ سَاجِدٌ عَلَى خَالِهِ فَقَالَ لَهُ مُوسَى ع لَوْ كَانَتْ حَاجَتُكَ بِيَدِي لَقَضَيْتُهَا لَكَ

Then said: ‘Musa<sup>-as</sup> Bin Imran<sup>-as</sup> passed by a man from his<sup>-as</sup> companion, and he was performing Sajdah. After returning back from what he<sup>-as</sup> had to do, (Musa<sup>-as</sup>) saw him still being in Sajdah. Musa<sup>-as</sup> said to him: ‘If (the fulfilment) of your need was in my<sup>-as</sup> hands, I<sup>-asws</sup> would have fulfilled it for you (by now)’.

فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ يَا مُوسَى لَوْ سَجَدَ حَتَّى يَنْقَطِعَ عَنْهُ مَا قَبِلْتُهُ حَتَّى يَتَحَوَّلَ عَمَّا أُكْرَهُ إِلَى مَا أُحِبُّ.

Allah<sup>-azwj</sup> Revealed unto him<sup>-as</sup>: “O Musa<sup>-as</sup>! Even if he were to do Sajdah(s) until his neck breaks, I<sup>-azwj</sup> will not Accept it until he turns away from what I<sup>-azwj</sup> Abhor and towards what I<sup>-azwj</sup> Love”<sup>747</sup>.

96- د، العدد القوية قَالَ السُّفْيَانُ التَّوْرِيُّ لِلصَّادِقِ ع- لَا أَقُومُ حَتَّى تُحَدِّثَنِي

(The book) ‘Al Adad Al Qawiya’ –

Al-Sufyan Al-Sowry said to Al-Sadiq<sup>-asws</sup>, ‘I will not stand upon (to go) until you<sup>-asws</sup> narrate to me!’

فَقَالَ ع لَهُ أَمَا إِنِّي أَخَدْتُكَ وَ مَا كَثُرَ الْحَدِيثُ لَكَ بِخَيْرٍ

He<sup>-asws</sup> said to him: ‘I<sup>-asws</sup> shall narrate to you, and a lot of Ahadeeth are not good for you.

يَا سُفْيَانُ إِذَا أَنْعَمَ اللَّهُ عَلَيْكَ بِبِعْمَةٍ فَأَحْبَبْتَ بَقَاءَهَا وَ دَوَامَهَا فَأَكْثِرْ مِنَ الْحَمْدِ وَ الشُّكْرِ عَلَيْهَا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ فِي كِتَابِهِ- لِعِنَ شُكْرِكُمْ لَأَزِيدَنَّكُمْ

O Sufyan! Whenever Allah<sup>-azwj</sup> Bestows a bounty upon you and you love it’s remaining, and it’s constancy, then frequent from the praising and the thanking upon it, for Allah<sup>-azwj</sup> Mighty and Majestic Said in His<sup>-azwj</sup> Book: **“If you are grateful, I would Increase it for you,” [14:7].**

فَإِذَا اسْتَبَطَّتِ الرِّزْقَ فَأَكْثِرْ مِنَ الْإِسْتِغْفَارِ فَإِنَّ اللَّهَ تَعَالَى قَالَ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّاراً- يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَاراً- وَ يُمَدِّدْكُمْ بِأَمْوَالٍ وَ بَيِّنَ يَغْنِي فِي الدُّنْيَا- وَ يُجْعَلَ لَكُمْ جَنَّاتٍ وَ يُجْعَلَ لَكُمْ أَنْهَاراً يَغْنِي فِي الْآخِرَةِ

When the sustenance is delayed, then frequent from seeking the Forgiveness, for Allah<sup>-azwj</sup> the Exalted Said: **‘Seek Forgiveness of your Lord, He would always be Forgiving [71:10] He will Send the sky unto you pouring (with rain) [71:11] And Assist you with wealth and sons,** - meaning in the world - **and Make gardens for you, and Make rivers for you [71:12] –** meaning in the Hereafter.

<sup>747</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 95

يَا سُفْيَانُ إِذَا حَزَنَكَ أَمْرٌ مِنْ سُلْطَانٍ أَوْ غَيْرِهِ فَأَكْثِرْ مِنْ قَوْلِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهَا مِفْتَاحُ الْفَرْجِ وَكَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ

O Sufyan! When a matter from the ruler or someone else grieves you, then frequent from the words, ‘There is neither any might nor strength except with Allah<sup>-azwj</sup>’, for it is a key of the relief, and a treasure from the treasures of Paradise’.

فَعَقَّدَ سُفْيَانُ يَدَيْهِ وَقَالَ ثَلَاثًا وَ أَيْ ثَلَاثٍ

Sufyan clasped his hands and said, ‘Three, and whichever (one of the) three!’

قَالَ مَوْلَانَا الصَّادِقُ ع عَقَلَهَا وَاللَّهِ وَ لَيَنْفَعَنَّ بِهَا.

Our Master<sup>-asws</sup> Al-Sadiq<sup>-asws</sup> said: ‘Understand it. By Allah<sup>-azwj</sup> you will benefit by it’<sup>748</sup>

97- ين، كتاب حسين بن سعيد و النوادر عَنْ فَضَالَةَ عَنْ أَبِي الْمَغْرَاءِ عَنْ زَيْدِ الشَّحَامِ عَنْ عَمْرِو بْنِ سَعِيدِ بْنِ هِلَالٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي لَا أَلْفَاكَ إِلَّا فِي السِّنِينَ فَأَوْصِنِي بِشَيْءٍ حَتَّى آخُذَ بِهِ

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – from Fazalah, from Abu Al Magra’a, from Zayd Al Shahaam, from Amro Bin Saeed Bin Hilal having said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘I do not meet you<sup>-asws</sup> except in years, therefore advise me with something until I can take with it’.

قَالَ أَوْصِيكَ بِتَقْوَى اللَّهِ وَ الْوَرَعِ وَ الْإِجْتِهَادِ

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> advise you with fearing Allah<sup>-azwj</sup>, and the devoutness, and the struggle.

وَ إِيَّاكَ أَنْ تَطْمَعَ إِلَى مَنْ فَوْقَكَ وَ كَفَى بِمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ لِرَسُولِهِ- فَلَا تُعْجِبَنَّكَ أَمْوَالُهُمْ وَ لَا أَوْلَادُهُمْ وَ قَالَ وَ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا

And beware of coveting to the one above you and suffice with what Allah<sup>-azwj</sup> Mighty and Majestic Said to His<sup>-azwj</sup> Rasool<sup>-saww</sup>: **So, do not let their wealth or their children fascinate you. [9:55].** And Said: **And do not extend your eyes towards what We have Provided with spouses from them, being a blossom of the life of the world [20:131].**

فَإِنْ خِفْتَ شَيْئاً مِنْ ذَلِكَ فَادْكُرْ عَيْشَ رَسُولِ اللَّهِ ص فَإِنَّمَا كَانَ قُوَّةً مِنَ الشَّعِيرِ وَ حَلْوَاؤُهُ مِنَ التَّمْرِ وَ وَقِيدُهُ مِنَ السَّعْفِ إِذَا وَجَدَهُ إِذَا أَصْبَتْ بِمُصِيبَةٍ فِي نَفْسِكَ أَوْ مَالِكَ أَوْ وُلْدِكَ فَادْكُرْ مَصَائِبَ رَسُولِ اللَّهِ ص فَإِنَّ الْخَلَائِقَ لَمْ يُصَابُوا بِمِثْلِهِ قَطُّ.

If you were to fear something from that, then remember the lifestyle of Rasool-Allah<sup>-saww</sup>, for rather his<sup>-saww</sup> daily subsistence was from the barley, and his<sup>-saww</sup> sweet dish was from the dates, and his firewood was from the fronds (palm leaves) when he<sup>-saww</sup> could find them. When you are afflicted with a difficulty regarding yourself, or your wealth, or your children,

<sup>748</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 96

then recall the difficulties with Rasool-Allah<sup>-saww</sup>, for the created being will never be afflicted with the like of him<sup>-saww</sup>, at all!”<sup>749</sup>

98- ين، كتاب حسين بن سعيد و النوادر عن فضالة عن الفضيل بن عثمان عن أبي عبد الله ع قال: قلت له أوصيني

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – from Fazalah, from Al Fuzeyl Bin Usman,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I said to him<sup>-asws</sup>, ‘Advise me!’

قَالَ أوصيك بتقوى الله و صدق الحديث و أداء الأمانة و حسن الصحابة لمن صحبك

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> advise you with fearing Allah<sup>-azwj</sup> and the truthful narration, and paying back the entrustment, and goodly accompaniment to the one who accompanies you.

وَ إِذَا كَانَ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ الْغُرُوبِ فَعَلَيْكَ بِالدُّعَاءِ وَ اجْتَهِدْ وَ لَا تَمْتَنِعْ مِنْ شَيْءٍ تَطْلُبُهُ مِنْ رَبِّكَ وَ لَا تَقُولُ هَذَا مَا لَا أُعْطَاهُ وَ ادْعُ فَ إِنَّا اللَّهُ يَفْعَلُ مَا يَشَاءُ.

And whenever it were to be before emergence of the sun and before the setting, upon you is with the supplication and struggle, and do not withhold from anything you request from your Lord<sup>-azwj</sup>, and do not be saying, ‘This, I cannot be Given’, and (keep on) supplication, for Allah<sup>-azwj</sup> Does whatever He<sup>-azwj</sup> so Desires to”<sup>.750</sup>

99- ين، كتاب حسين بن سعيد و النوادر عن فضالة عن بشر الهذلي عن عجلان أبي صالح قال قال أبو عبد الله ع أنصف الناس من نفسك و واسهم من مالك و ارضهم بما ترضى لنفسك و اذكر الله كثيراً

The book Husayn Bin Saeed, and ‘Al Nawadir’ – from Fazalah, from Bishr Al Hazly, from Ajlan Abu Salih who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Be fair to the people from yourself, and console them from your wealth, and be satisfied for them with what you are satisfied for yourself, and mention Allah<sup>-azwj</sup> a lot.

وَ إِيَّاكَ وَ الْكَسَلَ وَ الضَّجَرَ فَإِنَّكَ إِذَا كَسَلْتَ لَمْ تُؤَدِّ إِلَى اللَّهِ حَقَّهُ وَ إِذَا ضَجَرْتَ لَمْ تُؤَدِّ إِلَى أَحَدٍ حَقَّهُ.

And beware of the laziness and being fed up, for when you are lazy, you will not fulfill to Allah<sup>-azwj</sup> His<sup>-azwj</sup> right, and when you are fed up you will not fulfill to anyone his right”<sup>.751</sup>

100- مِنْ حَظِّ الشَّهِيدِ رَحِمَهُ اللَّهُ قِيلَ لِلصَّادِقِ ع عَلَى مَاذَا بَنَيْتَ أَمْرَكَ

From the handwriting of the martyr, may Allah<sup>-azwj</sup> have Mercy on him, ‘It was said to Al-Sadiq<sup>-asws</sup>, ‘What is that your<sup>-asws</sup> matter is built upon?’

<sup>749</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 97

<sup>750</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 98

<sup>751</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 99



فَقَالَ عَلَى أَرْبَعَةِ أَشْيَاءَ عَلِمْتُ أَنَّ عَمَلِي لَا يَعْمَلُهُ غَيْرِي فَاجْتَهَدْتُ وَ عَلِمْتُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ مُطَّلِعٌ عَلَيَّ فَاسْتَحْيَيْتُ وَ عَلِمْتُ أَنَّ رِزْقِي لَا يَأْكُلُهُ غَيْرِي فَاطْمَأْنَنْتُ وَ عَلِمْتُ أَنَّ آخِرَ أَمْرِي الْمَوْتُ فَاسْتَعَدَدْتُ.

He<sup>-asws</sup> said: 'Upon four things. I<sup>-asws</sup> knew that my<sup>-asws</sup> deeds could not been done by other than me<sup>-asws</sup>, so I<sup>-asws</sup> worked hard; and I<sup>-asws</sup> knew that Allah<sup>-azwj</sup> Mighty and Majestic is Noticing me<sup>-asws</sup>, so I<sup>-asws</sup> was embarrassed; and I<sup>-asws</sup> knew that my<sup>-asws</sup> sustenance cannot be eaten by other than me<sup>-asws</sup>, so I<sup>-asws</sup> was reassured; and I<sup>-asws</sup> have news that the end of my<sup>-asws</sup> matters is the death, so I<sup>-asws</sup> prepared".<sup>752</sup>

101- وَ قَالَ ع إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خِزْيًا أَجْرَى فَضَبِيحَتَهُ عَلَى لِسَانِهِ.

And he<sup>-asws</sup> said: 'When Allah<sup>-azwj</sup> Wants disgrace with a servant, Caused his scandal to flow upon his tongue".<sup>753</sup>

102- الدُّرَّةُ الْبَاهِرَةُ، قَالَ الصَّادِقُ ع مَنْ كَانَ الْحَزْمُ حَارِسَهُ وَ الصِّدْقُ جَلِيسَهُ عَظُمَتْ بِحُجَّتِهِ وَ تَمَّتْ مُرُوَّتُهُ وَ مَنْ كَانَ الْهَوَى مَالِكَهُ وَ الْعَجْزُ رَاحَتَهُ عَاقَاهُ عَنِ السَّلَامَةِ وَ أَسْلَمَاهُ إِلَى الْمَلَكَةِ.

(The book) 'Al Durr Al Bahira' –

'Al-Sadiq<sup>-asws</sup> said: 'One, the resoluteness was his guard, and the truthfulness was his companions, his joy will be great and his manliness will be complete; and the one whose whims were his owner, and the frustration his comfort, it will hinder him from the safety and submit him to the destruction".<sup>754</sup>

103- وَ قَالَ ع جَاهِلٌ سَخِيٌّ أَفْضَلُ مِنْ نَاسِكٍ بِحَيْلٍ.

And he<sup>-asws</sup> said: 'An ignorant generous one is superior to a stingy ritualist".<sup>755</sup>

104- وَ قَالَ ع اللَّهُمَّ إِنَّكَ بِمَا أَنْتَ لَهُ أَهْلٌ مِنْ الْعَفْوِ أَوْلَى بِمَا أَنَا لَهُ أَهْلٌ مِنَ الْعُقُوبَةِ.

And he<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup>, with what You<sup>-azwj</sup> are more rightful from the Pardoning, are foremost with what I<sup>-asws</sup> am rightful for of the Punishment".<sup>756</sup>

105- وَ قَالَ ع مَنْ سُئِلَ فَوْقَ قُدْرِهِ اسْتَحَقَّ الْحَرِيْمَانَ الْعِزُّ أَنْ تَذِلَّ لِلْحَقِّ إِذَا لَرِمَكَ مِنْ أَمْرِكَ فَأَكْرَمُهُ وَ مَنْ اسْتَحْفَ بِكَ فَأَكْرَمِ نَفْسَكَ عَنْهُ أَوْلَى النَّاسِ بِالْعَفْوِ أَفْذَرُهُمْ عَلَى الْعُقُوبَةِ وَ أَنْقَصَ النَّاسِ عَقْلًا مَنْ ظَلَمَ دُونَهُ وَ لَمْ يَصْفَحْ عَمَّنْ اعْتَدَرَ إِلَيْهِ

And he<sup>-asws</sup> said: 'The one who is asked for above his ability is rightful of depriving; the honour is that you humble to the truth; when he adheres with you the one who leads you (in Salat), honour him; and one takes lightly with you, then honour yourself (staying) away from him; foremost of the people with the pardoning is their most powerful upon the punishing; and

<sup>752</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 100

<sup>753</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 101

<sup>754</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 102

<sup>755</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 103

<sup>756</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 104

most deficient of the people in intellect is one who oppresses the ones apart from him and does not forgive the one who apologises to him.

حِشْمَةُ الْإِنْقِبَاضِ أَنْبَى لِلْعُرْضِ وَ [مِنْ] أَنْسِ التَّلَاقِي [الْمُهْوَى يُقْطَنُ وَ الْعَقْلُ نَائِمٌ - لَا تَكُونَنَّ أَوَّلَ مُشِيرٍ وَ إِتَاكَ وَ الرَّأْيُ الْفَطِيرُ وَ بَحْتَنِبُ الرِّجَالِ الْكَلَامَ مُرَوَّةُ الرَّجُلِ فِي نَفْسِهِ نَسَبٌ لِعَقِبِهِ وَ قَبِيلَتِهِ.

Respectfully holding back is more lasting for the honour; and from comfort is the meeting (others); the whims are awake and the intellect sleeps; do not be the first one to be consulted; and beware of the immature opinion; and shun improvisation of the speech; manliness of the man within himself is attributed to his posterity and his tribe'.<sup>757</sup>

106- وَ قِيلَ فِي مَجْلِسِهِ عَ جَاوِزَ مَلِكًا أَوْ بَحْرًا

And it was said in his<sup>-asws</sup> gathering, 'Shall I be in the neighbourhood of a king or a sea?'

فَقَالَ هَذَا كَلَامٌ مُحَالٌ وَ الصَّوَابُ لَا يُجَاوِزُ مَلِكًا وَ لَا بَحْرًا لِأَنَّ الْمَلِكَ يُؤْذِيكَ وَ الْبَحْرَ لَا يُرْوِيكَ

He<sup>-asws</sup> said: 'This is an impossible speech, and the correct (speech) is you should neither be in the neighbourhood of a king nor a sea, because the king will hurt (bother) you and the sea will not saturate you (it is salty).

إِذْ كَانَ يَوْمَ الْقِيَامَةِ وَ جَمَعَ اللَّهُ الْخَلَائِقَ سَأَلَهُمْ عَمَّا عَاهَدَ إِلَيْهِمْ وَ لَمْ يَسْأَلَهُمْ عَمَّا قَضَى عَلَيْهِمْ قَالَهُ فِي الْقَضَاءِ وَ الْقَدْرِ مَنْ أَثَلَّ رَجُلًا هَابَهُ وَ مَنْ قَصُرَ عَنْ شَيْءٍ عَابَهُ.

When it will be the Day of Qiyamah and Allah<sup>-azwj</sup> Gathers the creatures, He<sup>-azwj</sup> will Question them about what He<sup>-azwj</sup> has Covenanted to them, and He<sup>-azwj</sup> will not Question them about what He<sup>-azwj</sup> had Decreed upon them and the pre-determination; one who hopes to a man will be awed by him; and the one who is deficient about something will fault it'.<sup>758</sup>

107- ف، تحف العقول و من كلامه ع سَمَاءُ بَعْضِ الشَّبَعَةِ نَثَرَ الدَّرَرَ الْإِسْتِغْصَاءُ فَرْقَةُ الْإِنْتِقَادِ عِدَاوَةٌ قِلَّةُ الصَّبْرِ فَضِيحَةٌ إِفْسَاءُ السِّرِّ سُفُوطُ السَّخَاءِ فِطْنَةُ اللُّؤْمِ تَعَاوُلٌ

(The book) 'Tuhaf Al Uqoul' –

'And from his<sup>-asws</sup> speeches one of the Shias named it as 'Nashr Al-Durar': 'The distancing is separation, the criticism is enmity, lack of patience is a shame, spreading the secret is a fall (from grace), the generosity is acumen (insight), the blame is disregarding.

ثَلَاثَةٌ مَنْ تَمَسَّكَ بِحَيْثُ نَالَ مِنَ الدُّنْيَا وَ الْآخِرَةِ بُعِثَتْهُ مِنَ اعْتَصَمَ بِاللَّهِ وَ رَضِيَ بِقَضَاءِ اللَّهِ وَ أَحْسَنَ الظَّنَّ بِاللَّهِ

<sup>757</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 105

<sup>758</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 106

Three (traits), one who adheres with these will attain his desires from the world and the Hereafter – one who holds firmly with Allah<sup>-azwj</sup>, and is satisfied with Decree of Allah<sup>-azwj</sup>, and has goodly thoughts with Allah<sup>-azwj</sup>.

ثَلَاثَةٌ مَنْ قَرَّطَ فِيهِنَّ كَانَ مَحْرُومًا اسْتِمْاحَهُ جَوَادٍ وَ مُصَاحِبَهُ عَالِمٍ وَ اسْتِمْالَهُ سُلْطَانٍ

Three (traits), one who is excessive in these would be deprived – asking (begging) a generous person, and accompanying a scholar, and persuading a ruler.

ثَلَاثَةٌ تُورِثُ الْمَحَبَّةَ الدِّينِ وَ التَّوَاضُعَ وَ الْبَدْلُ

Three inherit the love – the religion, and the humbleness, and the spending.

مَنْ بَرِيَ مِنْ ثَلَاثَةٍ نَالَ ثَلَاثَةً مِنْ بَرِيٍّ مِنَ الشَّرِّ نَالَ الْعِرَّ وَ مِنْ بَرِيٍّ مِنَ الْكِبْرِ نَالَ الْكِرَامَةَ وَ مِنْ بَرِيٍّ مِنَ الْبُخْلِ نَالَ الشَّرْفَ

One who disavows from three will attain three – One disavowing from the evil will attain the glory; and one who disavows from the arrogance will attain the honour; and one disavowing from the miserliness will attain the nobility.

ثَلَاثَةٌ مَكْسَبَةٌ لِلْبَغْضَاءِ النِّفَاقِ وَ الظُّلْمِ وَ الْعُجْبِ

Three are earners of the hatred – the hypocrisy, and the injustice, and the self-fascination.

وَ مَنْ لَمْ تَكُنْ فِيهِ خَصْلَةٌ مِنْ ثَلَاثَةٍ لَمْ يُعَدَّ نَبِيلاً مَنْ لَمْ يَكُنْ لَهُ عَقْلٌ يَرِيئُهُ أَوْ جِدَّةٌ تُغْنِيهِ أَوْ عَشِيرَةٌ تَعْضُدُهُ

One who does not have a characteristic from three will not be counted as noble – one who does not have intellect for him adorning him, or seriousness making him independent, or a clan supporting him.

ثَلَاثَةٌ تُزْرِي بِالْمَرْءِ الْحَسَدَ وَ التَّمِيمَةَ وَ الطَّيْشَ

Three are disrespect for a person – the envy, and the gossip, and the recklessness.

ثَلَاثَةٌ لَا تُعْرَفُ إِلَّا فِي ثَلَاثِ مَوَاطِنَ - لَا يُعْرَفُ الْحَلِيمُ إِلَّا عِنْدَ الْعَضْبِ وَ لَا الشُّجَاعُ إِلَّا عِنْدَ الْحَرْبِ وَ لَا أَمِيحٌ إِلَّا عِنْدَ الْحَاجَةِ

Three cannot be recognised except in three places – the forbearing cannot be recognised except during the anger, nor can the brave except during the war, nor a brother except during the need.

ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ وَ إِنْ صَامَ وَ صَلَّى مَنْ إِذَا حَدَّثَ كَذَبَ وَ إِذَا وَعَدَ أَخْلَفَ وَ إِذَا ائْتُمِنَ خَانَ

Three – one who has these in him, he is a hypocrite, and even if he were to fast and pray Salat – one when he narrates, lies, and when he promises he breaks, and when he is entrusted, he betrays.

اِخْتَدَرَ مِنَ النَّاسِ ثَلَاثَةٌ الْخَائِنَ وَ الظُّلُومَ وَ النَّمَامَ لِأَنَّ مَنْ خَانَ لَكَ خَانَكَ وَ مَنْ ظَلَمَ لَكَ سَيَظْلِمُكَ وَ مَنْ تَمَّ إِلَيْكَ سَيَتَمُّ عَلَيْكَ -

Be cautious from three – the betrayer, and the unjust, and the gossip, because the one who betrays for you will betrays to you, and the one who is unjust for you will be unjust to you, and the one gossips to you will be gossiping against you.

لَا يَكُونُ الْأَمِينُ أَمِينًا حَتَّى يُؤْتَمَنَ عَلَى ثَلَاثَةٍ فَيُؤَدِّيَهَا عَلَى الْأَمْوَالِ وَالْأَسْرَارِ وَالْفُرُوجِ وَإِنْ حَفِظَ اثْنَيْنِ وَضَيَّعَ وَاحِدَةً فَلَيْسَ بِأَمِينٍ-

The trustworthy cannot be a trusted one until he is entrusted upon three, so he pays it back – upon the wealth, and the secrets, and the private parts, and if he were to preserve three and wastes on (of these), he isn't to be trusted.

لَا تُشَاوِرْ أحمقَ وَ لَا تَسْتَعِنَ بِكذابٍ وَ لَا تَتَّقِ بِمَوَدَّةِ مُلُوكٍ فَإِنَّ الكَذَّابَ يُقَرِّبُ لَكَ البَعِيدَ وَ يُبْعِدُ لَكَ القَرِيبَ وَ الأحمقُ يُجْهِدُ لَكَ نَفْسَهُ وَ لَا يَبْلُغُ مَا تُرِيدُ وَ المُلُوكُ أَوْثَقُ مَا حُكِّتَ بِهِ حَدْلَكَ وَ أَوْصَلَ مَا حُكِّتَ لَهُ قَطْعَكَ

Neither consult an idiot, nor seek assistance with a liar, nor trust the affection of kings, for the liar will draw the distant one closer to you and distance for you the near one, and the idiot will struggle for you himself and will not reach what you want, and the kings, even if you are as trusting as you can be with him, will abandon you, and as connecting as you can be to him, he will cut you off.

أَرْبَعَةٌ لَا تَشْبَعُ مِنْ أَرْبَعَةٍ أَرْضٌ مِنْ مَطَرٍ وَ عَيْنٌ مِنْ نَظَرٍ وَ أَنْثَى مِنْ ذَكَرٍ وَ عَالِمٌ مِنْ عِلْمٍ

Four cannot be satiated from four – land from water, and eye from looking, and female from male, and a scholar from knowledge.

أَرْبَعَةٌ تُهْرِمُ قَبْلَ أَوَانِ الهَرَمِ أَكْلُ القَلِيدِ وَ القُعُودُ عَلَى النَّدَاوَةِ وَ الصُّعُودُ فِي الدَّرَجِ وَ مُجَامَعَةُ العُجُوزِ

Four bring old age before the time of getting old – eating cured meat, and the sitting upon the moisture, and the climbing in the stairs, and sleeping with an old woman.

النِّسَاءُ ثَلَاثٌ فَوَاحِدَةٌ لَكَ وَ وَاحِدَةٌ لَكَ وَ عَلَيْكَ وَ وَاحِدَةٌ عَلَيْكَ لَا لَكَ فَأَمَّا الَّتِي هِيَ لَكَ فَالْمَرْأَةُ العَدْرَاءُ وَ أَمَّا الَّتِي هِيَ لَكَ وَ عَلَيْكَ فَالْبَيْتُ وَ أَمَّا الَّتِي هِيَ عَلَيْكَ لَا لَكَ فَهِيَ المُشْبَعُ الَّتِي لَهَا وَلَدٌ مِنْ غَيْرِكَ

The women are three, one is for you, and one is for you and against you, and one is against you not for you. As for which is for you, it is the virgin woman, and as for which is for you and against you is the deflowered (widow/divorcee), and as for which is against you not for you, she is the follower who has a son for her from someone else.

ثَلَاثٌ مَنْ كُنَّ فِيهِ كَانَ سَبِّدًا كَظَمِ العَيْظِ وَ العَفْوُ عَنِ المَسِيءِ وَ الصِّلَةُ بِالنَّفْسِ وَ المَالِ

Three (traits), one who has these in him would be a chief – swallowing the anger, and pardoning from the evil deed, and connecting with the self and the wealth.

ثَلَاثَةٌ لَا بُدَّ لَهُمْ مِنْ ثَلَاثٍ- لَا بُدَّ لِلْجَوَادِ مِنْ كَثْبَةٍ وَ لِلسَّيْفِ مِنْ نَبْوَةٍ وَ لِلحَلِيمِ مِنْ هَفْوَةٍ

The three, there is no escape for them from three – there is no escape for the horse from having a stumble, and for the sword from being blunt, and for the forbearing from a slip.

ثَلَاثَةٌ فِيهِنَّ الْبَلَاغَةُ التَّقَرُّبُ مِنْ مَعْنَى الْبُعْدِ وَ التَّبَعْدُ مِنْ حَشْوِ الْكَلَامِ وَ الدَّلَالَةُ بِالْقَلِيلِ عَلَى الْكَثِيرِ

Three (traits) there is eloquence in these – the drawing closer to the intended meaning, and the distancing from verbosity of the speech, and the evidencing with the little upon the more.

النجاة في ثلاثٍ تمسكُ عليكِ لسانك و يسعك بيتك و تندم على خطيئتك

The salvation is in three – Your withholding your tongue upon you, and your keeping your house capacious, and your regretting upon your sins.

الجهل في ثلاثٍ في تبديل الإخوان و المناقبة بغير بيان و التجسس عما لا يعني

The ignorance is in three – in changing the brothers, and the arguing without explanation (the reason), and the investigating about what has no meaning.

ثَلَاثٌ مَنْ كُنَّ فِيهِ كُنَّ عَلَيْهِ الْمَكْرُ وَ النَّكْتُ وَ الْبُعْيُ وَ ذَلِكَ قَوْلُ اللَّهِ- وَ لَا يَجِيئُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ- فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَا دَمَرْنَاهُمْ وَ قَوْمَهُمْ أَجْمَعِينَ

Three, one who has these in him, against him would be the plotting, and the breaking (of agreements), and the rebellion, and that is Word of Allah<sup>-azwj</sup>: **and the evil plot does not affect any except its perpetrators. [35:43] So look and see how was the end-result of their plot. We Annihilated them and their people in their entirety [27:51].**

وَ قَالَ جَلَّ وَ عَزَّ فَمَنْ نَكَتْ فَإِنَّمَا يَنْكُتُ عَلَى نَفْسِهِ وَ قَالَ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيِكُمْ عَلَى أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا

And Mighty and Majestic Said: **So, the one who breaks, is rather breaking against himself, [48:10];** and Said: **O you people! But rather, your rebellion is against your own selves. A provision of the life of the world, [10:23].**

ثَلَاثٌ يَحْجِرْنَ الْمَرْءَ عَنِ طَلَبِ الْمَعَالِي قَصْرُ الْهَيْمَةِ وَ قِلَّةُ الْحِيلَةِ وَ ضَعْفُ الرَّأْيِ

Three detach the person from seeking the loftiness, deficient endeavour, and lack of modesty, and the weak opinion.

الحزم في ثلاثة الإستخدام للسلطان و الطاعة للوالد و الخضوع للمولى

The resoluteness is in three - service to the ruler, and the obedience to the father, and the humbleness for the master.

الأنس في ثلاثٍ في الرّوَجَةِ الْمُوَافِقَةِ وَ الْوَالِدِ الْبَارِّ وَ الصَّديقِ الْمُصَانِي

The comfort is in three – in the compatible wife, and the righteous son, and the sincere friend.

مَنْ رَزَقَ ثَلَاثًا نَالَ ثَلَاثًا وَ هُوَ الْعَيْ الْكَبِيرُ الْقَنَاعَةُ بِمَا أُعْطِيَ وَ الْيَأْسُ بِمَا فِي أَيْدِي النَّاسِ وَ تَرْكُ الْفُضُولِ-

One who is Graced three will attain three, and it is the riches – the contentment with what is Given, and the despair from what is in the hands of people, and neglecting the vanity.

لَا يَكُونُ الْجَوَادُ جَوَاداً إِلَّا بِثَلَاثَةٍ يَكُونُ سَخِيّاً بِمَالِهِ عَلَى خَالِ الْيُسْرِ وَالْعُسْرِ وَأَنْ يَبْذُلَهُ لِلْمُسْتَحِقِّ وَيَرَى أَنَّ الَّذِي أَخَذَهُ مِنْ شُكْرِ الَّذِي أَسَدَى إِلَيْهِ أَكْثَرَ بِمَا أَعْطَاهُ

The generous cannot be generous except with three – he would be generous with his wealth upon the state of prosperity and (financial) difficulty; and he would spend it for the deserving one; and he would take from thanks for which he had given to him is more than what he had given him.

ثَلَاثَةٌ لَا يُعْذَرُ الْمَرْءُ فِيهَا مَشَاوِرُهُ نَاصِحٍ وَ مُدَارَاةُ حَاسِدٍ وَ التَّجَبُّبُ إِلَى النَّاسِ -

Three, there is no excuse for the person regarding it – consulting an adviser, and being polite to an envier, and being polite to the people.

لَا يُعَدُّ الْعَاقِلُ عَاقِلاً حَتَّى يَسْتَكْمِلَ ثَلَاثاً إِعْطَاءَ الْحَقِّ مِنْ نَفْسِهِ عَلَى خَالِ الرِّضَا وَالْعُضْبِ وَأَنْ يَرْضَى لِلنَّاسِ مَا يَرْضَى لِنَفْسِهِ وَ اسْتِعْمَالَ الْحِلْمِ عِنْدَ الْعَثْرَةِ -

And intellectual cannot be counted as an intellectual until he perfects three – giving the truth from himself upon the state of pleasure and displeasure; and he is satisfied for the people what he is satisfied for himself; and utilising the forbearance during the stumble.

لَا تُدَوِّمُ النِّعَمُ إِلَّا بَعْدَ ثَلَاثٍ مَعْرِفَةٍ بِمَا يُلْزِمُ اللَّهُ سُبْحَانَهُ فِيهَا وَ آدَاءِ شُكْرِهَا وَ لَا يَعْيبُ فِيهَا

The bounty cannot be constant except after three – recognising what Allah<sup>azwj</sup> the Glorious has necessitated in it, and giving it's thanks, and not faulting in it.

ثَلَاثٌ مِنَ ابْتِلَاءِ بَوَاحِدَةٍ مِنْهُنَّ تَمَّتْ الْمَوْتُ فَفَرُّ مُتَتَابِعٍ وَ حُرْمَةُ قَاضِحَةٍ وَ عُدُوٌّ غَالِبٍ

Three, one who is afflicted with one of these will wish for the death – consecutive poverty, and sanctity exposed, and an enemy dominating.

مَنْ لَمْ يَرْغَبْ فِي ثَلَاثِ ابْتِلَاءِ بِثَلَاثٍ مَنْ لَمْ يَرْغَبْ فِي السَّلَامَةِ ابْتِلَاءِ بِالْحُدُلَانِ وَ مَنْ لَمْ يَرْغَبْ فِي الْمَعْرُوفِ ابْتِلَاءِ بِالنَّدَامَةِ وَ مَنْ لَمْ يَرْغَبْ فِي الْإِسْتِكْنَارِ مِنَ الْإِخْوَانِ ابْتِلَاءِ بِالْحُسْرَانِ

One does not desire regarding three will be afflicted with three – one who does not desire regarding the safety will be afflicted with the abandonment; and one who does not desire regarding the act of kindness will be afflicted with the regret; and one who does not desire in having many brothers will be afflicted with the loss.

ثَلَاثٌ يَجِبُ عَلَى كُلِّ إِنْسَانٍ جَنِّبَهَا مُقَارَنَةُ الْأَشْرَارِ وَ مُحَادَاةُ النِّسَاءِ وَ مُجَالَسَةُ أَهْلِ الْبِدْعِ

Three (matters) oblige upon every human being that he shuns it – being in company with the evil people, and discussion with the women, and sitting with the people of innovation.

ثَلَاثَةٌ تَدُلُّ عَلَى كَرَمِ الْمَرْءِ حُسْنُ الْخُلُقِ وَ كَظْمُ الْعَيْظِ وَ عَضُّ الطَّرْفِ

Three evidences upon benevolent of the person – good manners, and swallowing the anger, and shutting the eyes (from the Prohibitions).

مَنْ وَثِقَ بِثَلَاثَةٍ كَانَ مَغْرُورًا مَنْ صَدَقَ بِمَا لَا يَكُونُ وَ رَكِنَ إِلَى مَنْ لَا يَتَّقِي بِهِ وَ طَمِعَ فِي مَا لَا يَمْلِكُ

One who trusts with three would be deceived – one who ratifies with what has not happened, and inclines to the one who cannot be trusted with it, and covets regarding what he does not own.

ثَلَاثَةٌ مَنِ اسْتَعْمَلَهَا أَفْسَدَ دِينَهُ وَ دُنْيَاهُ مِنْ أَسَاءَ ظَنِّهِ وَ أَمَكَنَ مِنْ سَمْعِهِ وَ أَعْطَى قِيَادَهُ حَلِيلَتَهُ

Three, one who utilises these would spoil his religion and his world – one who has evil thoughts, and enables from him being heard, and gives his rein to his wife.

أَفْضَلُ الْمُلُوكِ مَنْ أُعْطِيَ ثَلَاثَ خِصَالٍ الرَّأْفَةَ وَ الْجُودَ وَ الْعَدْلَ

Best of the kings is one given three characteristics – the kindness, and the generosity, and the justice.

وَ لَيْسَ يُحِبُّ لِلْمُلُوكِ أَنْ يُفْرَطُوا فِي ثَلَاثٍ فِي حِفْظِ التُّغُورِ وَ تَقْعُدِ الْمَظَالِمِ وَ اخْتِيَارِ الصَّالِحِينَ لِأَعْمَالِهِمْ

It isn't beloved for the kings that they be neglectful regarding three – in protecting the borders, and inspecting the grievances, and choosing the righteous people for their work.

ثَلَاثٌ خَالَجَ يُحِبُّ لِلْمُلُوكِ عَلَى أَصْحَابِهِمْ وَ رَعِيَّتِهِمْ الطَّاعَةَ هُمْ وَ النَّصِيحَةَ هُمْ فِي الْمَغِيبِ وَ الْمَشْهَدِ وَ الدُّعَاءِ بِالنَّصْرِ وَ الصَّلَاحِ

Three traits oblige for the kings upon their companions and their citizens the obedience to them, and the advising to them in the absence and the presence, and the calling for the help and the righteousness.

ثَلَاثَةٌ تُحِبُّ عَلَى السُّلْطَانِ لِلْخَاصَّةِ وَ الْعَامَّةِ مَكَافَأَةُ الْمُحْسِنِ بِالْإِحْسَانِ لِيَزِدَادُوا رِعْبَةً فِيهِ وَ تَعْمُدُ دُئُوبَ الْمُسِيءِ لِيُثُوبَ وَ يَزْجَعُ عَنْ عَيْبِهِ وَ تَأْلُمُهُمْ جَمِيعًا بِالْإِحْسَانِ وَ الْإِنْصَافِ

Three obliges for the ruler for the special ones and the general ones – reciprocating the good doer for the good deed in order to increase desire in it, and covering sins of the evil doer for him to repent, and returning from his error and uniting them all with the good deeds and the justice.

ثَلَاثَةٌ أَشْيَاءٌ مَنِ اخْتَرَعَهَا مِنَ الْمُلُوكِ وَ أَهْمَلَهَا تَفَاقَمَتْ عَلَيْهِ حَامِلٌ قَلِيلُ الْفَضْلِ شَدَّ عَنْ الْجَمَاعَةِ وَ دَاعِيَةٌ إِلَى بَدْعَةٍ جَعَلَ حُجَّتَهُ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ أَهْلُ بَلَدٍ جَعَلُوا لِأَنْفُسِهِمْ رَيْسًا يَمْتَنِعُ السُّلْطَانُ مِنْ إِقَامَةِ الْحُكْمِ فِيهِمْ

Three things, one who demeans these from the kings and tolerates these, will be aggravated upon him – an inactive person having not shrewdness for him deviating from the group, and a caller to an innovation making a shield with the act of kindness and forbidding from the evil,

and people of a city making themselves as chiefs preventing the ruler from establishing the rule among them.

الْعَاقِلُ لَا يَسْتَخِفُّ بِأَحَدٍ وَ أَحَقُّ مَنْ لَا يُسْتَخَفُّ بِهِ ثَلَاثَةُ الْعُلَمَاءِ وَ السُّلْطَانِ وَ الْإِخْوَانِ لِأَنَّهُ مَنْ اسْتَخَفَّ بِالْعُلَمَاءِ أَفْسَدَ دِينَهُ وَ مَنْ اسْتَخَفَّ بِالسُّلْطَانِ أَفْسَدَ دُنْيَاهُ وَ مَنْ اسْتَخَفَّ بِالْإِخْوَانِ أَفْسَدَ مُرُوتَهُ

The intellectual does not take anyone lightly, and the ones rightful not to be taken lightly with are three – the scholars, and the ruler, and the brethren, because the one who takes lightly with the scholar spoils his religion, and one who takes lightly with the ruler spoils his world, and the one who takes lightly with the brethren spoils his personality.

وَجَدْنَا بَطَانَةَ السُّلْطَانِ ثَلَاثَ طَبَقَاتٍ طَبَقَةٌ مُوَافِقَةٌ لِلْخَيْرِ وَ هِيَ بَرَكَتٌ عَلَيْهَا وَ عَلَى السُّلْطَانِ وَ عَلَى الرَّعِيَّةِ وَ طَبَقَةٌ غَائِبَةٌ عَنِهَا الْمُحَامَاةُ عَلَى مَا فِي أَيْدِيهَا فَبَلِّغْكَ لَا حُمُودَةٌ وَ لَا مَدْمُومَةٌ بَلْ هِيَ إِلَى الدَّمِ أَقْرَبُ وَ طَبَقَةٌ مُوَافِقَةٌ لِلشَّرِّ وَ هِيَ مَشْمُومَةٌ مَدْمُومَةٌ عَلَيْهَا وَ عَلَى السُّلْطَانِ

We<sup>asws</sup> find confidants of the ruler being of three categories – a category compatible to the good and it is a blessing upon it and upon the ruler, and upon the citizens; and there is a category their goal is to adjudicate upon what is in their hands, so that (category) is neither praised nor condemned, but it is closer to the condemnation; and there is a category compatible to the evil, and it is inauspicious, condemnable upon them and upon the ruler.

ثَلَاثَةُ أَشْيَاءَ يَخْتَانُ النَّاسُ طَرًّا إِلَيْهَا الْأَمْنُ وَ الْعَدْلُ وَ الْحُصْبُ

Three things the people are needy to in order to develop – the security, and the justice, and lots of goodness.

ثَلَاثَةٌ تُكَدِّرُ الْعَيْشَ السُّلْطَانُ الْجَائِرُ وَ الْجَارُ السَّوُّءُ وَ الْمَرْأَةُ الْبَدِيئَةُ-

Three (matters) disturb the good life – the tyrannical ruler, and the evil neighbour, and the obscene woman.

لَا تَطْيِبُ السُّكْنَى إِلَّا بِثَلَاثِ الْهَوَاءِ الطَّيِّبِ وَ الْمَاءِ الْعَذِيبِ وَ الْأَرْضِ الْحَوَارَةِ

The dwelling is not pleasant except with three – the clean air, and the abundant fresh water, and the soft land.

ثَلَاثَةٌ تُعْقِبُ النَّدَامَةَ الْمُبَاهَاةُ وَ الْمُفَاخِرَةُ وَ الْمُعَازَةُ

Three result in regret – the boasting, and the priding, and the arrogance.

ثَلَاثَةٌ مُرَكَّبَةٌ فِي بَنِي آدَمَ الْحَسَدُ وَ الْحِرْصُ وَ الشَّهْوَةُ مَنْ كَانَتْ فِيهِ خَلَّةٌ مِنْ ثَلَاثَةٍ انْتَضَمَتْ فِيهِ ثَلَاثَتُهَا فِي تَفْخِيمِهِ وَ هَيْبَتِهِ وَ جَمَالِهِ

Three are installed in the son of Adam<sup>as</sup> – the envy, and the greed, and the lustful desire. One who were to have one trait from three in him, three would be organised in him, in his elegance, and his prestige, and his beauty.

مَنْ كَانَ لَهُ وَرَعٌ أَوْ سَمَاحَةٌ أَوْ شَجَاعَةٌ ثَلَاثُ خِصَالٍ مِنْ رُزْقِهَا كَانَ كَامِلًا الْعَقْلُ وَ الْجَمَالُ وَ الْفَصَاحَةُ



One who were to have devoutness for him, or forgiveness, or bravery, would have three characteristics, one Graced these would be of perfect intellect, and the beauty, and the eloquence.

ثَلَاثَةٌ تُفَضَّى لَهُمْ بِالسَّلَامَةِ إِلَى بُلُوغِ غَايَتِهِمُ الْمَرْأَةُ إِلَى انْقِضَاءِ حَمْلِهَا وَالْمَلِكُ إِلَى أَنْ يَنْقُذَ عُمُرَهُ وَالْغَائِبُ إِلَى حِينِ إِيَابِهِ

Three (persons), the safety is Decreed for them until they reach their goal – the woman up to termination of her pregnancy, and the king until depletion of his lifespan, and the absentee up to the time of his return.

ثَلَاثَةٌ تُورِثُ الْحَزْمَانَ الْإِلْحَاحَ فِي الْمَسْأَلَةِ وَالْغَيْبَةَ وَالْهَزْءَ

Three inherit the deprivation – the insistence in the begging, and the backbiting, and the mockery.

ثَلَاثَةٌ تُعَقَّبُ مَكْرُوهًا حَمَلَةُ الْبَطَلِ فِي الْحَرْبِ فِي غَيْرِ فُرْصَةٍ وَإِنْ رُزِقَ الظَّفَرَ وَ شَرِبَ الدَّوَاءَ مِنْ غَيْرِ عِلَّةٍ وَإِنْ سَلِمَ مِنْهُ وَ التَّعَرُّضُ لِلسُّلْطَانِ وَإِنْ ظَفِرَ الطَّالِبُ بِحَاجَتِهِ مِنْهُ

Three result in abhorrence – an attack on the belly in the war without opportunity and even if the victory is Graced, and drinking the medication without having an illness and even if you are safe from it, and the exposure to the ruler and even if the seeker is successful with his need from him.

ثَلَاثٌ جَلَالٍ يَقُولُ كُلُّ إِنْسَانٍ أَنَّهُ عَلَى صَوَابٍ مِنْهَا دِينُهُ الَّذِي يَعْتَقِدُهُ وَ هَوَاهُ الَّذِي يَسْتَعْلِي عَلَيْهِ وَ تَدْبِيرُهُ فِي أُمُورِهِ

Three traits, every human being says he is upon the correctness – from these is his religion which he believes in, and his personal view which he has exalted himself upon, and his management in his affairs.

النَّاسُ كُلُّهُمْ ثَلَاثٌ طَبَقَاتٍ سَادَةٌ مُطَاعُونَ وَ أَكْفَاءٌ مُتَكَافُونَ وَ أَنَاسٌ مُتَعَادُونَ

The people, all of them are three categories – obeyed chiefs, and sufficers reciprocated, and hostile people.

قِيَامُ الدُّنْيَا بِثَلَاثَةِ أَشْيَاءَ النَّارِ وَ الْمِلْحِ وَ الْمَاءِ

Pillars of the world are with three things – the fire, and the salt, and the water.

مَنْ طَلَبَ ثَلَاثَةً بِغَيْرِ حَقِّ حُرْمِ ثَلَاثَةً بِحَقِّ مَنْ طَلَبَ الدُّنْيَا بِغَيْرِ حَقِّ حُرْمِ الْآخِرَةِ بِحَقِّ وَ مَنْ طَلَبَ الرِّئَاسَةَ بِغَيْرِ حَقِّ حُرْمِ الطَّاعَةِ لَهُ بِحَقِّ وَ مَنْ طَلَبَ الْمَالَ بِغَيْرِ حَقِّ حُرْمِ بَهَاءِهِ لَهُ بِحَقِّ

One who seeks three without right will be deprived of three – one seeking the world will be deprived of the Hereafter, and one seeking the governance without right will be deprived the obedience to him with right, and one seeking the wealth without right will be deprived of its glory for him with right.

ثَلَاثَةٌ لَا يَنْبَغِي لِلْمَرْءِ الْحَازِمِ أَنْ يُقَدِّمَ عَلَيْهَا شَرْبَ السَّمِّ لِلتَّجْرِبَةِ وَ إِنْ نَجَا مِنْهُ وَ إِفْشَاءَ السِّرِّ إِلَى الْقَرَابَةِ الْحَاسِدِ وَ إِنْ نَجَا مِنْهُ وَ رُكُوبَ الْبَحْرِ وَ إِنْ كَانَ الْغِنَى فِيهِ -

Three, it is not befitting for the resolute person that he proceeds to drink the poison forwarded to him for the experimentation and even if he is rescued from it; and spreading the secret to the envious relative and even if he is safe from it, and sailing the sea and even if he were to be enriched in it.

لَا يَسْتَعْنِي أَهْلُ كُلِّ بَلَدٍ عَنْ ثَلَاثَةٍ يَفْرَعُ إِلَيْهِ فِي أَمْرِ دُنْيَاهُمْ وَ آخِرَتِهِمْ فَإِنْ عَدِمُوا ذَلِكَ كَانُوا هَمَجًا فَقِيهٍ عَالِمٍ وَرِعٍ وَ أَمِيرٍ حَرِيٍّ مُطَاعٍ وَ طَيِّبٍ بَصِيرٍ ثِقَةٍ

The people of every city are not needless from three to be panicking to him in the matters of their world and their Hereafter. If they were not to do that, they would be foolish – an understanding devout scholar, and a good governor being obeyed, and an insightful physician, trusted.

يُمْتَحَنُ الصَّدِيقُ بِثَلَاثِ خِصَالٍ فَإِنْ كَانَ مُؤَاتِبًا فَهُوَ الصَّدِيقُ الْمُسَابِقِ وَ إِلَّا كَانَ صَدِيقَ رِجَاءٍ لَا صَدِيقَ شِدَّةٍ تَبْتَغِي مِنْهُ مَالًا أَوْ تَأْمَنُ عَلَيْهِ مَالٍ أَوْ تُشَارِكُهُ فِي مَكْرُوهِ

The friend is tested with three characteristics. If he were to be compatible, he is the clear friend, or else he would be a hopeful friend not a strong friend – your seeking wealth form him, or your trusting him upon wealth, or your associating him in his abhorrence.

إِنْ يَسْلَمِ النَّاسُ مِنْ ثَلَاثَةِ أَشْيَاءَ كَانَتْ سَلَامَةً شَامِلَةً لِسَانَ السُّوءِ وَ يَدِ السُّوءِ وَ فِعْلِ السُّوءِ

If the people were to be safe from three things, the safety would be all-inclusive – the evil tongue, and the evil hand, and the evil deed.

إِذَا لَمْ تَكُنْ فِي الْمَمْلُوكِ خَصْلَةً مِنْ ثَلَاثٍ فَلَيْسَ لِمَوْلَاهُ فِي إِمْسَاكِهِ رَاحَةً دِينَ يُرْشِدُهُ أَوْ أَدَبٌ يَسُوسُهُ أَوْ خَوْفٌ يَزِدُّهُ

When there does not happen to be in the slave one of three characteristics, there wouldn't be any comfort for his master to withhold him – a religion guiding him, or etiquettes educating him, or fear retracting him.

إِنَّ الْمَرْءَ يَحْتَاجُ فِي مَنْزِلِهِ وَ عِيَالِهِ إِلَى ثَلَاثِ جَلَالٍ يَتَكَلَّفُهَا وَ إِنْ لَمْ يَكُنْ فِي طَبَعِهِ ذَلِكَ مُعَاشَرَةً جَمِيلَةً وَ سَعَةً بِتَقْدِيرٍ وَ عِزَّةً بِتَخَصُّصٍ

The person is needy to three traits to encumber regarding his house and his dependants and even if that does not happen to be in his nature – a beautiful co-habitation, and capaciousness with the arrangements, and fortified self-esteem (Ghayra).

كُلُّ ذِي صِنَاعَةٍ مُضْطَرٌّ إِلَى ثَلَاثِ جَلَالٍ يَجْتَلِبُ بِهَا الْمَكْسَبَ وَ هُوَ أَنْ يَكُونَ حَادِقًا بِعَمَلِهِ مُؤَدِّيًا لِلْأَمَانَةِ فِيهِ مُسْتَمِيلًا لِمَنْ اسْتَعْمَلَهُ

And every one with a favour is desperate to three traits to attract the earnings with these, and it is that he should be skilful in his work, fulfiller of the entrustment, in him should be sympathy to the one he employs.

ثَلَاثٌ مِنَ ابْتِلَاءِ بَوَاحِدَةٍ مِنْهُنَّ كَانَ طَائِحَ الْعَقْلِ نِعْمَةً مُؤَلِّيَةً وَ زَوْجَةً فَاسِدَةً وَ فَجِيعَةً بِحَبِيبٍ

Three, one who is afflicted with one of these would be of intellect on the verge of destruction – a bounty having turned around (declined), and a corrupt wife, and bereavement of a loved on.

جُبِلَتْ الشَّجَاعَةُ عَلَى ثَلَاثِ طَبَائِعٍ لِكُلِّ وَاحِدَةٍ مِنْهُنَّ فَضَيْلَةٌ لَيْسَتْ لِلْأُخْرَى السَّخَاءُ بِالنَّفْسِ وَ الْأَنْفَقَةَ مِنَ الدُّلِّ وَ طَلَبِ الذِّكْرِ فَإِنْ تَكَامَلَتْ فِي الشُّجَاعِ كَانَ الْبَطْلُ الَّذِي لَا يُقَامُ لِسَبِيلِهِ وَ الْمَوْسُومَ بِالْإِقْدَامِ فِي عَصْرِهِ وَ إِنْ تَقَاضَلَتْ فِيهِ بَعْضُهَا عَلَى بَعْضٍ كَانَتْ شَجَاعَتُهُ فِي ذَلِكَ الَّذِي تَقَاضَلَتْ فِيهِ أَكْثَرَ وَ أَشَدَّ إِقْدَامًا

The bravery is built upon three natures. For each one of these there is merit which isn't for the other – the generosity with the self, and distancing from the humiliation, and seeking the Zikr. If there were to be perfect in the brave one, he would be the hero who no one would stand in his way, and he would be known (reputation) with the daring during his time, and even though they would be merited over each other, his bravery in that which he is merited it would be more and or more intense daring.

وَ يَجِبُ لِلْوَالِدَيْنِ عَلَى الْوَلَدِ ثَلَاثَةٌ أَشْيَاءُ شُكْرُهَا عَلَى كُلِّ حَالٍ وَ طَاعَتُهُمَا فِيمَا يَأْمُرَانِهِ وَ يَنْهَيَانِهِ عَنْهُ فِي غَيْرِ مَعْصِيَةِ اللَّهِ وَ نَصِيحَتُهُمَا فِي السِّرِّ وَ الْعَلَانِيَةِ

And three things are obligated for the parents upon the son – thanking them upon all situations, and obeying them in whatever they order him with and forbid him from in other than disobedience of Allah<sup>-azwj</sup>, and advising them in the secret and openly.

وَ تَجِبُ لِلْوَلَدِ عَلَى وَالِدِهِ ثَلَاثُ حِصَالٍ اخْتِيَاؤُهُ لَوَالِدَيْهِ وَ تَحْسِينُ اسْمِهِ وَ الْمُبَالَغَةُ فِي تَأْدِيهِ

And three traits are obligated for the son upon his father – choosing his mother, and giving him a good name, and being extensive in educating him.

تَحْتَاجُ الْإِخْوَةَ فِيمَا بَيْنَهُمْ إِلَى ثَلَاثَةِ أَشْيَاءَ فَإِنْ اسْتَعْمَلُوهَا وَ إِلَّا تَبَايَنُوا وَ تَبَاعَضُوا وَ هِيَ التَّنَاصُفُ وَ الرَّاحِمُ وَ نَفْيُ الْحَسَدِ

The brethren are needy to three things regarding what is between them. Either they utilise these or except they would distance and hate each other, and these are – being fair to each other, and being merciful to each other, and negating the envy.

إِذَا لَمْ يَجْتَمِعِ الْقَرَابَةُ عَلَى ثَلَاثَةِ أَشْيَاءَ تَعَرَّضُوا لِلدُّخُولِ الْوَهْنِ عَلَيْهِمْ وَ سَمَاتَةِ الْأَعْدَاءِ بِهِمْ وَ هِيَ تَرْكُ الْحَسَدِ فِيمَا بَيْنَهُمْ لِقَلَّا يَنْحَرِبُوا فَيَسْتَشْتَتِ أَمْرُهُمْ وَ التَّوَاصُلُ لِيَكُونَ ذَلِكَ حَادِيًا لَهُمْ عَلَى الْأَلْفَةِ وَ التَّعَاوُنُ لِتَشْمِلَهُمُ الْعُرَّةُ-

When the relatives do not unite upon three things, they would be exposed to the weakness entering upon them, and the enemies will gloat with them, and these are – neglecting the envy regarding what is between them lest they become parties and their affairs scatter; and the connecting, for that to be a guidance for them upon the love; and the assisting each other, for the honour to include them (all).

لَا عَنَى بِالزَّوْجِ عَنْ ثَلَاثَةِ أَشْيَاءَ فِيمَا بَيْنَهُ وَ بَيْنَ زَوْجَتِهِ وَ هِيَ الْمُوَافَقَةُ لِجَتْلِبَ بِهَا مُوَافَقَتَهَا وَ مَحَبَّتَهَا وَ هَوَاهَا وَ حُسْنُ خُلُقِهِ مَعَهَا وَ اسْتِعْمَالُهُ اسْتِمَالَةً قَلْبًا بِالْمُهَيَّبَةِ الْحُسْنَةِ فِي عَيْنِهَا وَ تَوْسِعَتُهُ عَلَيْهَا

There is no alternative for the husband regarding three things what is between him and his wife, and these are – his compatibility in order to attract compatibility with her, and loving her, and her personal desires, and his good manners with her, and his utilising her heart with being pleasantly good in her eyes, and his being capacious upon her.

وَلَا غَيْرَ بِالرَّوْحَةِ فِيمَا بَيْنَهَا وَ بَيْنَ زَوْجِهَا الْمُوَافِقِ لَهَا عَنْ ثَلَاثِ خِصَالٍ وَ هُنَّ صِيَانَةُ نَفْسِهَا عَنْ كُلِّ دَنْسٍ حَتَّى يَطْمَئِنُّ قَلْبُهُ إِلَى الثِّقَةِ بِهَا فِي خَالِ الْمَحْبُوبِ وَ الْمَكْرُوهِ وَ حِيَاظَتُهُ لِيَكُونَ ذَلِكَ عَاطِفًا عَلَيْهَا عِنْدَ زَلَّةٍ تَكُونُ مِنْهَا وَ إِطْهَارُ الْعِشْقِ لَهُ بِالْخِلَابَةِ وَ الْهَيْئَةِ الْحَسَنَةِ لَهَا فِي عَيْنِهِ-

And there is no alternative with the wife regarding what is between her and her husband compatible to her, from three traits, and these are – preserving herself from every defilement until his heart is reassured to trusting her in the states of veiling, and the abhorrence, and his protection, for that to become a compassion upon her during any slip which may happen from her; and manifesting the passion for him with the good words, and the pleasant appearance in his eyes.

لَا يَبِغُ الْمَعْرُوفُ إِلَّا بِثَلَاثِ خِلَالَ تَعْجِيلُهُ وَ تَقْلِيلِ كَثِيرِهِ وَ تَرْكِ الْإِمْتِنَانِ بِهِ

The act of kindness cannot be complete except with three traits – hastening it, and belittling a lot of it, and neglecting the reproaching with it.

وَ السُّرُورُ فِي ثَلَاثِ خِلَالَ فِي الْوَفَاءِ وَ رِعَايَةِ الْحُقُوقِ وَ التُّهُؤُصِ فِي النَّوَائِبِ:

And the cheerfulness is in three traits – in the loyalty, and taking care of the rights, and the getting up (advancing) during the disasters.

ثَلَاثَةٌ يُسْتَدَلُّ بِهَا عَلَى إِصَابَةِ الرَّأْيِ حُسْنُ اللَّقَاءِ وَ حُسْنُ الْإِسْتِمَاعِ وَ حُسْنُ الْجَوَابِ

Three (matters) one can evidence by these upon the correct opinion – goodness of the meeting, and goodness of the listening, and goodness of the answering.

الرِّجَالُ ثَلَاثَةٌ عَاقِلٌ وَ أحمقٌ وَ فَاجِرٌ فَالْعَاقِلُ إِذَا كَلِمَ أَحَبَ وَ إِذَا نَطَقَ أَصَابَ وَ إِذَا سَمِعَ وَعَى الْأحمقُ إِذَا تَكَلَّمَ عَجَلٌ وَ إِذَا حَدَّثَ ذَهَلٌ وَ إِذَا جُمِلَ عَلَى الْقَبِيحِ فَعَلَ وَ الْفَاجِرُ إِذَا اتَّمَنَّتْهُ خَانَكَ وَ إِذَا حَدَّثْتَهُ شَانَكَ

The men are three – an intellectual, and an idiot, and an immoral. The intellectual, if spoken to, he answers, and if he speaks, he is correct, and if he listens, he retains; the idiot, if he speaks, he is hasty, and if he narrates he is neglectful, and if he is carried upon the ugliness, he does it; and the immoral, if you were to trust him he will betray you, and if you were to narrate to him he will disgrace you.

الْإِخْوَانُ ثَلَاثَةٌ فَوَاحِدٌ كَالْعَدَاءِ الَّذِي يُجْتَنَبُ إِلَيْهِ كُلُّ وَقْتٍ فَهُوَ الْعَاقِلُ وَ الثَّانِي فِي مَعْنَى الدَّاءِ وَ هُوَ الْأحمقُ وَ الثَّلَاثُ فِي مَعْنَى الدَّوَاءِ فَهُوَ اللَّيِّبُ

The brothers are three. One is like the feed which one is needy to all the time, so he is the intellectual; and the second is in the meaning of the disease, and he is the idiot; and the third is in the meaning of the cure (medicine), so he is the understanding one.

ثَلَاثَةٌ أَشْيَاءُ تُدُلُّ عَلَى عَمَلٍ فَاعْلَمِهَا الرَّسُولُ عَلَى قَدَرٍ مَنْ أَرْسَلَهُ وَ الْهُدْيَةُ عَلَى قَدَرٍ مُهْدِيهَا وَ الْكِتَابُ عَلَى قَدَرٍ عَمَلِ كَاتِبِهِ

Three things evidence upon intellect of its doer – the messenger in accordance to the one who sent him, and the gift in accordance to the one who gifted it, and the letter upon the intellect of its writer.

الْعِلْمُ ثَلَاثَةٌ آيَةٌ مُحْكَمَةٌ وَ فَرِيضَةٌ عَادِلَةٌ وَ سُنَّةٌ قَائِمَةٌ

The knowledge is three (types) – a Decisive Verse, and a just Obligation, and an established Sunnah.

النَّاسُ ثَلَاثَةٌ جَاهِلٌ بَأَى أَنْ يَتَعَلَّمَ وَ عَالِمٌ قَدْ شَقَّهَ عِلْمُهُ وَ عَاقِلٌ يَعْمَلُ لِدُنْيَاهُ وَ آخِرَتِهِ

The people are three (types) – an ignorant one refusing to learn, and a scholar whose knowledge has weakened him, and an intellectual working for his world and his Hereafter.

ثَلَاثَةٌ لَيْسَ مَعَهُنَّ عَزَبَةٌ حُسْنُ الْأَدَبِ وَ كَفُّ الْأَذَى وَ مُجَانِبَةُ الرَّيْبِ

Three (traits), there isn't any estrangement (when) with these – the good etiquettes, and restraining the harm, and shunning the doubts.

الْأَيَّامُ ثَلَاثَةٌ فَيَوْمٌ مَضَى لَا يُدْرِكُ وَ يَوْمٌ النَّاسُ فِيهِ فَيَنْبَغِي أَنْ يَغْتَنِمُوهُ وَ عَدَاً إِنَّمَا فِي أَيْدِيهِمْ أَمَلُهُ

The days are three – a day past which will not come across you (again), and a day it is befitting for the people that they gain in it, and rather tomorrow is rather a wish (hope) in their hands.

مَنْ لَمْ تَكُنْ فِيهِ ثَلَاثُ خِصَالٍ لَمْ يَنْفَعَهُ الْإِيمَانُ حِلْمٌ يَرُدُّ بِهِ جَهْلَ الْجَاهِلِ وَ وَرَعٌ يَخْرِجُهُ عَنِ طَلَبِ الْمَحَارِمِ وَ حُلُقٌ يُدَارِي بِهِ النَّاسَ

One who does not have three characteristics in him, the Eman will not benefit him – forbearance he can return ignorance of the ignorant one by it, and devoutness detaching him from seeking the Prohibition, and manners he deals the people with.

ثَلَاثٌ مَنْ كُنَّ فِيهِ اسْتِكْمَالُ الْإِيمَانِ مَنْ إِذَا عَضِبَ لَمْ يُخْرِجْهُ عَضْبُهُ مِنَ الْحَقِّ وَ إِذَا رَضِيَ لَمْ يُخْرِجْهُ رِضَاهُ إِلَى الْبَاطِلِ وَ مَنْ إِذَا قَدَرَ عَفَا

Three (traits), one who has these in him, the Eman will be complete – one when he is angry, his anger does not expel him from the truth, and when he is please his pleasure does not expel him to the falsehood, and the one when he is powerful, he pardons.

ثَلَاثٌ خِصَالٌ يَخْتِاجُ إِلَيْهَا صَاحِبُ الدُّنْيَا الدَّعَةَ مِنْ عَيْرِ تَوَانٍ وَ السَّعَةَ مَعَ قَنَاعَةٍ وَ الشَّجَاعَةَ مِنْ عَيْرِ كَسَلَانٍ

Three characteristics, a companion of the world is needy to these – the comfort from without delay, and the capaciousness with the contentment, and the bravery from without laziness.

ثَلَاثَةٌ أَشْيَاءٌ لَا يَنْبَغِي لِلْعَاقِلِ أَنْ يَنْسَاهُنَّ عَلَى كُلِّ حَالٍ فَنَاءُ الدُّنْيَا وَ تَصَرُّفُ الْأَحْوَالِ وَ الْآفَاتُ الَّتِي لَا أَمَانَ لَهَا

Three things are not befitting for the intellectual to forget these upon all situations – annihilation of the world, and the changing situations, and the calamities which there is no safety for it.

ثَلَاثَةٌ أَشْيَاءٌ لَا تُرَى كَامِلَةً فِي وَاحِدٍ فَطُ الْإِيمَانُ وَالْعَقْلُ وَالْإِجْتِهَادُ الْإِخْوَانُ

Three things will not be seen as perfect in anyone at all – the Eman, and the intellect, and the striving for the brothers.

ثَلَاثَةٌ مُوَاسٍ بِنَفْسِهِ وَ آخَرَ مُوَاسٍ بِمَالِهِ وَ هُمَا الصَّادِقَانِ فِي الْإِحَاءِ وَ آخَرَ يَأْخُذُ مِنْكَ الْبُلْعَةَ وَ يُرِيدُكَ لِبَعْضِ اللَّذَّةِ فَلَا تَعُدَّهُ مِنْ أَهْلِ التِّيَقَّةِ-

Three are consoled by his self, and another is consoled with his wealth – and these are two friends among the brothers, and another takes the sufficient from you and wants you for one of the pleasures, so do not count him as being from the trusted people.

لَا يَسْتَكْمِلُ عَبْدٌ حَقِيقَةَ الْإِيمَانِ حَتَّى تَكُونَ فِيهِ خِصَالٌ ثَلَاثٌ الْفِقْهُ فِي الدِّينِ وَ حُسْنُ التَّقْدِيرِ فِي الْمَعِيشَةِ وَ الصَّبْرُ عَلَى الرِّزَايَا

A servant will not complete the realities of Eman until there happen to be three characteristics in him – the understanding in the religion, and the good assessment in the livelihood, and the patience upon the disasters.

وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

And there is no strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent”<sup>.759</sup>

108- ف، تحف العقول وَ رُوِيَ عَنْهُ ع فِي قِصَارِ هَذِهِ الْمَعَانِي قَالَ ص مَنْ أَنْصَفَ النَّاسَ مِنْ نَفْسِهِ رَضِيَ بِهِ حَكَمًا لغيره.

(The book) ‘Tuhaf Al Uqoul’ –

‘And it is reported from him<sup>-asws</sup> in brevity of this meaning, he<sup>-saww</sup> said: ‘One who is fair to the people from himself, he will be agreed with as a judge for others”<sup>.760</sup>

وَ قَالَ ع إِذَا كَانَ الزَّمَانُ زَمَانَ جَوْرِ وَ أَهْلُهُ أَهْلٌ غَدِرٍ فَالطَّمَأْنِينَةُ إِلَى كُلِّ أَحَدٍ عَجْزٌ.

And he<sup>-asws</sup> said: ‘When the times were to be a time of tyranny, and its people are treacherous people, then the reassurance to everyone is frustration”<sup>.761</sup>

وَ قَالَ ع إِذَا أُضِيفَ الْبَلَاءُ كَانَ مِنَ الْبَلَاءِ عَاقِبَةٌ.

And he<sup>-asws</sup> said: ‘When the affliction is multiplies, there would be well-being from the affliction”<sup>.762</sup>

وَ قَالَ ع إِذَا أَرَدْتَ أَنْ تَعْلَمَ صِحَّةَ مَا عِنْدَ أَحَبِّكَ فَأَغْضِبْهُ فَإِنْ ثَبَتَ لَكَ عَلَى الْمَوَدَّةِ فَهُوَ أَحْوَكُ وَ إِلَّا فَلَا.

<sup>759</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 107

<sup>760</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 1

<sup>761</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 2

<sup>762</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 3

And he<sup>-asws</sup> said: ‘When you want to learn the correct of what is with your brother, so it angers him, if he remains upon the affection to you, then he is your brother, or else so no’’.<sup>763</sup>

وَ قَالَ ع لَا تُعْتَدَ بِمَوَدَّةِ أَحَدٍ حَتَّى تُغْضِبَهُ ثَلَاثَ مَرَّاتٍ.

And he<sup>-asws</sup> said: ‘Don’t count on the affection of anyone until you anger him three times’’.<sup>764</sup>

وَ قَالَ ع لَا تَقْفَسْ بِأَخِيكَ كُلَّ الثَّقَةِ فَإِنَّ صَرَعَةَ الْإِسْرَسَالِ لَا تُسْتَعْمَلُ.

And he<sup>-asws</sup> said: ‘Do not be trusting with your brother with all trust, if the trust knocks you down, it cannot be reversed’’.<sup>765</sup>

وَ قَالَ ع الْإِسْلَامُ دَرَجَةٌ وَ الْإِيمَانُ عَلَى الْإِسْلَامِ دَرَجَةٌ وَ الْيَقِينُ عَلَى الْإِيمَانِ دَرَجَةٌ وَ مَا أُوتِيَ النَّاسُ أَقَلَّ مِنَ الْيَقِينِ.

And he<sup>-asws</sup> said: ‘Al-Islam is a level, and the Eman is a level upon the Al-Islam, and the certainty is a level upon the Eman, and the people have not been Given anything less than the certainty’’.<sup>766</sup>

وَ قَالَ ع إِزَالَةُ الْجِبَالِ أَهْوَنُ مِنْ إِزَالَةِ قَلْبٍ عَنْ مَوْضِعِهِ.

And he<sup>-asws</sup> said: ‘Moving the mountain is easier than moving a heart from its place’’.<sup>767</sup>

وَ قَالَ ع الْإِيمَانُ فِي الْقَلْبِ وَ الْيَقِينُ حَطَرَاتٌ.

And he<sup>-asws</sup> said: ‘The Eman is in the heart, and the certainty are thoughts’’.<sup>768</sup>

وَ قَالَ ع الرَّغْبَةُ فِي الدُّنْيَا تُورِثُ النِّعَمَ وَ الْحَزْنَ وَ الرَّهْدُ فِي الدُّنْيَا رَاحَةُ الْقَلْبِ وَ الْبَدَنِ.

And he<sup>-asws</sup> said: ‘The desire regarding the world inherits the sadness and the grief, while the ascetism regarding the world is comfort of the heart and the body’’.<sup>769</sup>

وَ قَالَ ع مِنْ الْعَيْشِ دَارٌ يُكْرَى حُبُّهُ يُشْرَى.

And he<sup>-asws</sup> said: ‘From the (good) life is a spacious house, secured bread’’.<sup>770</sup>

وَ قَالَ ع لِرَجُلَيْنِ تَخَاصَمَا بِحَضْرَتِهِ أَمَا إِنَّهُ لَمْ يَظْفَرْ بِحَبِيرٍ مِنْ ظَفَرٍ بِالظُّلْمِ وَ مَنْ يَفْعَلِ السُّوءَ بِالنَّاسِ فَلَا يُنْكِرِ السُّوءَ إِذَا فَعَلَ بِهِ.

<sup>763</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 4

<sup>764</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 5

<sup>765</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 6

<sup>766</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 7

<sup>767</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 8

<sup>768</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 9

<sup>769</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 10

<sup>770</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 11

And he<sup>-asws</sup> said to two men who had disputed in his<sup>-asws</sup> presence: ‘But he has not won with good, the one who has won with the injustice; and the one who does the evil with the people, he should not deny the evil when it is done with him’.<sup>771</sup>

وَقَالَ عِ التَّوَّاصِلُ بَيْنَ الْإِخْوَانِ فِي الْحَضَرِ التَّرَاوُزُ وَ التَّوَّاصِلُ فِي السَّفَرِ الْمَكَاتِبَةُ.

And he<sup>-asws</sup> said: ‘The consoling between the brother in the staying is the visiting each other, and the consoling in the journey is the correspondence’.<sup>772</sup>

وَقَالَ عِ لَا يَصْلُحُ الْمُؤْمِنُ إِلَّا عَلَى ثَلَاثِ خِصَالٍ التَّفَهُؤُ فِي الدِّينِ وَ حُسْنِ التَّقْدِيرِ فِي الْمَعِيشَةِ وَ الصَّبْرَ عَلَى النَّائِبَةِ.

And he<sup>-asws</sup> said: ‘The Momin is not correct except upon three characteristics – the pondering in the religion, and the good assessment in the livelihood, and the patience upon the calamities’.<sup>773</sup>

وَقَالَ عِ الْمُؤْمِنُ لَا يَغْلِبُهُ فَرْجُهُ وَ لَا يَفْضَحُهُ بَطْنُهُ.

And he<sup>-asws</sup> said: ‘The Momin is not overcome by his private parts, nor does his belly expose him’.<sup>774</sup>

وَقَالَ عِ صُحْبَةُ عِشْرِينَ سَنَةً قَرَابَةٌ.

And he<sup>-asws</sup> said: ‘Accompaniment of twenty years is kinship’.<sup>775</sup>

وَقَالَ عِ لَا تَصْلُحُ الصَّبِيغَةُ إِلَّا عِنْدَ ذِي حَسَبٍ أَوْ دِينٍ وَ مَا أَقَلَّ مَنْ يَشْكُرُ الْمَعْرُوفَ.

‘And he<sup>-asws</sup> said: ‘The favour is not correct except with the one with pedigree or religion, and how few are the ones thanking for the act of kindness!’<sup>776</sup>

وَقَالَ عِ إِنَّمَا يُؤْمَرُ بِالْمَعْرُوفِ وَ يُنْهَى عَنِ الْمُنْكَرِ مُؤْمِنٌ فَيَتَعَبَّ أَوْ جَاهِلٌ فَيَتَعَلَّمُ فَأَمَّا صَاحِبُ سَوْطٍ وَ سَيْفٍ فَلَا.

And he<sup>-asws</sup> said: ‘But rather instruct a Momin with the act of kindness and forbid from the evil so he will take preaching, or (if) he is ignorant, he will learn. As for owner of the whip and sword, so no!’<sup>777</sup>

وَقَالَ عِ إِنَّمَا يُؤْمَرُ بِالْمَعْرُوفِ وَ يُنْهَى عَنِ الْمُنْكَرِ مَنْ كَانَتْ فِيهِ ثَلَاثُ خِصَالٍ عَلِمَ بِمَا يُؤْمَرُ عَلَيْهِ بِمَا يُنْهَى عَادِلٌ فِيمَا يُؤْمَرُ عَادِلٌ فِيمَا يُنْهَى رَفِيقٌ بِمَا يُؤْمَرُ رَفِيقٌ بِمَا يُنْهَى.

<sup>771</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 12

<sup>772</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 13

<sup>773</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 14

<sup>774</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 15

<sup>775</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 16

<sup>776</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 17

<sup>777</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 18



And he<sup>-asws</sup> said: ‘But rather he would instruct with the act of kindness and forbid from the evil, the one who has three characteristics in him – a scholar instructing being a knower with what he instructs, a knower with what he forbids, just regarding what he instructs, just regarding what he forbids, kind with what he instructs, kind with what he forbids’.<sup>778</sup>

وَقَالَ ع مَنْ تَعَرَّضَ لِسُلْطَانٍ جَائِرٍ فَأَصَابَتْهُ مِنْهُ بَلِيَّةٌ لَمْ يُوجِرْ عَلَيْهَا وَ لَمْ يُرْزَقِ الصَّبْرَ عَلَيْهَا.

And he<sup>-asws</sup> said: ‘One who exposes (himself) to a tyrannical ruler, so an affliction hits him from him, he will not be Recompensed upon it and will not be Graced the patience upon him’.<sup>779</sup>

وَقَالَ ع إِنَّ اللَّهَ أَنْعَمَ عَلَى قَوْمٍ بِالْمَوَاهِبِ فَلَمْ يَشْكُرُوهُ فَصَارَتْ عَلَيْهِمْ وَبَالًا وَ ابْتَلَى قَوْمًا بِالْمَصَائِبِ فَصَبَرُوا فَكَانَتْ عَلَيْهِمْ نِعْمَةً.

And he<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Bestowed the conferment upon a people but they did not thank Him<sup>-azwj</sup>, so it became a scourge upon them, and Afflicted a people with the calamities, and they were patient, it is became a bounty upon them’.<sup>780</sup>

وَقَالَ ع صَلَاحُ حَالِ التَّعَايُشِ وَ التَّعَاشِرِ مِنْهُ مَكِّيَالٌ ثَلَاثَةٌ فِطْنَةٌ وَ ثَلَاثَةٌ تَعَافُلٌ.

And he<sup>-asws</sup> said: ‘Righteous state of the co-existence and the co-habitation to full measure, two-thirds of it is discernment and a third of it is heedlessness’.<sup>781</sup>

وَقَالَ ع مَا أَقْبَحَ الإِنْتِقَامَ بِأَهْلِ الأَقْدَارِ.

And he<sup>-asws</sup> said: ‘How ugly is the revenge with the people of power’.

وَقِيلَ لَهُ مَا المُرُوَّةُ فَقَالَ ع لَا يَرَاكَ اللهُ حَيْثُ تَهَاكَ وَ لَا يَفْقِدُكَ مِنْ حَيْثُ أَمَرَكَ.

And it was said to him<sup>-asws</sup>, ‘What is the manliness?’ He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> should not See you when He<sup>-azwj</sup> has Prohibited you, nor should He<sup>-azwj</sup> Miss you from where He<sup>-azwj</sup> has Commanded you (to be)’.<sup>782</sup>

وَقَالَ ع اشْكُرْ مَنْ أَنْعَمَ عَلَيْكَ وَ أَنْعِمْ عَلَى مَنْ شَكَرَكَ فَإِنَّهُ لَا إِزَالَهَ لِلنِّعَمِ إِذَا شَكَرْتَ وَ لَا إِقَامَةَ لَهَا إِذَا كَفَرْتَ وَ الشُّكْرُ زِيَادَةٌ فِي النِّعَمِ وَ أَمَانٌ مِنَ الفَقْرِ.

And he<sup>-asws</sup> said: ‘Thank the one who bestows upon you, and bestow upon the one who thanks you, for there is no decline for the bounty when it is thanked for nor is there any staying for it when it is denied; and the thanking increases in the bounties and is a security from the poverty’.<sup>783</sup>

وَقَالَ ع قُوَّةُ الحَاجَةِ خَيْرٌ مِنْ طَلِبِهَا مِنْ غَيْرِ أَهْلِهَا وَ أَشَدُّ مِنَ المُصِيبَةِ سُوءُ الخُلُقِ مِنْهَا.

<sup>778</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 19

<sup>779</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 20

<sup>780</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 21

<sup>781</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 22

<sup>782</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 23

<sup>783</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 24

And he<sup>-asws</sup> said: ‘Losing the need is better than seeking it from other than its rightful ones; and severer than the calamity is the evil manners from it’.

وَسَأَلَهُ رَجُلٌ أَنْ يُعَلِّمَهُ مَا يَنَالُ بِهِ خَيْرَ الدُّنْيَا وَالْآخِرَةِ وَ لَا يُطَوِّلَ عَلَيْهِ فَقَالَ ع لَا تُكْذِبْ.

And a man asked him<sup>-asws</sup> to teach him what he can attain goodness of the world and the Hereafter with it, and not to be lengthy upon it. He<sup>-asws</sup> said: ‘Do not lie!’

وَقِيلَ لَهُ مَا الْبَلَاغَةُ فَقَالَ ع مَنْ عَرَفَ شَيْئاً قَلَّ كَلَامُهُ فِيهِ وَ إِنَّمَا سُمِّيَ الْبَلِيعُ لِأَنَّهُ يَبْلُغُ حَاجَتَهُ بِأَهْوَنِ سَعْيِهِ.

And it was said to him<sup>-asws</sup>, ‘What is the eloquence?’ He<sup>-asws</sup> said: ‘One who recognises something, his talk would be little regarding it, and rather it has been named as ‘the eloquence’ (baleegh) because it delivers (yablug) his need with ease of his striving’.<sup>784</sup>

وَقَالَ ع الدِّينُ عَمَّ بِاللَّيْلِ وَ ذُلٌّ بِالنَّهَارِ.

And he<sup>-asws</sup> said: ‘The debts are a gloom at night and humiliation at daytime’.<sup>785</sup>

وَقَالَ ع إِذَا صَلَحَ أَمْرُ دُنْيَاكَ فَاهْتَمَّ دِينَكَ.

And he<sup>-asws</sup> said: ‘When the matters of your world are correct, then accuse your religion’.<sup>786</sup>

وَقَالَ ع بَرُّوا آبَاءَكُمْ يَبْرِكُمْ أَبْنَاؤُكُمْ وَ عَفُوا عَنْ نِسَاءِ النَّاسِ تَعَفَّ نِسَاؤُكُمْ.

And he<sup>-asws</sup> said: ‘Be righteous to your fathers, your sons will be righteous with you, and be chaste from womenfolk of your people, your womenfolk will be chaste’.<sup>787</sup>

وَقَالَ ع مَنْ ائْتَمَرَ حَائِناً عَلَى أَمَانَةٍ لَمْ يَكُنْ لَهُ عَلَى اللَّهِ ضَمَانٌ.

And he<sup>-asws</sup> said: ‘One who entrusts a betrayer upon an entrustment, there will not be a guarantee for him upon Allah<sup>-azwj</sup>’.<sup>788</sup>

وَقَالَ ع حُمْرَانَ بْنَ أَعْيَنَ يَا حُمْرَانُ انظُرْ مَنْ هُوَ دُونَكَ فِي الْمَقْدَرَةِ وَ لَا تَنْظُرْ إِلَى مَنْ هُوَ فَوْقَكَ فَإِنَّ ذَلِكَ أَفْنَعُ لَكَ بِمَا قَسَمَ اللَّهُ لَكَ وَ آخَرَى أَنْ تَسْتَوْجِبَ الزِّيَادَةَ مِنْهُ عَزَّ وَ جَلَّ

And he<sup>-asws</sup> said to Humran Bin Ayn: ‘O Humran! Look at the one who is below you in the financial strength, and do not look at the one who is above you, for that would be more contentment for you with what Allah<sup>-azwj</sup> has Apportioned for you, and it would be worthier of obligating the increase from Him<sup>-azwj</sup> Mighty and Majestic.

<sup>784</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 25

<sup>785</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 26

<sup>786</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 27

<sup>787</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 28

<sup>788</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 29

وَ اعْلَمَنَّ أَنَّ الْعَمَلَ الدَّائِمَ الْقَلِيلَ عَلَى الْيَقِينِ أَفْضَلُ عِنْدَ اللَّهِ مِنَ الْعَمَلِ الْكَثِيرِ عَلَى غَيْرِ يَقِينٍ

And know that the constant little deed done upon the certainty is superior in the Presence of Allah<sup>-azwj</sup> than a lot of deeds done without certainty.

وَ اعْلَمَنَّ أَنَّهُ لَا وَرَعَ أَنْفَعُ مِنْ تَحْنُوبِ حَرَامِ اللَّهِ وَ الْكَفِّ عَنِ أَدَى الْمُؤْمِنِينَ وَ اغْتِيَابِهِمْ وَ لَا عَيْشَ أَهْنًا مِنْ حُسْنِ الْخُلُقِ وَ لَا مَالَ أَنْفَعُ مِنَ الْقَنَاعَةِ بِالْيَسِيرِ الْمُحْزِيِّ وَ لَا جَهْلَ أَضْرُّ مِنَ الْعُجْبِ.

And know that there is no devoutness more beneficial than shunning Prohibitions of Allah<sup>-azwj</sup>, and refraining from hurting the Momineen, and backbiting them, and there is no life more pleasant than the good manners, and there is no wealth more beneficial than the contentment with the less Rewarded, nor is there any ignorance more harmful than the self-fascination".<sup>789</sup>

وَ قَالَ ع الْحَيَاءُ عَلَى وَجْهَيْنِ فَمِنْهُ ضَعْفٌ وَ مِنْهُ قُوَّةٌ وَ إِسْلَامٌ وَ إِيمَانٌ.

And he<sup>-asws</sup> said: 'The modesty is based upon two aspects – from it is weakness and from it is strength, and Islam and Eman".<sup>790</sup>

وَ قَالَ ع تَرَكُ الْحُقُوقِ مَذَلَّةٌ وَ إِنَّ الرَّجُلَ يَخْتَارُ إِلَى أَنْ يَتَعَرَّضَ فِيهَا لِلْكَذِبِ.

And he<sup>-asws</sup> said: 'Leaving the rights is humiliation and even if the man is needy to be exposed in it to the lies".<sup>791</sup>

وَ قَالَ ع إِذَا سَلَّمَ الرَّجُلُ مِنَ الْجَمَاعَةِ أَجْزَأَ عَنْهُمْ وَ إِذَا رَدَّ وَاحِدٌ مِنَ الْقَوْمِ أَجْزَأَ عَنْهُمْ.

And he<sup>-asws</sup> said: 'When the man from the group greets, he suffices on their behalf, and when one of the group responds, he suffices on their behalf".<sup>792</sup>

وَ قَالَ ع السَّلَامُ تَطَوُّعٌ وَ الرَّدُّ فَرِيضَةٌ.

And he<sup>-asws</sup> said: 'The greeting (initiating) is voluntary, and the responding is an obligation".<sup>793</sup>

وَ قَالَ ع مَنْ بَدَأَ بِكَلَامٍ قَبْلَ سَلَامٍ فَلَا تُجِيبُوهُ.

And he<sup>-asws</sup> said: 'One who begins with the talking before greeting, do not answer (respond to) him".<sup>794</sup>

وَ قَالَ ع إِنَّ تَمَامَ التَّحِيَّةِ لِلْمُقِيمِ الْمُصَافِحَةَ وَ تَمَامَ التَّسْلِيمِ عَلَى الْمُسَافِرِ الْمُعَانِقَةَ.

<sup>789</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 30

<sup>790</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 31

<sup>791</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 32

<sup>792</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 33

<sup>793</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 34

<sup>794</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 35

And he<sup>-asws</sup> said: ‘The complete salutation for the stayer is the handshake, and the complete greeting unto the traveller is the hugging’.<sup>795</sup>

وَقَالَ ع تَصَافَحُوا فَإِنَّمَا تَذْهَبُ بِالسَّخِيمَةِ.

And he<sup>-asws</sup> said: ‘Shake hands for it does away the grudges’.<sup>796</sup>

وَقَالَ ع أَتَى اللَّهَ بَعْضَ التُّمَى وَ إِنْ قَلَّ وَ دَعَّ بَيْنَكَ وَ بَيْنَهُ سِتْرًا وَ إِنْ رَقَّ.

And he<sup>-asws</sup> said: ‘Fear Allah<sup>-azwj</sup>, some of the fear, and even if it is little, and leave a veil between you and Him<sup>-azwj</sup>, and even if it is thin’.<sup>797</sup>

وَقَالَ ع مَنْ مَلَكَ نَفْسَهُ إِذَا غَضِبَ وَ إِذَا رَغِبَ وَ إِذَا رَهَبَ وَ إِذَا اشْتَهَى حَرَّمَ اللَّهُ جَسَدَهُ عَلَى النَّارِ.

And he<sup>-asws</sup> said: ‘One who controls his self when angry, and when pleased, and when fearful, and when desiring, Allah<sup>-azwj</sup> will Prohibit his body unto the Fire’.<sup>798</sup>

وَقَالَ ع الْعَافِيَةُ نِعْمَةٌ خَفِيَّةٌ إِذَا وُجِدَتْ نُسِيَتْ وَ إِذَا غُلِمَتْ ذُكِرَتْ.

And he<sup>-asws</sup> said: ‘The well-being is a hidden bounty. When it is found, it is forgotten, and when it is lost, it is remembered’.<sup>799</sup>

وَقَالَ ع لِلَّهِ فِي السَّرَّاءِ نِعْمَةٌ التَّفَضُّلِ وَ فِي الصَّرَّاءِ نِعْمَةٌ التَّطَهُّرِ.

And he<sup>-asws</sup> said: ‘For Allah<sup>-azwj</sup> in the happiness there is bounty of Grace, and in the harm there is bounty of purification (from the sins)’.<sup>800</sup>

وَقَالَ ع كَمْ مِنْ نِعْمَةٍ لِلَّهِ عَلَى عَبْدِهِ فِي غَيْرِ أَمَلِهِ وَ كَمْ مِنْ مُؤَمَّلٍ أَمَلًا الْخِيَارُ فِي غَيْرِهِ وَ كَمْ مِنْ سَاعٍ إِلَى حَتْفِهِ وَ هُوَ مُبْطِئٌ عَنْ حَظِّهِ.

And he<sup>-asws</sup> said: ‘How many bounties are for Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> servant without his having hoped for it, and how many a hoping one hopes for good (which) is in something else, and how many a person strives to his death and he is delayed from his luck’.<sup>801</sup>

وَقَالَ ع قَدْ عَجَزَ مَنْ لَمْ يُعِدَّ لِكُلِّ بَلَاءٍ صَبْرًا وَ لِكُلِّ نِعْمَةٍ شُكْرًا وَ لِكُلِّ عُسْرٍ يُسْرًا أَصْبِرْ نَفْسَكَ عِنْدَ كُلِّ بَلِيَّةٍ وَ رَزِيَّةٍ فِي وَ لَدِّ أَوْ فِي مَالٍ فَإِنَّ اللَّهَ إِنَّمَا يَغْبِضُ غَارِبَتَهُ وَ هِبَتَهُ لِيَبْلُوَ شُكْرَكَ وَ صَبْرَكَ.

And he<sup>-asws</sup> said: ‘He is unable, one who does not prepare patience for every affliction, and thanks for every bounty; and for every difficulty there is ease. Be patient yourself upon every

<sup>795</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 36

<sup>796</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 37

<sup>797</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 38

<sup>798</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 39

<sup>799</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 40

<sup>800</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 41

<sup>801</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 42

affliction and disaster, regarding children or regarding wealth, for Allah<sup>-azwj</sup> is rather Capturing His<sup>-azwj</sup> Loan and His<sup>-azwj</sup> Gifts in order to Test your appreciation and your patience”<sup>.802</sup>

وَقَالَ ع مَا مِنْ شَيْءٍ إِلَّا وَ لَهُ حُدٌّ

And he<sup>-asws</sup> said: ‘There is nothing from a thing except and there is a limit for it’.

قِيلَ فَمَا حُدُّ الْيَقِينِ

It was said, ‘What is the limit of certainty?’

قَالَ ع أَنْ لَا تَخَافَ شَيْئًا.

He<sup>-asws</sup> said: ‘That you do not fear anything (except Allah<sup>-azwj</sup>)’<sup>.803</sup>

وَقَالَ ع يُبْنَعِي لِلْمُؤْمِنِ أَنْ يَكُونَ فِيهِ ثَمَانُ خِصَالٍ وَفُورٌ عِنْدَ الْهَرَاهِرِ صَبُورٌ عِنْدَ الْبَلَاءِ شُكُورٌ عِنْدَ الرَّحَاءِ قَانِعٌ بِمَا رَزَقَهُ اللَّهُ - لَا يَظْلِمُ الْأَعْدَاءَ وَ لَا يَتَحَمَّلُ الْأَصْدِقَاءَ بَدْنُهُ مِنْهُ فِي تَعَبٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ.

He<sup>-asws</sup> said: ‘It is befitting for the Momin that there should be eight characteristics in him – dignity during the disturbances; patience during the afflictions; thanking during the prosperity; contentment with what Allah<sup>-azwj</sup> has Graced; he should not oppress the enemies; and do not load (encumber) the friends; his body is fatigued from him while the people are at rest from him”<sup>.804</sup>

وَقَالَ ع إِنَّ الْعِلْمَ خَلِيلُ الْمُؤْمِنِ وَ الْحِلْمَ وَزِيرُهُ وَ الصَّبْرَ أَمِيرُ جُنُودِهِ وَ الرَّفْقَ أָخُوهُ وَ اللَّيْنَ وَالِدُهُ.

And he<sup>-asws</sup> said: ‘The knowledge is a friend of the Momin, and the forbearance is his Vizier, and the patience is a commander of his armies, and the kindness is his brother, and the softness is his father”<sup>.805</sup>

وَقَالَ أَبُو عُبَيْدَةَ ادْعُ اللَّهَ لِي أَنْ لَا يَجْعَلَ رِزْقِي عَلَى أَيْدِي الْعِبَادِ

And Abu Ubeyda said, ‘Supplicate to Allah<sup>-azwj</sup> for me not to Make my sustenance upon hands of the servants’.

فَقَالَ ع أَبِي اللَّهُ عَلَيْكَ ذَلِكَ إِلَّا أَنْ يَجْعَلَ أَرْزَاقَ الْعِبَادِ بَعْضُهُمْ مِنْ بَعْضٍ وَ لَكِنْ ادْعُ اللَّهَ أَنْ يَجْعَلَ رِزْقَكَ عَلَى أَيْدِي خِيَارِ خَلْقِهِ فَإِنَّهُ مِنَ السَّعَادَةِ وَ لَا يَجْعَلُهُ عَلَى أَيْدِي شِرَارِ خَلْقِهِ فَإِنَّهُ مِنَ السُّقَاوَةِ.

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Refuses that upon you except that He<sup>-azwj</sup> will Make sustenance(s) of the servants some of them from others, but supplicate to Allah<sup>-azwj</sup> that He<sup>-azwj</sup> Makes your

<sup>802</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 43

<sup>803</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 44

<sup>804</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 45

<sup>805</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 46

sustenance to be upon hands of His<sup>-azwj</sup> good creatures, for it is from the happiness, and not to Make it upon hands of His<sup>-azwj</sup> evil creatures, for it is from the misery".<sup>806</sup>

وَقَالَ عِ الْغَامِلُ عَلَى غَيْرِ بَصِيرَةٍ كَالسَّائِرِ عَلَى غَيْرِ طَرِيقٍ فَلَا تَزِيدُهُ سُرْعَةُ السَّيْرِ إِلَّا بُعْدًا.

And he<sup>-asws</sup> said: 'The worker without insight is like the walker upon another road, so his travel does not increase him except in distance (remoteness)".<sup>807</sup>

وَقَالَ عِ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ قَالَ يُطَاعُ فَلَا يُعْصَى وَ يُذَكَّرُ فَلَا يُنْسَى وَ يُشْكُرُ فَلَا يُكْفَرُ.

And he<sup>-asws</sup> said regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Fear Allah as is His right to be feared [3:102]**. He<sup>-asws</sup> said: 'Obeyed and not disobeyed, and remembered so He<sup>-azwj</sup> is not forgotten, and thanked so He<sup>-azwj</sup> is not denied".<sup>808</sup>

وَقَالَ عِ مَنْ عَرَفَ اللَّهَ خَافَ اللَّهَ وَ مَنْ خَافَ اللَّهَ سَحَتْ نَفْسُهُ عَنِ الدُّنْيَا.

And he<sup>-asws</sup> said: 'One who recognises Allah<sup>-azwj</sup> fears Allah<sup>-azwj</sup>, and one who fears Allah<sup>-azwj</sup> will turn himself away from the world".<sup>809</sup>

وَقَالَ عِ الْخَائِفُ مَنْ لَمْ تَدَعْ لَهُ الرَّهْبَةَ لِسَانًا يَنْطِقُ بِهِ.

And he<sup>-asws</sup> said: 'The fearful is one whom the fear does not leave a tongue he can speak with".<sup>810</sup>

وَ قِيلَ لَهُ عِ قَوْمٌ يَعْمَلُونَ بِالْمَعَاصِي وَ يَقُولُونَ نَرْجُو فَلَا يَزَالُونَ كَذَلِكَ حَتَّى يَأْتِيَهُمُ الْمَوْتُ

And it was said to him<sup>-asws</sup>, 'A group are working in the disobedience and say, 'We are hoping'. They do not cease to be like that until the death comes to them'.

فَقَالَ هَؤُلَاءِ قَوْمٌ يَتَرَجَّحُونَ فِي الْأَمَانِيِّ كَذَبُوا لَيْسَ يَرْجُونَ إِنَّ مَنْ رَجَا شَيْئًا طَلَبَهُ وَ مَنْ خَافَ مِنْ شَيْءٍ هَرَبَ مِنْهُ.

He<sup>-asws</sup> said: 'They are a people transcending in the aspiration. They are lying! They aren't hoping. Surely the one who hopes for something, seeks it, and the one who fears from something, flees from it".<sup>811</sup>

وَقَالَ عِ إِنَّا لَنُحِبُّ مَنْ كَانَ عَاقِلًا عَالِمًا فَهَمًّا فَفِيهَا خَلِيمًا مُدَارِيًّا صَبُورًا صَدُوقًا وَفِيَّ إِنَّ اللَّهَ حُصَّ الْأَنْبِيَاءَ عِ بِمَكَارِمِ الْأَخْلَاقِ فَمَنْ كَانَتْ فِيهِ فَلَئِحْمِ اللَّهِ عَلَى ذَلِكَ وَ مَنْ لَمْ تَكُنْ فِيهِ فَلْيُتَضَرَّعْ إِلَى اللَّهِ وَ لَيْسْأَلُهُ إِتَاهَا

And he<sup>-asws</sup> said: 'We<sup>-asws</sup> love the one who were to be an intellectual, scholar, understanding, jurist, forbearing, polite, patient, truthful, loyal. Allah<sup>-azwj</sup> Specialised the Prophets<sup>-as</sup> with

<sup>806</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 47

<sup>807</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 48

<sup>808</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 49

<sup>809</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 50

<sup>810</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 51

<sup>811</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 52

honourable manners. The one who were to have these in him, let him praise Allah<sup>-azwj</sup> upon that, and one who does not happen to have these in him, let him beseech to Allah<sup>-azwj</sup> and let him ask Him<sup>-azwj</sup> for these’.

وَقِيلَ لَهُ وَمَا هِيَ

And it was said to him<sup>-asws</sup>, ‘And what are these?’

قَالَ ع الْوَرَعُ وَالْقَنَاعَةُ وَالصَّبْرُ وَالشُّكْرُ وَالْحِلْمُ وَالْحَيَاءُ وَالسَّخَاءُ وَالشَّجَاعَةُ وَالْعَزِيمَةُ وَصِدْقُ الْحَدِيثِ وَالْإِبْرُ وَأَدَاءُ الْأَمَانَةِ وَالْيَقِينُ وَحُسْنُ الْخُلُقِ وَالْمُرُوَّةُ.

He<sup>-asws</sup> said: ‘The devoutness, and the contentment, and the patience, and the thanking, and the forbearance, and the modesty, and the generosity, and the bravery, and the self-esteem, and the truthful narration, and the righteousness, and fulfilling the entrustment, and the certainty, and the good manners, and the manliness’.<sup>812</sup>

وَقَالَ ع مِنْ أَوْثَقِ عُرَى الْإِيمَانِ أَنْ تُحِبَّ فِي اللَّهِ وَتُبْغِضَ فِي اللَّهِ وَتُعْطِيَ فِي اللَّهِ وَتَمْنَعَ فِي اللَّهِ.

And he<sup>-asws</sup> said: ‘From the most trusted handles of Eman is that you love for the Sake of Allah<sup>-azwj</sup> and hate for the Sake of Allah<sup>-azwj</sup>, and give for the Sake of Allah<sup>-azwj</sup> and prevent for the Sake of Allah<sup>-azwj</sup>’.<sup>813</sup>

وَقَالَ ع لَا يَتَّبِعُ الرَّجُلُ بَعْدَ مَوْتِهِ إِلَّا ثَلَاثَ خِلَالَ صَدَقَةٍ أَخْرَاهَا اللَّهُ لَهُ فِي حَيَاتِهِ فِيهِ تَجْرِي لَهُ بَعْدَ مَوْتِهِ وَ سُنَّةٌ هَدَى يُعْمَلُ بِهَا وَ وَلَدٌ صَالِحٌ يَدْعُو لَهُ.

And he<sup>-asws</sup> said: ‘The man is not followed, after his death, except by three characteristics Allah<sup>-azwj</sup> had Flowed for him during his lifetime, so these flow for him after his death, and a guiding Sunnah he had worked with, and a righteous son supplicating for him’.<sup>814</sup>

وَقَالَ ع إِنَّ الْكَذِبَةَ لَتَنْفُضُ الْوُضُوءَ إِذَا تَوَضَّأَ الرَّجُلُ لِلصَّلَاةِ وَ تَفْطِرُ الصِّيَامَ

And he<sup>-asws</sup> said: ‘The lie tends to break the Wud’u when the man performs Wud’u for the Salat, and breaks the fast’.

فَقِيلَ لَهُ إِنَّا نَكْذِبُ

It was said to him<sup>-asws</sup>, ‘We do lie’.

فَقَالَ ع لَيْسَ هُوَ بِاللَّعْوِ وَ لَكِنَّهُ الْكَذِبُ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ وَ عَلَى الْأَيْمَةِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ

He<sup>-asws</sup> said: ‘It isn’t with the vanity, but the lying upon Allah<sup>-azwj</sup>, and upon His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and upon Imams<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>’.

<sup>812</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 53

<sup>813</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 54

<sup>814</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 55

ثُمَّ قَالَ إِنَّ الصِّيَامَ لَيْسَ مِنَ الطَّعَامِ وَلَا مِنَ الشَّرَابِ وَخَدَهُ إِنَّ مَرْيَمَ ع قَالَتْ إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا أَلَيْسَ صَمْتًا فَاحْفَظُوا أَلْسِنَتَكُمْ وَ غُضُّوا أَبْصَارَكُمْ وَلَا تَحَاسَدُوا وَلَا تَنَازَعُوا فَإِنَّ الْحَسَدَ يَأْكُلُ الْإِيمَانَ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ.

The he<sup>-asws</sup> said: 'The fasting isn't from the food, nor is it from the drink only. Maryam<sup>-as</sup> said: **'I vowed to the Beneficent a Fast [19:26]** – i.e., silence. Therefore, preserve your tongues and shut your eyes (from the Prohibitions), and neither envy nor dispute with each other, for the envy consumes the Eman just as the fire consumes the firewood"<sup>815</sup>.

وَقَالَ ع مَنْ أَعْلَمَ اللَّهَ مَا لَمْ يَعْلَمْ اهْتَزَّ لَهُ عَرْشُهُ.

And he<sup>-asws</sup> said: 'One who (claims) he knows Allah<sup>-azwj</sup> what he does not know, His<sup>-azwj</sup> Throne shakes for him"<sup>816</sup>.

وَقَالَ ع إِنَّ اللَّهَ عَلِيمٌ أَنَّ الدَّنْبَ خَيْرٌ لِلْمُؤْمِنِ مِنَ الْعُجْبِ وَ لَوْ لَا ذَلِكَ مَا ابْتَلَى اللَّهُ مُؤْمِنًا بِذَنْبٍ أَبَدًا.

And he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Knows that the sin is better for the Momin than the self-fascination, and had it not been that, Allah<sup>-azwj</sup> would not have Afflicted a Momin with a sin, ever!"<sup>817</sup>

وَقَالَ ع مَنْ سَاءَ حُلُقُهُ عَذَّبَ نَفْسَهُ.

And he<sup>-asws</sup> said: 'One whose manners are bad will torment himself"<sup>818</sup>.

وَقَالَ ع الْمَعْرُوفُ كَأَسْمِيهِ وَ لَيْسَ شَيْءٌ أَفْضَلَ مِنَ الْمَعْرُوفِ إِلَّا ثَوَابُهُ وَ الْمَعْرُوفُ هَدِيَّةٌ مِنَ اللَّهِ إِلَى عَبْدِهِ وَ لَيْسَ كُفٌّ مِنْ يُجِبُّ أَنْ يَصْنَعَ الْمَعْرُوفَ إِلَى النَّاسِ يَصْنَعُهُ وَ لَا كُفٌّ مِنْ رَغِبَ فِيهِ يَغْدِرُ عَلَيْهِ وَ لَا كُفٌّ مِنْ يَغْدِرُ عَلَيْهِ يُؤَدِّنُ لَهُ فِيهِ

And he<sup>-asws</sup> said: 'The act of kindness is like its name, and there isn't anything superior to the act of kindness except its Reward; and the act of kindness is a Gift from Allah<sup>-azwj</sup> to His<sup>-azwj</sup> servant; and it isn't so that everyone who loved to do the act of kindness to the people does so, nor every one desirous regarding it is able upon it, nor every able upon it has Permission for him regarding it.

فَإِذَا مَنَّ اللَّهُ عَلَى الْعَبْدِ جَمَعَ لَهُ الرَّغْبَةَ فِي الْمَعْرُوفِ وَ الثُّدْرَةَ وَ الْإِذْنَ فَهُنَاكَ تَمَّتِ السَّعَادَةُ وَ الْكَرَامَةُ لِلطَّالِبِ وَ الْمَطْلُوبِ إِلَيْهِ.

When Allah<sup>-azwj</sup> Confers upon the servant, Gathers for him the desire regarding the act of kindness, and the ability, and the Permission. So over there the happiness and the honour is completed for the seeker and the one sought to it"<sup>819</sup>.

وَقَالَ ع لَمْ يُسْتَرَدَّ فِي مَحْبُوبٍ بِمِثْلِ الشُّكْرِ وَ لَمْ يُسْتَنْقِصْ مِنْ مَكْرُوبٍ بِمِثْلِ الصَّبْرِ.

<sup>815</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 56

<sup>816</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 57

<sup>817</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 58

<sup>818</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 59

<sup>819</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 60



And he<sup>-asws</sup> said: 'He (Allah<sup>-azwj</sup>) does not Increase in a beloved with the likes of the thanking, and does not Reduce from one He<sup>-azwj</sup> Dislikes with the likes of patience'.<sup>820</sup>

وَقَالَ ع لَيْسَ لِإِبْلِيسَ جُنْدٌ أَشَدُّ مِنَ التَّسَاءِ وَالْغَضَبِ.

And he<sup>-asws</sup> said: 'There isn't for Iblees<sup>-la</sup> any army stronger than the women and the anger'.<sup>821</sup>

وَقَالَ ع الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَالصَّبْرُ حِصْنُهُ وَالْجَنَّةُ مَأْوَاهُ وَالْدُّنْيَا جَنَّةُ الْكَافِرِ وَالْقَبْرُ سِجْنُهُ وَالنَّارُ مَأْوَاهُ.

And he<sup>-asws</sup> said: 'The world is a prison of the Momin, and the patience is his fortress, and the Paradise is his abode, and the world is a paradise of the Kafir, and the grave is his prison, and the Fire is his abode'.<sup>822</sup>

وَقَالَ ع وَ لَمْ يَخْلُقِ اللَّهُ يَقِيناً لَا شَكَّ فِيهِ أَشْبَهَ بِشَكِّ - لَا يَقِينَ فِيهِ مِنَ الْمَوْتِ.

And he<sup>-asws</sup> said: 'And Allah<sup>-azwj</sup> did not Create certainty having no doubt in it resembling with a doubt, nor any certainty in it than the death'.<sup>823</sup>

وَقَالَ ع إِذَا رَأَيْتُمُ الْعَبْدَ يَتَفَقَّدُ الذُّنُوبَ مِنَ النَّاسِ نَاسِيًا لِدُنْيَاهِ فَاعْلَمُوا أَنَّهُ قَدْ مُكِرَ بِهِ.

And he<sup>-asws</sup> said: 'Whenever you see the servant looking for the sins of people (in their absence) forgetting his own sins, he has been plotted with (by Iblees<sup>-la</sup>)'.<sup>824</sup>

وَقَالَ ع الطَّاعِمُ الشَّاكِرُ لَهُ مِثْلُ أَجْرِ الصَّائِمِ الْمُحْتَسِبِ وَالْمُعَانِي الشَّاكِرُ لَهُ مِثْلُ أَجْرِ الْمُتَبَتِّلِي الصَّابِرِ.

And he<sup>-asws</sup> said: 'The thankful eater, for him is Recompense similar to the anticipating fasting one, and the thanking healthy ones, for him is Recompense similar to the afflicted patient one'.<sup>825</sup>

وَقَالَ ع لَا يَنْبَغِي لِمَنْ لَمْ يَكُنْ عَالِمًا أَنْ يُعَدَّ سَعِيدًا وَلَا لِمَنْ لَمْ يَكُنْ وَدُودًا أَنْ يُعَدَّ حَمِيدًا وَلَا لِمَنْ لَمْ يَكُنْ صَبُورًا أَنْ يُعَدَّ كَامِلًا وَلَا لِمَنْ لَا يَتَّقِي مَلَامَةَ الْعُلَمَاءِ وَ دَمَهُمْ أَنْ يُرَجَى لَهُ خَيْرُ الدُّنْيَا وَالْآخِرَةِ وَ يَنْبَغِي لِلْعَاقِلِ أَنْ يَكُونَ صَدُوقًا لِلْمُؤْمِنِ عَلَى حَدِيثِهِ وَ شُكْرًا لِيَسْتَوْجِبَ الزِّيَادَةَ.

And he<sup>-asws</sup> said: 'It is not befitting for the who does not happen to be a scholar that he be considered as fortunate, nor for the one who does not happen to be affection that he be counted as praiseworthy, nor for the one who does not happen to be patient that he be counted as perfect, nor for the one who does not guard the blames of the scholars and their condemnation that good of the world and the Hereafter is hoped for him; and it is befitting

<sup>820</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 61

<sup>821</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 62

<sup>822</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 63

<sup>823</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 64

<sup>824</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 65

<sup>825</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 66

for the intellectual that he be truthful upon his narration, and thankful in order to obligate the increase".<sup>826</sup>

وَقَالَ ع لَيْسَ لَكَ أَنْ تَأْتِيَ الْخَائِنَ وَ قَدْ جَرَّبْتَهُ وَ لَيْسَ لَكَ أَنْ تَتَّهَمَ مِنْ ائْتَمَنْتَ.

And he<sup>-asws</sup> said: 'It isn't for you that you that you entrust a betrayer and you have already experimented him, and it isn't for you that you accuse the one you do trust'.<sup>827</sup>

وَ قِيلَ لَهُ مَنْ أَكْرَمُ الْخَلْقِ عَلَى اللَّهِ

And it was said to him<sup>-asws</sup>, 'Who is the most honourable of the creatures unto Allah<sup>-azwj</sup>?'

فَقَالَ ع أَكْثَرُهُمْ ذِكْرًا لِلَّهِ وَ أَعْمَلُهُمْ بِطَاعَةِ اللَّهِ

He<sup>-asws</sup> said: 'The most abundant of them in doing Zikr of Allah<sup>-azwj</sup>, and their most working in obedience of Allah<sup>-azwj</sup>'.

فُلْتُ فَمَنْ أَبْغَضُ الْخَلْقِ إِلَى اللَّهِ

I said, 'Who is the most hateful of creatures to Allah<sup>-azwj</sup>?'

قَالَ ع مَنْ يَتَّهَمُ اللَّهَ

He<sup>-asws</sup> said: 'One who accuses Allah<sup>-azwj</sup>'.

فُلْتُ أَحَدٌ يَتَّهَمُ اللَّهَ

I said, 'Does anyone accuse Allah<sup>-azwj</sup>?'

قَالَ ع نَعَمْ مَنْ اسْتَحَارَ اللَّهَ فَجَاءَتْهُ الْخَيْرَةُ بِمَا يَكْرَهُ فَيَسْحَطُ فَذَلِكَ يَتَّهَمُ اللَّهَ

He<sup>-asws</sup> said: 'Yes, one who seeks the Choice of Allah<sup>-azwj</sup> (Istikhara), then the Choice comes to him with what he dislikes, so he gets annoyed so that one accuses Allah<sup>-azwj</sup>'.

فُلْتُ وَ مَنْ

I said, 'And who (would do that)?'

قَالَ يَشْكُو اللَّهَ

He said, 'He complains of Allah<sup>-azwj</sup>'.

<sup>826</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 67

<sup>827</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 68

قُلْتُ وَاحِدٌ يَشْكُوهُ

I said, 'Does anyone complain of Allah<sup>-azwj</sup>?'

قَالَ ع نَعَمْ مَنْ إِذَا ابْتُلِيَ شَكَرَ بِأَكْثَرِ مِمَّا أَصَابَهُ

He<sup>-asws</sup> said: 'Yes! Someone when he is afflicted, complain of more than what has afflicted him'.

قُلْتُ وَ مَنْ

I said, 'And who (would do that)?'

قَالَ إِذَا أُعْطِيَ لَمْ يَشْكُرْ وَإِذَا ابْتُلِيَ لَمْ يَصْبِرْ

He<sup>-asws</sup> said: 'When He<sup>-azwj</sup> Given, he does not thank, and when he is afflicted he is not patient'.

قُلْتُ فَمَنْ أَكْرَمُ الْخَلْقِ عَلَى اللَّهِ

I said, 'Who is most honourable of the creatures to Allah<sup>-azwj</sup>?'

قَالَ ع مَنْ إِذَا أُعْطِيَ شَكَرَ وَإِذَا ابْتُلِيَ صَبَرَ.

He<sup>-asws</sup> said: 'Someone when he is Given, he thanks, and when he is afflicted, he is patient'.<sup>828</sup>

وَقَالَ ع لَيْسَ لِمَمْلُوكٍ صَدِيقٌ وَلَا لِحَسُودٍ غَنَىٰ وَكَثْرَةُ النَّظْرِ فِي الْحِكْمَةِ تُلْفِخُ الْعُقُلَ.

And he<sup>-asws</sup> said: 'There isn't any friend for the one fed-up, nor any riches for the envious, and frequent looking into the wisdom (consideration) pollinates the mind'.<sup>829</sup>

وَقَالَ ع كَفَىٰ بِحَشْيَةِ اللَّهِ عِلْمًا وَكَفَىٰ بِالْإِغْتِرَارِ بِهِ جَهْلًا.

And he<sup>-asws</sup> said: 'It suffices with fearfulness of Allah<sup>-azwj</sup> as knowledge, and it suffices being deceived by Him<sup>-azwj</sup> (His<sup>-azwj</sup> Leniency) as ignorance'.<sup>830</sup>

وَقَالَ ع أَفْضَلُ الْعِبَادَةِ الْعِلْمُ بِاللَّهِ وَالتَّوَاضُّعُ لَهُ.

And he<sup>-asws</sup> said: 'The superior worship is the knowledge with Allah<sup>-azwj</sup> and the humbleness to Him<sup>-azwj</sup>'.<sup>831</sup>

<sup>828</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 69

<sup>829</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 70

<sup>830</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 71

<sup>831</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 72

وَقَالَ عَ عَلَمٌ أَفْضَلُ مِنْ أَلْفِ عَابِدٍ وَ أَلْفِ زَاهِدٍ وَ أَلْفِ مُجْتَهِدٍ.

And he<sup>-asws</sup> said: ‘A scholar is superior to a thousand worshippers, and a thousand ascetics, and a thousand strugglers (in worship)’.<sup>832</sup>

وَقَالَ عَ إِنَّ لِكُلِّ شَيْءٍ زَكَاةً وَ زَكَاةُ الْعِلْمِ أَنْ يُعَلِّمَهُ أَهْلَهُ.

And he<sup>-asws</sup> said: ‘There is Zakat for all things, and the Zakat of knowledge is that he teaches it to his family members’.<sup>833</sup>

وَقَالَ عَ الْقُضَاةُ أَرْبَعَةٌ ثَلَاثَةٌ فِي النَّارِ وَ وَاحِدٌ فِي الْجَنَّةِ رَجُلٌ قَضَى بِجَوْرِ وَ هُوَ يَعْلَمُ فَهُوَ فِي النَّارِ وَ رَجُلٌ قَضَى بِحَقٍّ وَ هُوَ لَا يَعْلَمُ فَهُوَ فِي النَّارِ وَ رَجُلٌ قَضَى بِحَقٍّ وَ هُوَ لَا يَعْلَمُ فَهُوَ فِي النَّارِ وَ رَجُلٌ قَضَى بِحَقٍّ وَ هُوَ يَعْلَمُ فَهُوَ فِي الْجَنَّةِ

And he<sup>-asws</sup> said: ‘The judges are four, three would be in the Fire and one in the Paradise – a man judging with tyranny while he knows, he will be in the Fire; and a man judging with tyranny while he does not know, he will be in the Fire; and a man judging rightfully and he does not know, he will be in the Fire; and a man judging rightfully while he does know, he will be in the Paradise’.

وَ سُئِلَ عَنْ صِفَةِ الْعَدْلِ مِنَ الرَّجُلِ فَقَالَ عَ إِذَا غَضَّ طَرْفَهُ عَنِ الْمَحَارِمِ وَ لِسَانَهُ عَنِ الْمَأْتِمِ وَ كَفَّهُ عَنِ الْمَظَالِمِ.

And he<sup>-asws</sup> was asked about description of the justice from the man. He<sup>-asws</sup> said: ‘When he shuts his eyes from the Prohibitions, and his tongue from the sinning, and he refrains from the grievances’.<sup>834</sup>

وَقَالَ عَ كُلُّ مَا حَجَبَ اللَّهُ عَنِ الْعِبَادِ فَمَوْضُوعٌ عَنْهُمْ حَتَّى يُعْرِفَهُمُوهُ.

And he<sup>-asws</sup> said: ‘All what Allah<sup>-azwj</sup> Veils from the servants, He<sup>-azwj</sup> Places it away from them until He<sup>-azwj</sup> Introduces it to them’.<sup>835</sup>

وَ قَالَ عَ لِدَاوُدَ الرَّقِّيِّ تُدْخِلُ يَدَكَ فِي فَمِ التَّيِّبِ إِلَى الْمِرْفَقِ خَيْرٌ لَكَ مِنْ طَلْبِ الْحَوَائِجِ إِلَى مَنْ لَمْ يَكُنْ لَهُ وَ كَانَ.

And he<sup>-asws</sup> said to Dawood Al-Raqy: ‘Inserting your hand into the mouth of the dragon up to the elbows is better for you than seeking the needs to the one who did not happen to have for him, and then did’.<sup>836</sup>

وَ قَالَ عَ قَضَاءُ الْحَوَائِجِ إِلَى اللَّهِ وَ أَسْبَابُهَا بَعْدَ اللَّهِ الْعِبَادُ بَجْرِي عَلَى أَيْدِيهِمْ فَمَا قَضَى اللَّهُ مِنْ ذَلِكَ فَاقْبَلُوا مِنَ اللَّهِ بِالشُّكْرِ وَ مَا رُويَ عَنْكُمْ مِنْهَا فَاقْبَلُوهُ عَنِ اللَّهِ بِالرِّضَا وَ التَّسْلِيمِ وَ الصَّبْرِ فَعَسَى أَنْ يَكُونَ ذَلِكَ خَيْرًا لَكُمْ فَإِنَّ اللَّهَ أَعْلَمُ بِمَا يُصْلِحُكُمْ وَ أَنْتُمْ لَا تَعْلَمُونَ.

And he<sup>-asws</sup> said: ‘Fulfilment of the needs is up to Allah<sup>-azwj</sup> and its causes after Allah<sup>-azwj</sup> are the servants. It flows upon their hands. So whatever Allah<sup>-azwj</sup> Fulfills from that, accept from

<sup>832</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 73

<sup>833</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 74

<sup>834</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 75

<sup>835</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 76

<sup>836</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 77

Allah<sup>-azwj</sup> with the thanks, and whatever from it is impeded from you, accept is on behalf of Allah<sup>-azwj</sup> with the satisfaction, and the submission, and the patience. Perhaps that would be better for you, for Allah<sup>-azwj</sup> is more Knowing with what is correct for you and you are not knowing”.<sup>837</sup>

وَقَالَ عِيسَى ابْنُ مَرْيَمَ إِنِّي رَسُولُ اللَّهِ قَدْ جَعَلْتُ خَيْرِي فِي التَّزَجُّجَةِ.

And he<sup>-asws</sup> said: ‘Begging by a son of Adam<sup>-as</sup> to a son of Adam<sup>-as</sup> is Fitna. If he is given it, he thanks praises the one who did not give him, and if he rejects him, he condemns the one who did not prevent him”.<sup>838</sup>

وَقَالَ عِيسَى ابْنُ مَرْيَمَ إِنِّي رَسُولُ اللَّهِ قَدْ جَعَلْتُ خَيْرِي فِي التَّزَجُّجَةِ.

And he<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> has Made every good in the facilitating”.<sup>839</sup>

وَقَالَ عِيسَى ابْنُ مَرْيَمَ إِنِّي رَسُولُ اللَّهِ قَدْ جَعَلْتُ خَيْرِي فِي التَّزَجُّجَةِ.

And he<sup>-asws</sup> said: ‘Beware of mingling with the foolish, for mingling with the foolish won’t lead you to goodness”.<sup>840</sup>

وَقَالَ عِيسَى ابْنُ مَرْيَمَ إِنِّي رَسُولُ اللَّهِ قَدْ جَعَلْتُ خَيْرِي فِي التَّزَجُّجَةِ.

And he<sup>-asws</sup> said: ‘The man panics from the small humiliation and that enters him into the bigger humiliation”.<sup>841</sup>

وَقَالَ عِيسَى ابْنُ مَرْيَمَ إِنِّي رَسُولُ اللَّهِ قَدْ جَعَلْتُ خَيْرِي فِي التَّزَجُّجَةِ.

And he<sup>-asws</sup> said: ‘The most beneficial of the things for the person is his preceding to fault himself, and severest of things in provision is hiding the destitution, and least of things of riches is the advising to the one does not accept it, and neighbouring the greedy one, and most comforting of the comforts is despair from the people.

لَا تَكُنْ ضَجْرًا وَلَا غَلْفًا وَلَا تَكُنْ نَفْسًا بِاحْتِمَالٍ مِنْ خَالَفَكَ مَنْ هُوَ فَوْقَكَ وَمَنْ لَهُ الْفَضْلُ عَلَيْكَ فَإِنَّمَا أَقْرَبْتَ لَهُ بِمَضْلِهِ لِقَالًا تُخَالِفُهُ وَمَنْ لَا يَعْرِفُ لِأَحَدٍ الْفَضْلَ فَهُوَ الْمُعْجَبُ بِرَأْيِهِ وَاعْلَمْ أَنَّهُ لَا عَرَّ لِمَنْ لَا يَتَذَلُّ لِلَّهِ وَلَا رَفْعَةَ لِمَنْ لَا يَتَوَاضَعُ لِلَّهِ.

Neither be bored nor inactive and (do not) humiliate yourself by tolerating the one from the ones who are above you opposing you and the one having the merit for him upon you, for rather you are acknowledging to him of his merit lest he may oppose you; and the one who does not recognise the merit for anyone, he is the one fascinated with his own opinion; and

<sup>837</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 78

<sup>838</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 79

<sup>839</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 80

<sup>840</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 81

<sup>841</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 82

know that there is neither any honour for the one who does not humble to Allah<sup>-azwj</sup>, nor any loftiness for the one not humbling to Allah<sup>-azwj</sup>".<sup>842</sup>

وَقَالَ ع إِنَّ مِنَ السُّنَّةِ لُبَسَ الخَاتَمِ.

And he<sup>-asws</sup> said: 'From the Sunnah is wearing the ring'.<sup>843</sup>

وَقَالَ ع أَحَبُّ إِخْوَانِي إِلَيَّ مَنْ أَهْدَى إِلَيَّ عُيُوبِي.

And he<sup>-asws</sup> said: 'Most beloved of the brothers to me<sup>-asws</sup> is the one who gifts my<sup>-asws</sup> faults to me<sup>-asws</sup> (i.e., informs me my faults/forgives)'.<sup>844</sup>

وَقَالَ ع لَا تُكُونُ الصَّدَاقَةَ إِلَّا بِمُحْدُودِهَا فَمَنْ كَانَتْ فِيهِ هَذِهِ الخُدُودُ أَوْ شَيْءٌ مِنْهُ وَإِلَّا فَلَا تَنْسُبُهُ إِلَى شَيْءٍ مِنَ الصَّدَاقَةِ

And he<sup>-asws</sup> said: 'The friendship cannot be, except with its limitations. The one who has these limits in him or something from it, (fine), or else do not attribute him to anything from the friendship.

فَأَوَّلُهَا أَنْ تَكُونَ سَرِيرَتُهُ وَعَلَانِيَتُهُ لَكَ وَاحِدَةً وَالثَّانِيَةُ أَنْ يَرَى زِينَتَكَ زِينَةً وَسَبْتِكَ سَبْتًا وَالثَّالِثَةُ أَنْ لَا تُعَيِّرَهُ عَلَنِكَ وَلَا يَتَّكِبُ وَلَا يَمْنَعُكَ شَيْئًا تَنَالَهُ مَقْدَرُهُ وَالرَّابِعَةُ وَهِيَ تَجَمُّعُ هَذِهِ الخِصَالِ أَنْ لَا يُسَلِّمَكَ عِنْدَ النِّكَبَاتِ.

The first of these is that his secret and his announcement would be one (and the same) to you; and the second is that he should see your adornment as his adornment and your shame as his shame; and the third is that he would neither change his friendship nor wealth upon you; and the fourth he would not prevent you from anything you take reasonably of his riches; and the fifth, and it is a summary of these traits, that he would not submit/desert you during the disasters".<sup>845</sup>

وَقَالَ ع مُجَامَلَةُ النَّاسِ ثُلُثُ العَقْلِ.

And he<sup>-asws</sup> said: 'Courtesy to the people is a third of the intellect'.<sup>846</sup>

وَقَالَ ع ضِخْكَ الْمُؤْمِنِ تَبَسُّمٌ.

And he<sup>-asws</sup> said: 'Laughter of the Momin is a smile'.<sup>847</sup>

وَقَالَ ع مَا أَبَالِي إِلَى مَنْ ائْتَمَّنْتَ خَائِبًا أَوْ مُضَيِّعًا

And he<sup>-asws</sup> said: 'I<sup>-asws</sup> don't mind to whom I<sup>-asws</sup> entrust, be he a betrayer or a waster'.

<sup>842</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 83

<sup>843</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 84

<sup>844</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 85

<sup>845</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 86

<sup>846</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 87

<sup>847</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 88

وَقَالَ عَ لِلْمُفَضَّلِ أُوصِيكَ بِسِتِّ خِصَالٍ تُبَلِّغُهُنَّ شِيعَتِي

And he<sup>-asws</sup> said to Al-Mufazzal: 'I<sup>-asws</sup> advise you with six traits. Deliver these to my<sup>-asws</sup> Shias'.

فُلْتُ وَ مَا هُنَّ يَا سَيِّدِي

I said, 'And what are these, O my<sup>-asws</sup> Master<sup>-asws</sup>?'

قَالَ عَ آدَاءُ الْأَمَانَةِ إِلَى مَنْ ائْتَمَنَكَ وَ أَنْ تَرْضَى لِأَخِيكَ مَا تَرْضَى لِنَفْسِكَ وَ اعْلَمْ أَنَّ لِلْأُمُورِ أَوَاجِرَ فَاحْذَرِ الْعَوَاقِبَ وَ أَنَّ لِلْأُمُورِ بَعَثَاتٍ فَكُنْ عَلَى خَدَرٍ

He<sup>-asws</sup> said: 'Fulfilling the entrustment to the one who entrusts you, and you should be satisfied for your brother what you are satisfied for yourself; and know that for all matters there is an ending, therefore be cautious of the consequences; and for the matters there is suddenness, therefore be upon a caution.

وَ إِيَّاكَ وَ مُرْتَقَى جَبَلٍ سَهْلٍ إِذَا كَانَ الْمُتَحَدِّرُ وَعْرًا وَ لَا تَعِدُّنَّ أَحَاكَ وَ عُدَا لَيْسَ فِي يَدِكَ وَفَاؤُهُ.

And beware, and climbing a mountain is easy when the slope was rugged; and do not count your brother a promise (when) there isn't in your hand it's fulfilment".<sup>848</sup>

وَ قَالَ عَ ثَلَاثٌ لَمْ يَجْعَلِ اللَّهُ لِأَحَدٍ مِّنَ النَّاسِ فِيهِنَّ رُحْصَةً بَرُّ الْوَالِدَيْنِ بَرٌّ كَانَا أَوْ فَاجِرِينَ وَ وَفَاءٌ بِالْعَهْدِ لِلْبَرِّ وَ الْفَاجِرِ وَ آدَاءُ الْأَمَانَةِ إِلَى الْبَرِّ وَ الْفَاجِرِ.

And he<sup>-asws</sup> said: 'Three (matters) Allah<sup>-azwj</sup> has not Made allowance for anyone from the people regarding these – being righteous with the parents, whether they were to be righteous or immoral; and loyalty with the agreement to the righteous and the immoral; and fulfilling the entrustment to the righteous and the immoral".<sup>849</sup>

وَ قَالَ عَ إِنِّي لَأَرْحَمُ ثَلَاثَةً وَ حَقٌّ لَّهُمْ أَنْ يُرْحَمُوا عَزِيزٌ أَصَابَتْهُ مَذَلَّةٌ بَعْدَ الْعِزِّ وَ غَنِيٌّ أَصَابَتْهُ حَاجَةٌ بَعْدَ الْعَنَى وَ عَالِمٌ يَسْتَنْجِفُ بِهِ أَهْلَهُ وَ الْجُهْلَةَ.

And he<sup>-asws</sup> said: 'I<sup>-asws</sup> am merciful to three, and there is a right for them that they should be shown mercy – an honourable one afflicted by the humiliation after the honour; and a rich one afflicted by a need after the riches; and a scholar being taken lightly with by his family and the ignoramus".<sup>850</sup>

وَ قَالَ عَ مَنْ تَعَلَّقَ قَلْبُهُ بِحُبِّ الدُّنْيَا تَعَلَّقَ مِنْ ضَرَرِهَا بِثَلَاثِ خِصَالٍ هَمٌّ لَا يَفْعَى وَ أَمَلٌ لَا يُدْرَكُ وَ رَجَاءٌ لَا يُنَالُ.

And he<sup>-asws</sup> said: 'One who attaches his heart with love of the world will be attached from its harms with three traits – worries not ending, and wishes not realised, and hopes not achieved".<sup>851</sup>

وَ قَالَ عَ الْمُؤْمِنُ لَا يُجَلِّقُ عَلَى الْكُذِبِ وَ لَا عَلَى الْحِيَانَةِ وَ حَصَلَتَانِ لَا يَجْتَمِعَانِ فِي الْمُنَافِقِ سَمْتُ حَسَنٌ وَ فِقَهُ فِي سُنَّةٍ.

<sup>848</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 89

<sup>849</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 90

<sup>850</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 91

<sup>851</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 92

And he<sup>-asws</sup> said: 'The Momin has neither been Created upon the lies, nor upon the betrayal; and two characteristics cannot be gathered in the hypocrite, good conduct and understanding regarding Sunnah'.<sup>852</sup>

وَقَالَ ع النَّاسُ سَوَاءٌ كَأْسَانِ الْمُشْطِ وَالْمَرْءُ كَثِيرٌ بِأَخِيهِ وَلَا خَيْرَ فِي صُحْبَةِ مَنْ لَمْ يَرَ لَكَ مِثْلَ الَّذِي يَرَى لِنَفْسِهِ.

And he<sup>-asws</sup> said: 'The people are same like teeth of the comb, and the person is a lot with his brother, and there is no good in company of the one who does not see for you similar to which he sees for himself'.<sup>853</sup>

وَقَالَ ع مِنْ زَيْنِ الْإِيمَانِ الْفِئَةُ وَ مِنْ زَيْنِ الْفِئَةِ الْحِلْمُ وَ مِنْ زَيْنِ الْحِلْمِ الرَّفْقُ وَ مِنْ زَيْنِ الرَّفْقِ اللَّيْنُ وَ مِنْ زَيْنِ اللَّيْنِ السُّهُولَةُ.

And he<sup>-asws</sup> said: 'From adornments of the Eman is the understanding, and from adornments of the understanding is the forbearance, and from adornments of the forbearance is the kindness, and from adornments of the kindness is the softness, and from adornments of the softness is the facilitating'.<sup>854</sup>

وَقَالَ ع مَنْ عَضِبَ عَلَيْكَ مِنْ إِخْوَانِكَ ثَلَاثَ مَرَّاتٍ فَلَمْ يَقُلْ فِيكَ مَكْرُوهًا فَأَعِدَّهُ لِنَفْسِكَ.

And he<sup>-asws</sup> Ones from your brethren who is angered upon you three times but does not say any abhorrence regarding you, then prepare (take him) for yourself'.<sup>855</sup>

وَقَالَ ع يَأْتِي عَلَى النَّاسِ زَمَانٌ لَيْسَ فِيهِ شَيْءٌ أَعَزُّ مِنْ أَحِ أَنْيْسٍ وَ كَسْبٍ دِرْهَمٍ حَلَالٍ.

And he<sup>-asws</sup> said: 'A time shall come upon the people, during it there wouldn't be anything dearer than a comforting brother, and earning a Permissible Dirham'.<sup>856</sup>

وَقَالَ ع مَنْ وَقَفَ نَفْسَهُ مَوْقِفَ التُّهْمَةِ فَلَا يَلُومَنَّ مَنْ أَسَاءَ بِهِ الظَّنُّ وَ مَنْ كَتَمَ سِرَّهُ كَانَتْ الْحَيْرَةُ فِي يَدِهِ وَ كُلُّ حَدِيثٍ جَاوَزَ اثْنَيْنِ فَاشٍ

And he<sup>-asws</sup> said: 'One who pauses himself in a pausing of the accusation (evil place), he should not blame the one who has evil thoughts with him; and the one who conceals his secret, the choice would be in his hands; and every Hadeeth exceeding two (persons) is spread (publicised).

وَ ضَعُ أَمْرَ أَخِيكَ عَلَى أَحْسَنِهِ وَ لَا تَطْلُبَنَّ بِكَلِمَةٍ حَرَجْتَ مِنْ أَخِيكَ سُوءًا وَ أَنْتَ تَجِدُهَا فِي الْحَيْرِ مَحْمُولًا وَ عَلَيْكَ بِإِخْوَانِ الصَّدَقِ فَإِنَّهُمْ عُذَّةٌ عِنْدَ الرَّحَاءِ وَ جُنَّةٌ عِنْدَ الْبَلَاءِ

And place the matter of your brother upon its best (interpretation) and do not be seeking evil with any phrase having emerged from your brother while you can find the good carrier

<sup>852</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 93

<sup>853</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 94

<sup>854</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 95

<sup>855</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 96

<sup>856</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 97



(meaning) for it; and upon your is with the sincere brothers for they are a tool (weapon) during the prosperity and a shield during the afflictions.

وَ شَاوِرْ فِي حَدِيثِكَ الَّذِينَ يَخَافُونَ اللَّهَ وَ أَحِبِّبِ الْإِخْوَانَ عَلَى قَدْرِ التَّقْوَى وَ اتَّقِ شِرَارَ التِّسَاءِ وَ كُنْ مِنْ خِيَارِهِمْ عَلَى حَدَرٍ وَ إِنْ أَمَرْنَاكَ بِالْمَعْرُوفِ فَخَالِفُوهُمْ حَتَّى لَا يَطْمَعَنَّ مِنْكُمْ فِي الْمُنْكَرِ.

And consult regarding your Hadeeth those who are fearing Allah<sup>-azwj</sup> and love the brothers in accordance with the piety; and fear the evil women, and be upon a caution from their good ones, and if they were to instruct you with the act of kindness, oppose them until they do not covet from you regarding the evil”.<sup>857</sup>

وَ قَالَ ع الْمَنَافِقُ إِذَا حَدَّثَ عَنِ اللَّهِ وَ عَنِ رَسُولِهِ كَذَبَ وَ إِذَا وَعَدَ اللَّهُ وَ رَسُولَهُ أَخْلَفَ وَ إِذَا مَلَكَ حَانَ اللَّهِ وَ رَسُولَهُ فِي مَالِهِ

And he<sup>-asws</sup> said: ‘When the hypocrite narrates from Allah<sup>-azwj</sup> and from His<sup>-azwj</sup> Rasool<sup>-saww</sup>, lies, and he promises Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, breaks, and when he possesses, he betrays Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> in his wealth.

وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ- فَأَعَقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَ بِمَا كَانُوا يَكْذِبُونَ وَ قَوْلُهُ وَ إِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَ اللَّهُ عَلِيمٌ حَكِيمٌ.

And that is Word of Allah<sup>-azwj</sup> Mighty and Majestic: ***So He Made hypocrisy as a consequence to be in their hearts until the Day they meet Him, due to their opposing Allah of what they had Promised Him and due to their lying [9:77]; and His<sup>-azwj</sup> Words: And if they are intending to betray you, so they have betrayed Allah from before, but He Empowered you more than them, and Allah is Knowing, Wise [8:71]’***.<sup>858</sup>

وَ قَالَ ع كَفَى بِالْمَرْءِ خِزْيًا أَنْ يَلْبَسَ ثَوْبًا يُشْهَرُهُ أَوْ يَرْتَكِبَ دَابَّةً مَشْهُورَةً

And he<sup>-asws</sup> said: ‘It suffices with the person as a disgrace if he were to wear a cloth (for) its fame (brand name), or he rides a famous animal’.

قُلْتُ وَ مَا الدَّابَّةُ الْمَشْهُورَةُ

I said, ‘And what is the famous animal?’

قَالَ الْبُلْقَاءُ.

He<sup>-asws</sup> said: ‘Al-Bulqa’a (black and white spotted horse)’.<sup>859</sup>

وَ قَالَ ع لَا يَبْلُغُ أَحَدُكُمْ حَقِيمَةَ الْإِيمَانِ حَتَّى يُحِبَّ أُنْعَادَ الْخَلْقِ مِنْهُ فِي اللَّهِ وَ يُبْعِضَ أَقْرَبَ الْخَلْقِ مِنْهُ فِي اللَّهِ.

<sup>857</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 98

<sup>858</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 99

<sup>859</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 100

And he<sup>-asws</sup> said: ‘Not one of you will reach the reality of Eman until he loves the remotest of the people from him for the Sake of Allah<sup>-azwj</sup> and hates the closest of the people to him for the Sake of Allah<sup>-azwj</sup>’.<sup>860</sup>

وَقَالَ ع مَنْ أَنْعَمَ اللَّهُ عَلَيْهِ نِعْمَةً فَعَرَفَهَا بِقَلْبِهِ وَ عَلِمَ أَنَّ الْمُنْعَمَ عَلَيْهِ اللَّهُ فَقَدْ أَدَّى شُكْرَهَا وَ إِنْ لَمْ يُحْرِكْ لِسَانَهُ وَ مَنْ عَلِمَ أَنَّ الْمَعَاقِبَ عَلَى الدُّنُوبِ اللَّهُ فَقَدْ اسْتَعْفَرَ وَ إِنْ لَمْ يُحْرِكْ بِهِ لِسَانَهُ وَ قَرَأَ— إِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ الْآيَةَ.

And he<sup>-asws</sup> said: ‘One whom Allah<sup>-azwj</sup> Bestows a bounty upon him, so he recognises it with his heart and knows that the Bestower upon him is Allah<sup>-azwj</sup>, so he had fulfilled its thanks, and even if he had not moved his tongue; and the one who knows that the Punisher upon the sins is Allah<sup>-azwj</sup>, so he has sought Forgiveness, and even if this tongue had not moved with it’ – and he<sup>-asws</sup> recited: **and if you are revealing what is within yourselves or you are hiding it, [2:284] – the Verse**’.<sup>861</sup>

وَقَالَ ع حَصَلْتَيْنِ مُهْلِكَتَيْنِ تُفْنِي النَّاسَ بِرَأْيِكَ أَوْ تَدِينُ بِمَا لَا تَعْلَمُ.

And he<sup>-asws</sup> said: ‘Two traits are destructing – you issuing Fatwa (verdict) to the people with your opinion, or you’re making a religion with what you don’t know’.<sup>862</sup>

وَقَالَ ع لِأَبِي بَصِيرٍ يَا أَبَا مُحَمَّدٍ لَا تُفْتِشِ النَّاسَ عَنْ أَدْيَانِهِمْ فَتَبْقَى بِأَلَا صَدِيقِي.

And he<sup>-asws</sup> said to Abu Baseer: ‘O Abu Muhammad! Do not investigate the people about their religion, for you will remain without any friends’.<sup>863</sup>

وَقَالَ ع الصَّفْحُ الْجَمِيلُ أَنْ لَا تُعَاقِبَ عَلَى الدَّنْبِ وَ الصَّبْرُ الْجَمِيلُ الَّذِي لَيْسَ فِيهِ شَكْوَى.

And he<sup>-asws</sup> said: ‘The forgiveness is beautiful if you don’t punish upon the sin (offence), and the patience is beautiful which hasn’t any complaint in it’.<sup>864</sup>

قَالَ ع أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُؤْمِنًا وَ إِنْ كَانَ مِنْ قُرْبِهِ إِلَى قَدَمِهِ دُنُوبًا الصِّدْقُ وَ الْحَيَاءُ وَ حُسْنُ الْخُلُقِ وَ الشُّكْرُ.

And he<sup>-asws</sup> said: ‘Four (qualities), one who has these in him would be a Momin, and even if he was in sins from his head to his feet – the truthfulness, and the modesty, and the good manners, and the thanking (gratitude)’.<sup>865</sup>

وَقَالَ ع لَا تَكُونُ مُؤْمِنًا حَتَّى تَكُونَ خَائِفًا رَاجِعًا وَ لَا تَكُونُ خَائِفًا رَاجِعًا حَتَّى تَكُونَ غَامِلًا لِمَا تَخَافُ وَ تَرْجُو.

<sup>860</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 101

<sup>861</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 102

<sup>862</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 103

<sup>863</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 104

<sup>864</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 105

<sup>865</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 106

And he<sup>-asws</sup> said: 'You cannot be a Momin until you become fearful, hopeful, and you cannot be fearful, hopeful, until you become a worker for what you fear and hope'.<sup>866</sup>

وَقَالَ ع لَيْسَ الْإِيمَانُ بِالتَّحَلِّيِّ وَ لَا بِالتَّمَنِّيِّ وَ لَكِنَّ الْإِيمَانَ مَا حَلَصَ فِي الْقُلُوبِ وَ صَدَّقْتَهُ الْأَعْمَالُ.

And he<sup>-asws</sup> said: 'The Eman is neither with the adornments nor with the wishful thinking, but the Eman is what is sincere in the hearts and the deeds ratify it'.<sup>867</sup>

وَقَالَ ع إِذَا زَادَ الرَّجُلُ عَلَى التَّلَاثِينَ فَهُوَ كَهَيْئَةِ مَنْ إِذَا زَادَ عَلَى الْأَرْبَعِينَ فَهُوَ شَيْخٌ.

And he<sup>-asws</sup> said: 'When the man increases over the thirty (years of age), he is an elderly, and when he increases over the forty, he is an old man'.<sup>868</sup>

وَقَالَ ع النَّاسُ فِي التَّوْحِيدِ عَلَى ثَلَاثَةِ أَوْجُهٍ مُثَبِّتٍ وَ نَافٍ وَ مُشَبِّهٍ فَالتَّائِبُ مُبْطَلٌ وَ الْمُثَبِّتُ مُؤْمِنٌ وَ الْمُشَبِّهُ مُشْرِكٌ.

And he<sup>-asws</sup> said: 'The people are upon three aspects regarding the Tawheed – an affirmed, and a negator, and a resemble. The negator is invalid, and the affirmed is a Momin, and the resemble is a Polytheist'.<sup>869</sup>

وَقَالَ ع الْإِيمَانُ إِقْرَارٌ وَ عَمَلٌ وَ نِيَّةٌ وَ الْإِسْلَامُ إِقْرَارٌ وَ عَمَلٌ.

And he<sup>-asws</sup> said: 'The Eman is acceptance, and deed, and intention, while Al-Islam is acceptance and deed'.<sup>870</sup>

وَقَالَ ع لَا تُذْهِبِ الْحِشْمَةَ بَيْنَكَ وَ بَيْنَ أَخِيكَ وَ أَبْقِ مِنْهَا فَإِنَّ ذَهَابَ الْحِشْمَةِ ذَهَابُ الْحَيَاءِ وَ بَقَاءُ الْحِشْمَةِ بَقَاءُ الْمُؤَدَّةِ.

And he<sup>-asws</sup> said: 'Do not lose the respect between you and your brother, let some of it remain, for the loss of respect is loss of modesty, and lasting of respect is lasting of the affection'.<sup>871</sup>

وَقَالَ ع مَنْ اخْتَشَمَ أَحَاهُ حُرْمَتُ وَصَلْتُهُ وَ مَنْ اغْتَنَمَهُ سَقَطَتْ حُرْمَتُهُ

And he<sup>-asws</sup> said: 'One who intimidates (shames) his brother, connecting him is Prohibited; and the one who saddens him, his sanctity would fall'.

وَ قِيلَ لَهُ خَلُوتٌ بِالْعَقِيقِ وَ تَعَجَّلْتَ الْوَحْدَةَ

And it was said to him<sup>-asws</sup>, 'You<sup>-asws</sup> are being with the chastity and are hastening the loneliness (i.e., staying at home and not going out to the people)'.

<sup>866</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 107

<sup>867</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 108

<sup>868</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 109

<sup>869</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 110

<sup>870</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 111

<sup>871</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 112

فَقَالَ ع لَوْ دُفَّتْ خَلَاوَةُ الْوَحْدَةِ لَأَسْتَوْحِشْتُ مِنْ نَفْسِكَ

He<sup>-asws</sup> said: 'If you were to taste the sweetness of being alone, you will not be lonely from yourself'.

ثُمَّ قَالَ ع أَقَلُّ مَا يَجِدُ الْعَبْدُ فِي الْوَحْدَةِ [أَمْنٌ] مُدَارَاةَ النَّاسِ.

Then he<sup>-asws</sup> said: 'The least of what the servant finds in solitude is safety from dealing with the people'.<sup>872</sup>

وَقَالَ ع مَا فَتَحَ اللَّهُ عَلَى عَبْدٍ بَاباً مِنَ الدُّنْيَا إِلَّا فَتَحَ عَلَيْهِ مِنَ الْحِرْصِ مِثْلَيْهِ.

And he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> does not Open upon a servant a door from the world, except He<sup>-azwj</sup> Opens upon him from the greed (a door) similar to it'.<sup>873</sup>

وَقَالَ ع الْمُؤْمِنُ فِي الدُّنْيَا غَرِيبٌ لَا يَجْرَعُ مِنْ دُهَا وَ لَا يَتَنَاقَسُ أَهْلَهَا فِي عَرَبِهَا

And he<sup>-asws</sup> said: 'The Momin is a stranger in the world. He neither panics from its humiliation nor does he compete its people regarding its honours'.

وَقِيلَ لَهُ أَيْنَ طَرِيقُ الرَّاحَةِ

And it was said to him<sup>-asws</sup>, 'Where is the path of rest?'

فَقَالَ ع فِي خِلَافِ الْهُوَى

He<sup>-asws</sup> said: 'In opposing the personal desires'.

قِيلَ فَمَتَى يَجِدُ الرَّاحَةَ

And it was said, 'When can the rest be found?'

فَقَالَ ع عِنْدَ أَوَّلِ يَوْمٍ يَصِيرُ فِي الْجَنَّةِ.

He<sup>-asws</sup> said: 'During the first day of arrival in the Paradise'.<sup>874</sup>

وَقَالَ ع لَا يَجْمَعُ اللَّهُ لِلْمُنَافِقِ وَ لَا فَاسِقِ حُسْنَ السَّمْتِ وَ الْفِقْهَ وَ حُسْنَ الْخُلُقِ أَبَدًا.

And he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> will neither gather for a hypocrite nor for a mischief-maker – the good appearance, and the understanding, and good manners, ever!'<sup>875</sup>

<sup>872</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 113

<sup>873</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 114

<sup>874</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 115

<sup>875</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 116

وَقَالَ ع طَعْمُ الْمَاءِ الْحَيَاءُ وَ طَعْمُ الْخُبْزِ الْقُوَّةُ وَ ضَعْفُ الْبَدَنِ وَ قُوَّتُهُ مِنْ شَحْمِ الْكُلَيْتَيْنِ وَ مَوْضِعُ الْعَقْلِ الدِّمَاغُ وَ الْقَسْوَةُ وَ الرِّقَّةُ فِي الْقَلْبِ.

And he<sup>-asws</sup> said: ‘The taste of water is the life, and taste of bread is strength; and weakness of the body and its strength is from fat of the kidneys; and the place of intellect is the brain while the cruelty and the kindness are in the heart’.<sup>876</sup>

وَقَالَ ع الْحَسَدُ حَسَدَانِ حَسَدٌ فِتْنَةٌ وَ حَسَدٌ عَقْلَةٌ فَأَمَّا حَسَدُ الْعَقْلَةِ فَكَمَا قَالَتِ الْمَلَائِكَةُ حِينَ قَالَ اللَّهُ- إِيَّيَّ جَاعِلٍ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَلَيْسَ جَاعِلٌ فِيهَا مَنْ يُفْسِدُ فِيهَا وَ يَسْتَفِيكُ الدِّمَاءَ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ أَيْ جَاعِلٌ ذَلِكَ الْخَلِيفَةَ مِنَّا وَ لَمْ يَقُولُوا حَسَدًا لِأَدَمَ مِنْ جِهَةِ الْفِتْنَةِ وَ الرَّدِّ وَ الْجُحُودِ

And he<sup>-asws</sup> said: ‘The envy is of two types – an envy of Fitna and an envy of heedlessness. As for envy of heedlessness, it is just as the Angels had said when Allah<sup>-azwj</sup> Said: **And when your Lord said to the Angels: I am going to Make a Caliph in the earth. They said: Are You going to Make in it one who will make mischief therein and shed the blood, and we Glorify with Your Praise and we extol Your Holiness? [2:30]** – i.e., ‘Make that caliph from us’, and they did not say it envying Adam<sup>-as</sup> from an aspect of Fitna, and the rebuttal, and the rejection.

وَ الْحَسَدُ الثَّانِي الَّذِي يَصِيرُ بِهِ الْعَبْدُ إِلَى الْكُفْرِ وَ الشِّرْكِ فَهُوَ حَسَدٌ إِيْلَيْسَ فِي رَدِّهِ عَلَى اللَّهِ وَ إِبَائِهِ عَنِ السُّجُودِ لِأَدَمَ ع.

And the second envy is by which the servant arrives to the Kufr and the Shirk. It is the envy of Iblees<sup>-la</sup> in his<sup>-la</sup> rebuttal upon Allah<sup>-azwj</sup> and his<sup>-la</sup> refusal from the Sajdah to Adam<sup>-as</sup>’.<sup>877</sup>

وَ قَالَ ع النَّاسُ فِي الْقُدْرَةِ عَلَى ثَلَاثَةِ أَوْجُهٍ رَجُلٌ يَزْعُمُ أَنَّ الْأَمْرَ مُفَوَّضٌ إِلَيْهِ فَقَدْ وَهَنَ اللَّهُ فِي سُلْطَانِهِ فَهُوَ هَالِكٌ

And he<sup>-asws</sup> said: ‘Regarding the power, the people are upon three aspects – a man claiming that the Command has been delegated to hi, so he has deemed Allah<sup>-azwj</sup> as being weak in His<sup>-azwj</sup> Authority, so he is destroyed.

وَ رَجُلٌ يَزْعُمُ أَنَّ اللَّهَ أَجْبَرَ الْعِبَادَ عَلَى الْمَعَاصِي وَ كَلَّفَهُمْ مَا لَا يُطِيقُونَ فَقَدْ ظَلَمَ اللَّهُ فِي حُكْمِهِ فَهُوَ هَالِكٌ

And a man claiming that Allah<sup>-azwj</sup> Compels the servants upon the disobedience and Encumbers, them what they cannot endure. He deems Allah<sup>-azwj</sup> as being unjust in His<sup>-azwj</sup> Judgment, so he is destroyed.

وَ رَجُلٌ يَزْعُمُ أَنَّ اللَّهَ كَلَّفَ الْعِبَادَ مَا يُطِيقُونَهُ وَ لَمْ يُكَلِّفْهُمْ مَا لَا يُطِيقُونَهُ فَإِذَا أَحْسَنَ حَمْدَ اللَّهِ وَ إِذَا أَسَاءَ اسْتَعْفَرَ اللَّهَ فَهَذَا مُسْلِمٌ بَالِغٌ.

And a man claiming that Allah<sup>-azwj</sup> Encumber the servant what they can endure and does not Encumber them what they cannot endure. When he does good, he praises Allah<sup>-azwj</sup>, and when he does evil, he seeks Forgiveness of Allah<sup>-azwj</sup>. So, this is the mature Muslim’.<sup>878</sup>

وَ قَالَ ع الْمَشِيئَةُ الْمُسْتَعْجَلُ يَذْهَبُ بِبَهَاءِ الْمُؤْمِنِ وَ يُطْفِئُ نُورَهُ.

<sup>876</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 117

<sup>877</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 118

<sup>878</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 119

And he<sup>-asws</sup> said: ‘The hasty walking goes away with the glory of a Momin and extinguishes his Noor’<sup>. 879</sup>

وَقَالَ ع إِنَّ اللَّهَ يُبْعِضُ الْعَنِيِّ الظَّالِمِ.

And he<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Hates the unjust rich (person)’<sup>. 880</sup>

وَقَالَ ع الْعَصَبُ مَحْقَةٌ لِقَلْبِ الْحَكِيمِ وَ مَنْ لَمْ يَمْلِكْ غَضَبَهُ لَمْ يَمْلِكْ عَقْلَهُ.

And he<sup>-asws</sup> said: ‘The anger is an eradication of a heart of the wise man, and one who does not control his anger, does not control his intellect’<sup>. 881</sup>

وَقَالَ الْمُضَنَّبِيُّ بْنُ الْعِيَاضِ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع أَ تَدْرِي مِنَ الشَّحِيحِ

And Al-Fazl Bin Al-Iyas said, ‘Abu Abdullah<sup>-asws</sup> said to me: ‘Do you know who is the greedy?’

قُلْتُ هُوَ الْبَخِيلُ

I said, ‘He is the stingy one’.

فَقَالَ ع الشُّحُّ أَشَدُّ مِنَ الْبُخْلِ إِنَّ الْبَخِيلَ يَبْخُلُ بِمَا فِي يَدِهِ وَ الشَّحِيحُ يَشْخُ عَلَى مَا فِي أَيْدِي النَّاسِ وَ عَلَى مَا فِي يَدِهِ حَتَّى لَا يَرَى فِي أَيْدِي النَّاسِ شَيْئاً إِلَّا تَمَنَّى أَنْ يَكُونَ لَهُ بِالْحِلِّ وَ الْحَرَامِ- لَا يَشْبَعُ وَ لَا يَنْتَفِعُ بِمَا رَزَقَهُ اللَّهُ.

He<sup>-asws</sup> said: ‘The greedy is severer than the miser. The miser is stingy with is already in his hands while the greedy covets upon what is in hands of the people and upon what is in his own hand, to the extent that he does not see anything in hands of the people except he wishes that it should be for him by Permissible of Prohibited means. He is neither satiated nor does he benefit with what Allah<sup>-azwj</sup> has Graced him’<sup>. 882</sup>

وَقَالَ ع إِنَّ الْبَخِيلَ مَنْ كَسَبَ مَالاً مِنْ غَيْرِ حِلِّهِ وَ أَنْفَقَهُ فِي غَيْرِ حَقِّهِ

And he<sup>-asws</sup> said: ‘The miser is one who earns wealth from other than its Permissible means and spends it in other than its right (rightful way)’.

وَقَالَ ع لِيَعْضُ شَيْعَتِهِ مَا بَالَ أَحْيِكَ يَشْكُوكَ

And he<sup>-asws</sup> said to one of his<sup>-asws</sup> Shias: ‘What is the matter your brother is complaining about you?’

فَقَالَ يَشْكُونِي أَنْ اسْتَفْضَيْتَ عَلَيْهِ حَقِّي

<sup>879</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 120

<sup>880</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 121

<sup>881</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 122

<sup>882</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 123

He said, 'He complains of me that I have demanded my right (debt) upon him'.

فَجَلَسَ ع مُعْضَباً ثُمَّ قَالَ كَأَنَّكَ إِذَا اسْتَفْضَيْتَ عَلَيْهِ حَقَّكَ لَمْ تُسِئْ أَوْ رَأَيْتَكَ مَا حَكَى اللَّهُ عَنْ قَوْمٍ يَخَافُونَ سُوءَ الْحِسَابِ أَوْ خَافُوا أَنْ يُجَوَّرَ اللَّهُ عَلَيْهِمْ لَا وَ لَكِنْ خَافُوا الْإِسْتِفْضَاءَ فَسَمَّاهُ اللَّهُ سُوءَ الْحِسَابِ فَمَنْ اسْتَفْضَى فَقَدْ أَسَاءَ.

He<sup>-asws</sup> sat up angrily, then said: 'It is as if when you demanded your right upon him, you were not bad. What is your view of what Allah<sup>-azwj</sup> has Narrated about a people, **and are fearing the evil Reckoning [13:21]**. Are they fearing that Allah<sup>-azwj</sup> would be tyrannous upon them? No, but they are fearing the investigation (demanding answers) so Allah<sup>-azwj</sup> Named it as 'the evil Reckoning'. The one who demands, he has been evil''<sup>883</sup>

وَقَالَ ع كَثْرَةُ السُّحْتِ يَمْحَقُ الرِّزْقَ.

And he<sup>-asws</sup> said: 'A lot of ill-gotten gains obliterate the sustenance''<sup>884</sup>

وَقَالَ ع سُوءُ الْخُلُقِ نَكِدٌ.

And he<sup>-asws</sup> said: 'Grumpiness is the evil manner''<sup>885</sup>

وَقَالَ ع إِنَّ الْإِيمَانَ فَوْقَ الْإِسْلَامِ بِدَرَجَةٍ وَ التَّقْوَى فَوْقَ الْإِيمَانِ بِدَرَجَةٍ وَ بَعْضُهُ مِنْ بَعْضٍ

And he<sup>-asws</sup> said: 'The Eman is above Al-Islam by a level, and the piety is above the Eman by a level, and part of it is from part.

فَقَدْ يَكُونُ الْمُؤْمِنُ فِي لِسَانِهِ بَعْضُ الشَّيْءِ الَّذِي لَمْ يَعِدِ اللَّهُ عَلَيْهِ النَّارَ وَ قَالَ اللَّهُ - إِنَّ بَعْثْتُمْ كِبَائِرَ مَا تُنْهَوْنَ عَنْهُ تُكْفَرُ عَنْكُمْ سَيِّئَاتِكُمْ وَ نُدْخِلُكُمْ مُدْخَلًا كَرِيمًا وَ يَكُونُ الْآخِرُ وَ هُوَ الْفَهْمُ لِسَانًا وَ هُوَ أَشَدُّ لِقَاءَ لِلذُّنُوبِ وَ كِلَاهُمَا مُؤْمِنٌ

The Momin can be having part of something in his tongue which Allah<sup>-azwj</sup> did not Threaten the Fire upon him, and Allah<sup>-azwj</sup> Said: **If you shun the major sins which you are Forbidden from, We will Remove your (small) sins and Cause you to enter an honourable place of entering [4:31]**; and another one would be such, and he is of the understanding tongue, and he is severer of meeting the sins, and both of them are Momin.

وَ الْبَيِّنُ فَوْقَ التَّقْوَى بِدَرَجَةٍ وَ لَمْ يُفَسِّمْ بَيْنَ النَّاسِ شَيْءٌ أَشَدُّ مِنَ الْبَيِّنِ إِنَّ بَعْضَ النَّاسِ أَشَدُّ يَقِيناً مِنْ بَعْضٍ وَ هُمْ مُؤْمِنُونَ وَ بَعْضُهُمْ أَصْبَرُ مِنْ بَعْضٍ عَلَى الْمُصِيبَةِ وَ عَلَى الْفَقْرِ وَ عَلَى الْمَرَضِ وَ عَلَى الْخَوْفِ وَ ذَلِكَ مِنَ الْبَيِّنِ.

And the certainty is above the piety by a level, and He<sup>-azwj</sup> did not Distribute between the people anything more intense than the certainty. Some people are of more intensely certain than other, and they are Momineen, while some people are more patient than others upon the calamities, and upon the poverty, and upon the sickness, and upon the fear, and that is from the certainty''.

<sup>883</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 124

<sup>884</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 125

<sup>885</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 126

وَقَالَ ع إِنَّ الْغِنَى وَالْعِزَّ يَجُولَانِ فَإِذَا ظَهَرَا بِمَوْضِعِ التَّوَكُّلِ أَوْطَنَاهُ.

And he<sup>-asws</sup> said: 'The richness and the honour roam around. When they are successful with the place of reliance, they make it a homeland'.<sup>886</sup>

وَقَالَ ع حُسْنُ الْخُلُقِ مِنَ الدِّينِ وَهُوَ يَزِيدُ فِي الرِّزْقِ.

And he<sup>-asws</sup> said: 'Good manners are from the religion, and it increases in the sustenance'.<sup>887</sup>

وَقَالَ ع الْخُلُقُ خُلُقَانِ أَحَدُهُمَا نِيَّةٌ وَالْآخَرُ سَجِيَّةٌ

And he<sup>-asws</sup> said: 'The morals are of two types. One of these is intention, and the other is temperament'.

قِيلَ فَأَيُّهُمَا أَفْضَلُ

It was said, 'Which of the two is superior?'

قَالَ ع النَّيَّةُ لِأَنَّ صَاحِبَ السَّجِيَّةِ يَجْتَمِعُ عَلَى أَمْرٍ لَا يَسْتَطِيعُ غَيْرَهُ وَصَاحِبَ النَّيَّةِ يَتَصَبَّرُ عَلَى الطَّاعَةِ تَصَبُّرًا فَهَذَا أَفْضَلُ.

He<sup>-asws</sup> said: 'The intention, because it is a companion of the temperament kneaded upon a matter not able upon something else, and the owner of the intention is patient upon the obedience very patiently, therefore this is superior'.<sup>888</sup>

وَقَالَ ع إِنَّ سُرْعَةَ اثْتِلاَفِ قُلُوبِ الْأَبْرَارِ إِذَا اتَّفَقُوا وَإِنْ لَمْ يُظْهِرُوا التَّوَدُّدَ بِأَلْسِنَتِهِمْ كَسُرْعَةِ اخْتِلاَطِ مَاءِ السَّمَاءِ بِمَاءِ الْأَنْهَارِ وَإِنَّ بُعْدَ اثْتِلاَفِ قُلُوبِ الْفُجَّارِ إِذَا اتَّفَقُوا وَإِنْ أَظْهَرُوا التَّوَدُّدَ بِأَلْسِنَتِهِمْ كَبُعْدِ الْبَهَائِمِ مِنَ التَّعَاطُفِ وَإِنْ طَالَ اغْتِلاَفُهَا عَلَى مَدُودٍ وَاحِدٍ.

And he<sup>-asws</sup> said: 'Quick unity of hearts of the righteous ones is when they meet (each others), and even if they don't manifest the affection with their tongues, like the quickness of the mixing of water of the sky with water of the rivers; and remoteness of uniting of hearts of the immoral ones is when they meet each other, and even if they were to manifest the affection with their tongues, like remoteness of the beasts from the sympathy and even if they were to feed from one fodder'.<sup>889</sup>

وَقَالَ ع السَّخِيُّ الْكَرِيمُ الَّذِي يُنْفِقُ مَالَهُ فِي حَقِّ اللَّهِ.

And he<sup>-asws</sup> said: 'The generous, the benevolent is the one who spends his wealth in the rights of Allah<sup>-azwj</sup>'.<sup>890</sup>

وَقَالَ ع يَا أَهْلَ الْإِيمَانِ وَحَلَّ الْكِنْتَمَانِ تَفَكَّرُوا وَتَذَكَّرُوا عِنْدَ عَقَلَةِ السَّاهِبِينَ.

<sup>886</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 127

<sup>887</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 128

<sup>888</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 129

<sup>889</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 130

<sup>890</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 131



And he<sup>-asws</sup> said: ‘O people of Eman and the place of concealment! Ponder and remember during the heedlessness of the forgetful ones’.<sup>891</sup>

قَالَ الْمُفَضَّلُ بْنُ عُمَرَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْحَسْبِ فَقَالَ عِ الْمَالِ فُلْتُ فَأَلْكَرْتُ قَالَ عِ التَّقْوَى فُلْتُ فَالْهُدُودُ

Al-Mufazzal Bin Umar said, ‘I asked Abu Abdullah<sup>-asws</sup> about the pedigree. He<sup>-asws</sup> said: ‘The wealth’. I said, ‘The benevolence?’ He<sup>-asws</sup> said: ‘The piety’. I said, ‘The nobility (leadership)?’

قَالَ عِ السَّخَاءِ وَنَحْكَ أَمَا رَأَيْتَ حَاتِمَ طَيِّ كَيْفَ سَادَ قَوْمَهُ وَ مَا كَانَ بِأَجْوَدِهِمْ مَوْضِعًا.

He<sup>-asws</sup> said: ‘The generosity. Woe be to you! Have you not seen Hatim Taie how he became chief of his people and (although) he wasn’t their most generous in placing?’<sup>892</sup>

وَ قَالَ عِ الْمُرُوءَةُ مُرُوتَانِ مُرُوءَةُ الْحَضَرِ وَ مُرُوءَةُ السَّفَرِ فَأَمَّا مُرُوءَةُ الْحَضَرِ فَيَلَاوَةُ الْقُرْآنِ وَ حُضُورُ الْمَسَاجِدِ وَ صُحْبَةُ أَهْلِ الْحَيْرِ وَ النَّظَرُ فِي التَّفَقُّهِ

And he<sup>-asws</sup> said: ‘The manliness is of two types – manliness of the staying and manliness of the journey. As for manliness of the staying, it is his reciting the Quran, and attending the Masjids, and accompanying the good people, and the looking into the understanding.

وَ أَمَّا مُرُوءَةُ السَّفَرِ فَبَدَلُ الرَّادِ وَ الْمِرَاحِ فِي غَيْرِ مَا يُسْخِطُ اللَّهَ وَ قِلَّةُ الْخِلَافِ عَلَى مَنْ صَحَبَكَ وَ تَرْكُ الرِّوَايَةِ عَلَيْهِمْ إِذَا أَنْتَ فَارَقْتَهُمْ.

And as for manliness of the journey, it is spending the provision, and the humouring in other than what Annoys Allah<sup>-azwj</sup>, and lack of opposing against the one you accompany, and neglecting the reporting against them when you separate from them’.<sup>893</sup>

وَ قَالَ عِ اعْلَمْ أَنَّ ضَارِبَ عَلِيِّ عِ بِالسَّيْفِ وَ قَاتِلَهُ لَوْ ائْتَمَّنِي وَ اسْتَنْصَحَنِي وَ اسْتَشَارَنِي ثُمَّ قَبِلْتَ ذَلِكَ مِنْهُ لَأَدَيْتَ إِلَيْهِ الْأَمَانَةَ.

And he<sup>-asws</sup> said: ‘Know that the one who struck Ali<sup>-asws</sup> with the sword and his<sup>-asws</sup> killer, if he were to entrust me<sup>-asws</sup>, and wants my<sup>-asws</sup> advice, and consults me<sup>-asws</sup>, then I<sup>-asws</sup> accept that from him, I<sup>-asws</sup> would give back the entrustment to him’.<sup>894</sup>

وَ قَالَ سُفْيَانُ فُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ يَجُوزُ أَنْ يُرَكِّي الرَّجُلُ نَفْسَهُ

And Sufyan said, ‘I said to Abu Abdullah<sup>-asws</sup>, ‘Is it allowed for the man to praise himself?’

قَالَ نَعَمْ إِذَا اضْطُرَّ إِلَيْهِ أَمَا سَمِعْتَ قَوْلَ يُوسُفَ - اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْكُمْ وَ قَوْلَ الْعَبْدِ الصَّالِحِ أَنَا لَكُمْ نَاصِحٌ أَمِينٌ.

He<sup>-asws</sup> said: ‘Yes, when he is desperate to it. Have you not heard words of Yusuf<sup>-as</sup>: **‘Make me (in charge) upon the treasures of the land, I am a knowledgeable protector [12:55]?’**, and

<sup>891</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 132

<sup>892</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 133

<sup>893</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 134

<sup>894</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 135



فَقَالَ ع كَانَ فِيهَا الْأَعْجِيبُ وَ كَانَ مِنْ أَعْجَبِ مَا فِيهَا أَنْ قَالَ لِابْنِهِ خَفِ اللَّهَ خِيفَةً لَوْ جِئْتَهُ بِرِ الثَّقَلَيْنِ لَعَذَّبَكَ وَ ارْجِعْ اللَّهَ رَجَاءً لَوْ جِئْتَهُ بِدُنُوبِ الثَّقَلَيْنِ لَرَحِمَكَ

He<sup>-asws</sup> said: ‘There were wonders in it, and it was from the most wonderful of what was in it is that he<sup>-as</sup> said to his<sup>-as</sup> son: ‘Fear Allah<sup>-azwj</sup> with such fear, if you were to come to Him<sup>-azwj</sup> with (all) the righteousness of the Jinn and humans, He<sup>-azwj</sup> will Punish you, and hope to Allah<sup>-azwj</sup> with such hope, if you were to come to Him<sup>-azwj</sup> with (all) sins of the Jinn and the humans, He<sup>-azwj</sup> will Mercy you’.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا مِنْ مُؤْمِنٍ إِلَّا وَ فِي قَلْبِهِ نُورَانِ نُورُ حَقِيقَةٍ وَ نُورُ رَجَاءٍ لَوْ وُزِنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا وَ لَوْ وُزِنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا.

Then Abu Abdullah<sup>-asws</sup> said: ‘There is none from a Momin except and there are two rays in his heart – a ray of fear and a ray of hope. If this one were to be weighted, it would not increase upon that, and if that were to be weighed, it would not increase upon this’.<sup>901</sup>

قَالَ أَبُو بَصِيرٍ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْإِيمَانِ فَقَالَ ع الْإِيمَانُ بِاللَّهِ أَنْ لَا يُعْصَى

Abu Baseer said, ‘I asked Abu Abdullah<sup>-asws</sup> about the Eman. He<sup>-asws</sup> said: ‘The Eman with Allah<sup>-azwj</sup> is not to disobey Him<sup>-azwj</sup>’.

فُلْتُ فَمَا الْإِسْلَامُ فَقَالَ ع مَنْ نَسَكَ نُسُكَنَا وَ دَبَحَ ذَبِيحَتَنَا.

I said, ‘So what is Al-Islam?’ He<sup>-asws</sup> said: ‘One who performs our rituals and slaughters (like) our slaughters’.<sup>902</sup>

وَ قَالَ ع لَا يَتَكَلَّمُ أَحَدٌ بِكَلِمَةٍ هُدًى فَيُؤْخَذُ بِهَا إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ مَنْ أَحَدَ بِهَا وَ لَا يَتَكَلَّمُ بِكَلِمَةٍ ضَلَالَةٍ فَيُؤْخَذُ بِهَا إِلَّا كَانَ عَلَيْهِ مِثْلُ وِزْرِ مَنْ أَحَدَ بِهَا.

And he<sup>-asws</sup> said: ‘No one should speak with a word of guidance and it is taken with, except for him would be Recompense similar to the one who had taken with it; and no one will speak with a word of straying and it is taken with, except upon him would be a burden (of sin) similar to the one who had taken with it’.

وَ قِيلَ لَهُ إِنَّ النَّصَارَى يَقُولُونَ إِنَّ لَيْلَةَ الْمِيلَادِ فِي أَرْبَعَةٍ وَ عَشْرِينَ مِنْ كَانُونَ

And it was said to him<sup>-asws</sup>, ‘The Christians are saying that the night of the birth (of Isa<sup>-as</sup>) is in twenty-fourth of January’.

فَقَالَ كَذَبُوا بَلْ فِي النِّصْفِ مِنْ حَزِيرَانَ وَ يَسْتَوِي اللَّيْلُ وَ النَّهَارُ فِي النِّصْفِ مِنْ آدَارَ.

<sup>901</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 141

<sup>902</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 142

He<sup>-asws</sup> said: ‘They are lying! But in the middle of June, and the night and the day equal in the middle of March’.<sup>903</sup>

وَقَالَ ع كَانَ إِسْمَاعِيلُ أَكْبَرَ مِنْ إِسْحَاقَ بِخَمْسِ سِنِينَ وَ كَانَ الدَّبِيحُ إِسْمَاعِيلَ ع أ مَا سَمِعَ قَوْلَ إِبْرَاهِيمَ ع- رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ إِنَّمَا سَأَلَ رَبُّهُ أَنْ يَرْزُقَهُ غُلَامًا مِنَ الصَّالِحِينَ

And he<sup>-asws</sup> said: ‘Ismail<sup>-as</sup> was older than Is’haq by five years, and the ‘slaughtered’ is Ismail<sup>-as</sup>. Have you not heard words of Ibrahim<sup>-as</sup>: **(Ibrahim said): ‘My Lord! Grant to me from the righteous ones!’ [37:100]**. But rather he<sup>-as</sup> had asked his<sup>-as</sup> Lord<sup>-azwj</sup> to Grace him<sup>-as</sup> a boy from the righteous ones’.

فَقَالَ فِي سُورَةِ الصَّافَّاتِ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ يَعْنِي إِسْمَاعِيلَ ثُمَّ قَالَ- وَ بَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنَ الصَّالِحِينَ فَمَنْ زَعَمَ أَنَّ إِسْحَاقَ أَكْبَرُ مِنْ إِسْمَاعِيلَ فَقَدْ كَذَّبَ بِمَا أَنْزَلَ اللَّهُ مِنَ الْقُرْآنِ.

He<sup>-azwj</sup> Said in Surah Al Safaat: **So We Gave him the glad tidings of a forbearing boy [37:101]** – meaning Ismail<sup>-as</sup>. Then Said: **And We Gave him the glad tidings of Is’haq, a Prophet from the righteous [37:112]**. So the one who claims that Is’haq<sup>-as</sup> is older than Ismail<sup>-as</sup>, he has lied with what Allah<sup>-azwj</sup> has Revealed from the Quran’.<sup>904</sup>

وَقَالَ ع أَرْبَعَةٌ مِنْ أُخْلَاقِ الْأَنْبِيَاءِ ع الْبِرُّ وَ السَّخَاءُ وَ الصَّبْرُ عَلَى النَّائِبَةِ وَ الْقِيَامُ بِحَقِّ الْمُؤْمِنِ.

And he<sup>-asws</sup> said: ‘Four are from morals of the Prophets<sup>-as</sup> – the righteousness, and the generosity, and the patience upon the disasters, and the standing with rights of the Momin’.<sup>905</sup>

وَقَالَ ع لَا تُعَدُّنَّ مُصِيبَةً أُعْطِيَتْ عَلَيْهَا الصَّبْرُ وَ اسْتَوْجِبَتْ عَلَيْهَا مِنَ اللَّهِ تَوَابًا بِمُصِيبَةٍ إِنَّمَا الْمُصِيبَةُ أَنْ يَحْزَمَ صَاحِبُهَا أَجْرَهَا وَ تَوَابَهَا إِذَا لَمْ يَصْبِرْ عِنْدَ نُزُولِهَا.

And he<sup>-asws</sup> said: ‘Do not count a calamity as a calamity you have been Given the patience upon it and it obligates the Rewards from Allah<sup>-azwj</sup> upon it. But rather, the calamity deprives its owner of its Recompense and its Rewards when he is no patient during its befalling’.<sup>906</sup>

وَقَالَ ع إِنَّ لِلَّهِ عِبَادًا مِنْ خَلْفِهِ فِي أَرْضِهِ يُفْرَعُ إِلَيْهِمْ فِي حَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ- أَوْلِيكَ هُمْ الْمُؤْمِنُونَ حَقًّا آمِنُونَ يَوْمَ الْقِيَامَةِ

And he<sup>-asws</sup> said: ‘For Allah<sup>-azwj</sup> there are servants from His<sup>-azwj</sup> creatures in His<sup>-azwj</sup> earth one can panic to them regarding needs of the world and the Hereafter. **These ones, they are the true Mominen. [8:4]**. They are believing in the Day of Qiyamah.

أَلَا وَ إِنَّ أَحَبَّ الْمُؤْمِنِينَ إِلَى اللَّهِ مَنْ أَعَانَ الْمُؤْمِنَ الْفَقِيرَ مِنَ الْفَقْرِ فِي دُنْيَاهِ وَ مَعَاشِيهِ وَ مَنْ أَعَانَ وَ نَفَعَ وَ دَفَعَ الْمَكْرُوهَ عَنِ الْمُؤْمِنِينَ.

<sup>903</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 143

<sup>904</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 144

<sup>905</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 145

<sup>906</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 146

Indeed, and the most beloved of the Momineen to Allah<sup>-azwj</sup> is the one who assists the poor Momin from the poverty in his world and his life; and one who assists, and benefits, and repels the abhorrence from the Momineen".<sup>907</sup>

وَقَالَ ع إِنَّ صَلَّةَ الرَّحْمِ وَالْبِرَّ لِيَهْوَتَانِ الْحِسَابِ وَ يَعْصِمَانِ مِنَ الدُّنُوبِ فَصَلُّوا إِخْوَانَكُمْ وَ بُرُّوا إِخْوَانَكُمْ وَ لَوْ بِحُسْنِ السَّلَامِ وَ رَدَّ الْجَوَابِ.

And he<sup>-asws</sup> said: 'Connecting the kinship and the righteousness tend to ease the Reckoning, and they protect from the sins, therefore connect your brothers and be righteous to your brothers, and even if with a goodly greeting and responding the answer".<sup>908</sup>

قَالَ سُفْيَانُ النَّوْرِيُّ دَخَلْتُ عَلَى الصَّادِقِ ع فَقُلْتُ لَهُ أَوْصِنِي بِوَصِيَّةٍ أَحْفَظُهَا مِنْ بَعْدِكَ

Sufyan Al Sowry said, '

I entered to see Al-Sadiq<sup>-asws</sup>. I said to him<sup>-asws</sup>, 'Advise me with an advice I can preserve it from after you<sup>-asws</sup>'.

قَالَ ع وَ تَحْفَظُ يَا سُفْيَانُ

He<sup>-asws</sup> said: 'And you will preserve it, O Sufyan?'

قُلْتُ ع يَا ابْنَ بِنْتِ رَسُولِ اللَّهِ

I said, 'Yes, O son<sup>-asws</sup> of daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!'

قَالَ ع يَا سُفْيَانُ لَا مَرُوءَةَ لِكَذُوبٍ وَ لَا رَاحَةَ لِحَسُودٍ وَ لَا إِخَاءَ لِمُلُوكٍ [لِمَلُولٍ] وَ لَا حُلَّةَ لِمُخْتَالٍ وَ لَا سُودَدَ لِسَيِّئِ الْخُلُقِ

He<sup>-asws</sup> said: 'O Sufyan! There is neither any manliness (personality) for a liar, nor comfort for an envier, nor brotherhood for kings, nor friendship for a snobbish one, nor nobility for one of evil manners'.

ثُمَّ أَمْسَكَ ع فَقُلْتُ يَا ابْنَ بِنْتِ رَسُولِ اللَّهِ زِدْنِي

Then he<sup>-asws</sup> withheld, so I said, 'O son<sup>-asws</sup> of daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, increase for me!'

فَقَالَ ع يَا سُفْيَانُ ثِقَى بِاللَّهِ تَكُنْ عَارِفًا وَ اَرْضَ بِمَا قَسَمَهُ لَكَ تَكُنْ غَنِيًّا صَاحِبَ مِمْلِي مَا يُصَاحِبُونَكَ بِهِ تَزِدُّ إِيمَانًا وَ لَا تُصَاحِبِ الْفَاجِرَ فَيَعْلَمَكَ مِنْ فُجُورِهِ وَ شَاوِرِ فِي أَمْرِكَ الَّذِينَ يَحْشُونَ اللَّهَ عَزَّ وَ جَلَّ

He<sup>-asws</sup> said: 'O Sufyan! Trust with Allah<sup>-azwj</sup>, you will be a Gnostic, and be satisfied with what He<sup>-azwj</sup> has Apportioned for you, you will be rich. Accompany (others) with similar to what they are accompanying you with, you will increase in Eman, and do not accompany the

<sup>907</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 147

<sup>908</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 148

immoral, for he will teach you from his immoralities; and consult in your affairs those who are fearing Allah<sup>-azwj</sup> Mighty and Majestic’.

ثُمَّ أَمْسَكَ عَ فُقُلْتُ يَا ابْنَ بِنْتِ رَسُولِ اللَّهِ زِدْنِي

Then he<sup>-asws</sup> withheld, so I said, ‘O son<sup>-asws</sup> of daughter<sup>-asws</sup> of Rasool-Allah<sup>-azwj</sup>, increase for me!’

فَقَالَ ع يَا سُفْيَانُ مَنْ أَرَادَ عِزًّا بِإِلَّا سُلْطَانٍ وَ كَثْرَةً بِإِلَّا إِخْوَانٍ وَ هَيْبَةً بِإِلَّا مَالٍ فَلْيَنْتَقِلْ مِنْ دُلِّ مَعَاصِي اللَّهِ إِلَى عِزِّ طَاعَتِهِ

He<sup>-asws</sup> said: ‘O Sufyan! One who wants honour without authority, and abundance without brothers, and prestige without wealth, let him transfer (himself away) from disgrace of disobeying Allah<sup>-azwj</sup> to honour of obeying Him<sup>-azwj</sup>.’

ثُمَّ أَمْسَكَ عَ فُقُلْتُ يَا ابْنَ بِنْتِ رَسُولِ اللَّهِ زِدْنِي

Then he<sup>-asws</sup> withheld, so I said, ‘O son<sup>-asws</sup> of daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, increase for me!’

فَقَالَ ع يَا سُفْيَانُ أَذْبَنِي أَبِي عِ ثَلَاثٍ وَ نَهَانِي عِ ثَلَاثٍ فَأَمَّا اللَّوَاتِي أَذْبَنِي بِهِنَّ فَإِنَّهُ قَالَ لِي يَا بُحَيِّ مَنْ يَصْحَبُ صَاحِبَ السُّؤِّ لَا يَسْلَمُ وَ مَنْ لَا يُقَيِّدُ أَلْفَاظَهُ يَنْدَمُ وَ مَنْ يَدْخُلُ مَدَاخِلَ السُّؤِّ يُتَّهَمُ

He<sup>-asws</sup> said: ‘O Sufyan! My<sup>-asws</sup> father<sup>-asws</sup> educated me<sup>-asws</sup> with three and forbade me<sup>-asws</sup> from three. As for those which he<sup>-asws</sup> educated me with, he<sup>-asws</sup> said to me<sup>-asws</sup>: ‘O my<sup>-asws</sup> son<sup>-asws</sup>! One who accompanies the evil companion will not be safe, and one who does not bind his words will regret, and one who enters the evil entrance will be accused’.

فُلْتُ يَا ابْنَ بِنْتِ رَسُولِ اللَّهِ فَمَا الثَّلَاثُ اللَّوَاتِي نَهَاكَ عَنْهُنَّ

I said, ‘O son<sup>-asws</sup> of daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! So, what are the three which he<sup>-asws</sup> had forbidden from?’

قَالَ ع نَهَانِي أَنْ أَصَاحِبَ حَاسِدٍ نِعْمَةٍ وَ شَامِتًا بِمُصِيبَةٍ أَوْ حَامِلٍ تَمِيمَةٍ.

He<sup>-asws</sup> said: ‘He<sup>-asws</sup> forbade me<sup>-asws</sup> from accompanying and envier of bounties, and gloater at the calamities, or a carrier of gossip’.<sup>909</sup>

وَ قَالَ ع سِتَّةٌ لَا تَكُونُ فِي مُؤْمِنٍ الْعُسْرُ وَ النَّكْدُ وَ الْحَسَدُ وَ اللَّجَاجَةُ وَ الْكَذِبُ وَ الْبَغْيُ.

And he<sup>-asws</sup> said: ‘Six cannot be in a Momin – the hardness, and the bitterness, and the envy, and the obstinacy, and the lying and the transgression’.<sup>910</sup>

<sup>909</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 149

<sup>910</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 150

وَقَالَ عَ الْمُؤْمِنُ بَيْنَ مَخَافَتَيْنِ ذَنْبٍ قَدْ مَضَى لَا يَدْرِي مَا يَصْنَعُ اللَّهُ فِيهِ وَ عُمْرٍ قَدْ بَقِيَ لَا يَدْرِي مَا يَكْتَسِبُ فِيهِ مِنَ الْمَهَالِكِ فَهُوَ لَا يُصْبِحُ إِلَّا خَائِفًا وَلَا يُمْسِي إِلَّا خَائِفًا وَلَا يُصَلِّحُهُ إِلَّا الْخَوْفُ.

And he<sup>-asws</sup> said: 'The Momin is between two fears – a sin of the past he does not know what Allah<sup>-azwj</sup> will Do regarding it, and lifetime which remains, he does not know what destructions he will be earning during it. Thus, he does not come to a morning except as fearful, nor to an evening except as fearful, and nothing will correct him except the fear''<sup>.911</sup>

وَقَالَ عَ مَنْ رَضِيَ بِالْقَلِيلِ مِنَ الرِّزْقِ قَبِلَ اللَّهُ مِنْهُ الْيَسِيرَ مِنَ الْعَمَلِ وَ مَنْ رَضِيَ بِالْيَسِيرِ مِنَ الْحَالِ حَقَّتْ مُؤْنَتُهُ وَ رَكَتْ مُكْتَسِبُهُ وَ خَرَجَ مِنْ حِدِّ الْعَجْزِ.

And he<sup>-asws</sup> said: 'One who is satisfied with the little from the sustenance, Allah<sup>-azwj</sup> will Accept from him the less from the deeds; and the one who is satisfied with the less from the Permissible, Allah<sup>-azwj</sup> will Lighten his provision and Purify his earnings, and he will come out from the limitation of inability''<sup>.912</sup>

وَقَالَ سُفْيَانُ الثَّوْرِيُّ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَقُلْتُ كَيْفَ أَصْبَحْتَ يَا ابْنَ رَسُولِ اللَّهِ

And Sufyan Al-Sowry said, 'I entered to see Abu Abdullah<sup>-asws</sup>. I said, 'How have you<sup>-asws</sup> become, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>?'

فَقَالَ عَ وَ اللَّهُ إِنِّي لَمَحْزُونٌ وَ إِنِّي لَمَشْتَغَلُ الْقَلْبِ

He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! I<sup>-asws</sup> am in grief and I<sup>-asws</sup> am of pre-occupied heart!'

فَقُلْتُ لَهُ وَ مَا أَحْزَنَكَ وَ مَا شَغَلَ قَلْبَكَ

I said to him<sup>-asws</sup>, 'And what makes you<sup>-asws</sup> grieve, and what is the pre-occupation of your<sup>-asws</sup> heart?'

فَقَالَ عَ لِي يَا ثَوْرِيُّ إِنَّهُ مِنْ دَاخِلِ قَلْبِهِ صَابِي خَالِصِ دِينِ اللَّهِ شَعَلَهُ عَمَّا سِوَاهُ

He<sup>-asws</sup> said to me: 'O Sowry! Surely, the one enters in his heart the clear, sincere region of Allah<sup>-azwj</sup> will pre-occupy it from whatever it apart from it.

يَا ثَوْرِيُّ مَا الدُّنْيَا وَ مَا عَسَى أَنْ تَكُونَ هَلِ الدُّنْيَا إِلَّا أَكْلٌ أَكَلْتَهُ أَوْ ثَوْبٌ لَبِسْتَهُ أَوْ مَرَكَبٌ رَكِبْتَهُ إِنَّ الْمُؤْمِنِينَ لَمْ يَطْمَئِنُّوا فِي الدُّنْيَا وَ لَمْ يَأْمَنُوا فُؤُومِ الْآخِرَةِ دَارِ الدُّنْيَا دَارُ زَوَالٍ وَ دَارُ الْآخِرَةِ دَارُ قَرَارٍ

O Sowry! What is the world, and what can it be? Is the world only a meal you eat, or a cloth you wear, or a ride you ride? The Momineen will not be reassured in the world, and they don't feel safe at the advent of the Hereafter. The house of the world is a house of decline while the house of the Hereafter is a house of settlement.

<sup>911</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 151

<sup>912</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 151

أَهْلُ الدُّنْيَا أَهْلُ عَقْلَةٍ إِنَّ أَهْلَ التَّقْوَى أَحْفُ أَهْلِ الدُّنْيَا مَثْوَى وَأَكْثَرُهُمْ مَعُونَةٌ إِنْ نَسِيتَ دَكْرُوكَ وَإِنْ دَكَّرُوكَ أَغْلَمُوكَ

People of the world are neglectful people. Surely, the pious people are lightest of the provisions in the world, and most of them is assistance. If you forget they will remind you, and if you remember they will let you know (teach you).

فَأَنْزَلَ الدُّنْيَا كَمَنْزِلِ نَزَلَتْهُ فَازْتَحَلَّتْ عَنْهُ أَوْ كَمَالٍ أَصْبَنَتْهُ فِي مَنَامِكَ فَاسْتَيْقَظْتَ وَ لَيْسَ فِي يَدِكَ شَيْءٌ مِنْهُ

Therefore, status the world at the status of a lodge you descend in, and will be departing from, or perfection you had achieved in your dream, then you woke up and there wasn't anything from it in your hands.

فَكَمْ مِنْ حَرِيصٍ عَلَى أَمْرٍ قَدْ شَقِيَ بِهِ حِينَ أَتَاهُ وَ كَمْ مِنْ تَارِكٍ لِأَمْرٍ قَدْ سَعِدَ بِهِ حِينَ أَتَاهُ.

How many a greedy one upon a matter was miserable with it when it came to him, and how many a leaver of a matter was happy with it when it came to him".<sup>913</sup>

وَ قِيلَ لَهُ مَا الدَّلِيلُ عَلَى الْوَاحِدِ فَقَالَ ع مَا بِالْحَلْقِ مِنَ الْحَاجَةِ.

And it was said to him<sup>-asws</sup>, 'What is the evidence upon the One<sup>-azwj</sup>?' He<sup>-asws</sup> said: 'Having no need with the creation'.<sup>914</sup>

وَ قَالَ ع لَنْ تَكُونُوا مُؤْمِنِينَ حَتَّى تَعُدُّوا الْبَلَاءَ نِعْمَةً وَ الرِّخَاءَ مُصِيبَةً.

And he<sup>-asws</sup> said: 'You will not be Momineen until you count the affliction as a bounty and prosperity as a calamity'.<sup>915</sup>

وَ قَالَ ع الْمَالُ أَرْبَعَةُ آلَافٍ وَ اثْنَا عَشَرَ أَلْفَ دِرْهَمٍ كَثْرٌ وَ لَمْ يَجْتَمِعْ عِشْرُونَ أَلْفًا مِنْ حَلَالٍ وَ صَاحِبُ الثَّلَاثِينَ أَلْفًا هَالِكٌ وَ لَيْسَ مِنْ شِيعَتِنَا مَنْ يَمْلِكُ مِائَةَ أَلْفِ دِرْهَمٍ.

And he<sup>-asws</sup> said: 'The 'wealth' is four thousand, and twelve thousand Dirhams is a treasure, and twenty thousand will not be collected from Permissible means, and owner of the thirty thousand is destroyed, and there isn't anyone from our<sup>-asws</sup> Shias owning one hundred thousand Dirhams'.<sup>916</sup>

وَ قَالَ ع مِنْ صِحَّةِ يَقِينِ الْمَرْءِ الْمُسْلِمِ أَنْ لَا يُرْضِيَ النَّاسَ بِسَخَطِ اللَّهِ وَ لَا يَحْمَدُهُمْ عَلَى مَا رَزَقَ اللَّهُ وَ لَا يُلُومُهُمْ عَلَى مَا لَمْ يُؤْتِهِ اللَّهُ فَإِنَّ رِزْقَهُ لَا يَسُوفُهُ جِرْصٌ حَرِيصٍ وَ لَا يَزُدُّهُ كُرْهُ كَارِهِ وَ لَوْ أَنَّ أَحَدَكُمْ فَرَّ مِنْ رِزْقِهِ كَمَا يَفِرُّ مِنَ الْمَوْتِ لَأَدْرَكَهُ رِزْقُهُ قَبْلَ مَوْتِهِ كَمَا يُدْرِكُهُ الْمَوْتُ.

And he<sup>-asws</sup> said: 'From healthy certainty of the Muslim person is that he will not satisfy the people by Annoying Allah<sup>-azwj</sup>, nor will he praise them upon what Allah<sup>-azwj</sup> has Graced, nor blame them upon what Allah<sup>-azwj</sup> has not Given him, for the sustenance can neither be

<sup>913</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 152

<sup>914</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 153

<sup>915</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 154

<sup>916</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 155



ushered by greed of the greedy one, nor can it be repelled by abhorrence of an abhorring one, and even if one of you were to flee from his sustenance like what he flees from the death, his sustenance will come across him before his death just as the death will come across him".<sup>917</sup>

وَقَالَ ع مِنْ شِيعَتِنَا مَنْ لَا يَغْدُو صَوْتُهُ سَمْعَهُ وَ لَا شَخْنُهُ أُذُنَهُ وَ لَا يَمْتَدِّحُ بِنَا مَغْلِبًا وَ لَا يُوَاصِلُ لَنَا مُغْضَبًا وَ لَا يُحَاصِمُ لَنَا وَ لِيَا وَ لَا يُجَالِسُ لَنَا عَابِيًا

And he<sup>-asws</sup> said: 'From our<sup>-asws</sup> Shias is one whose voice does not exceed his hearing, nor does his animosity exceed his ears (body), nor does he praise us<sup>-asws</sup> openly, nor does he connect one angry with us<sup>-asws</sup>, nor disputes a friend of ours<sup>-asws</sup>, nor does he sit with a fault of ours<sup>-asws</sup>'.

قَالَ لَهُ مِنْهُمْ فَكَيْفَ أَصْنَعُ بِهَؤُلَاءِ الْمُسْتَسْبِعَةِ

Mihzam said to him<sup>-asws</sup>, 'So how shall I deal with these pretentious Shias?'

قَالَ ع فِيهِمُ التَّمَجِصُ وَ فِيهِمُ التَّمْيِيزُ وَ فِيهِمُ التَّنْزِيلُ تَأْتِي عَلَيْهِمْ سُنُونٌ تُفْنِيهِمْ وَ طَاعُونَ يُقْتُلُهُمْ وَ اخْتِلَافٌ يُبَدِّدُهُمْ-

He<sup>-asws</sup> said: 'Among them is the Trials, and among them is the Distinguishing, and among them is the descent (of afflictions). Years (of drought) come upon them annihilating them, and plague killing, and differing dispelling them.

شِيعَتُنَا مَنْ لَا يَهْرُ هَرِيرِ كَلْبٍ وَ لَا يَطْمَعُ طَمَعِ الْعُرَابِ وَ لَا يَسْأَلُ وَ إِنْ مَاتَ جُوعًا

Our<sup>-asws</sup> Shia is one who neither barks barking of a dog, nor does he covet coveting of the crow, and he does not beg and even if he were to die of hunger'.

قُلْتُ فَأَيْنَ أَطْلُبُ هَؤُلَاءِ

I said, 'So where shall I search for them?'

قَالَ ع أَطْلُبُهُمْ فِي أَطْرَافِ الْأَرْضِ أَوْلَيْكَ الْحَفِيضُ عَيْشُهُمُ الْمُتَنَقِّلَةُ دَائِرُهُمُ الَّذِينَ إِنْ شَهِدُوا لَمْ يُعْرَفُوا وَ إِنْ غَابُوا لَمْ يُفْتَقَدُوا وَ إِنْ مَرَضُوا لَمْ يُعَادُوا وَ إِنْ خَطَبُوا لَمْ يَزُوجُوا وَ إِنْ رَأَوْا مُنْكَرًا أَنْكَرُوا وَ إِنْ خَاطَبَهُمْ جَاهِلٌ سَلَّمُوا وَ إِنْ جَاءَ إِلَيْهِمْ دُو الْحَاجَةِ مِنْهُمْ رَحِمُوا وَ عِنْدَ الْمَوْتِ هُمْ لَا يَحْزَنُونَ لَمْ تَخْتَلِفْ قُلُوبُهُمْ وَ إِنْ رَأَيْتَهُمْ اخْتَلَفَتْ بِهِمُ الْبُلْدَانُ.

He<sup>-asws</sup> said: 'Seek them in outskirts of the earth. They are of basic life, transferring to (different) houses, the ones if they are present they are not known, and if they are absent they are not missed, and if they are sick they are not consoled, and if they propose they are not married, and if they see evil they dislike it, and if they address an ignorant one they greet, and if someone with a need seeks shelter to them, they are merciful, and at the (time of) death they are not grieving. Their hearts do not differ and even if you were to see them being in different cities".<sup>918</sup>

<sup>917</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 156

<sup>918</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 157

وَقَالَ ع مَنْ أَرَادَ أَنْ يُطَوَّلَ اللَّهُ عُمُرَهُ فَلْيَقِمِ أَمْرَهُ وَ مَنْ أَرَادَ أَنْ يَحْطَّ وَزْرَهُ فَلْيُرْخِ سِتْرَهُ وَ مَنْ أَرَادَ أَنْ يُرْفَعَ ذِكْرُهُ فَلْيُحْمِلْ أَمْرَهُ.

And he<sup>-asws</sup> said: ‘One who Allah<sup>-azwj</sup> to prolong his life, let him establish His<sup>-azwj</sup> Commands, and one who wants to drop off his burden (of sins), let him drop his curtain (modesty), and one who want his mention to be raised, let him hide his matters’.<sup>919</sup>

وَقَالَ ع ثَلَاثُ خِصَالٍ هُنَّ أَشَدُّ مَا عَمِلَ بِهِ الْعَبْدُ إِنْصَافُ الْمُؤْمِنِ مِنْ نَفْسِهِ وَ مُوَاسَاةُ الْمَرْءِ لِأَخِيهِ وَ ذِكْرُ اللَّهِ عَلَى كُلِّ حَالٍ

And he<sup>-asws</sup> said: ‘Three traits, these are severest of what the servant will work with – fairness of the Momin from himself, and consolation of the person to his brother, and doing Zikr of Allah<sup>-azwj</sup> upon all situations’.

قِيلَ لَهُ فَمَا مَعْنَى ذِكْرِ اللَّهِ عَلَى كُلِّ حَالٍ

It was said to him<sup>-asws</sup>, ‘What is the meaning of ‘Zikr of Allah<sup>-azwj</sup> upon all situations?’

قَالَ ع يَذْكُرُ اللَّهُ عِنْدَ كُلِّ مَعْصِيَةٍ يَهْمُ بِهَا فَيَحُولُ بَيْنَهُ وَ بَيْنَ الْمَعْصِيَةِ.

He<sup>-asws</sup> said: ‘He does Zikr of Allah<sup>-azwj</sup> at every disobedience worrying with it, so there will be a barrier between him and the disobedience’.<sup>920</sup>

وَقَالَ ع الْهَمْزُ زِيَادَةٌ فِي الْقُرْآنِ.

And he<sup>-asws</sup> said: ‘(The letter) ‘Hamza’ is an addition in the Quran’.<sup>921</sup>

وَقَالَ ع إِذَا كُفِّمَ وَ الْمَرَاخُ فَإِنَّهُ يَجْرُ السَّخِيمَةَ وَ يُورِثُ الضَّعِيفَةَ وَ هُوَ السَّبُّ الْأَصْغَرُ.

And he<sup>-asws</sup> said: ‘Beware of the jesting for it attracts the grudges and inherits the resentment, and it is the small reviling’.<sup>922</sup>

وَقَالَ الْحَسَنُ بْنُ رَاشِدٍ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا نَزَلَتْ بِكَ نَارَةٌ فَلَا تَشْكُهَا إِلَى أَحَدٍ مِنْ أَهْلِ الْخِلَافِ وَ لَكِنْ اذْكُرْهَا لِبَعْضِ إِخْوَانِكَ فَإِنَّكَ لَنْ تُعَدَمَ خِصْلَةً مِنْ أَرْبَعِ خِصَالٍ إِمَّا كِفَايَةً وَ إِمَّا مَعُونَةً بِجَاهِهِ أَوْ دَعْوَةً مُسْتَجَابَةً أَوْ مَشُورَةً بِرَأْيٍ.

And Al-Hassan Bin Rashid said, ‘Abu Abdullah<sup>-asws</sup> said: ‘When a calamity were to befall with you, do complain of it to anyone from the adversaries, but mention it to one of your brothers, for you will never lack one characteristic from four characteristics – either sufficing, or assistance from him, or a supplication Answered, or a consultation with (good) opinion’.<sup>923</sup>

<sup>919</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 158

<sup>920</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 159

<sup>921</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 160

<sup>922</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 161

<sup>923</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 162

وَقَالَ ع لَا تَكُونَنَّ دَوَّارًا فِي الْأَسْوَاقِ وَلَا تَكُنْ شِرَاءَ دَقَائِقِ الْأَشْيَاءِ بِنَفْسِكَ فَإِنَّهُ يُكْرَهُ لِلْمَرْءِ ذِي الْحُسْبِ وَالِدَيْنِ أَنْ يَلِيَّ دَقَائِقَ الْأَشْيَاءِ بِنَفْسِهِ إِلَّا فِي ثَلَاثَةِ أَشْيَاءَ شِرَاءِ الْعَقَارِ وَالرِّقِيقِ وَالْإِبِلِ.

And he<sup>-asws</sup> said: ‘Do not roam around in the markets, nor be buying small things for yourself, for it is dislike for the man with pedigree and religion that he takes charge of small things by himself except regarding three things – buying the estate, and the slaves, and the camels’.<sup>924</sup>

وَقَالَ ع لَا تَكَلِّمْ بِمَا لَا يَعْْنِيكَ وَ دَعْ كَثِيرًا مِّنَ الْكَلَامِ فِيمَا يَعْْنِيكَ حَتَّى تَجِدَ لَهُ مَوْضِعًا فَرُبَّ مُتَكَلِّمٍ تَكَلَّمَ بِالْحَقِّ بِمَا يَعْْنِيهِ فِي غَيْرِ مَوْضِعِهِ فَتَعَبَ

And he<sup>-asws</sup> said: ‘Do not speak with what does not concern you and leave from talking regarding most of what does concern you until you find a place for it. Sometimes a speak speaks with the truth with what does concern him in other than its place, so he gets tired.

وَلَا تُمَارِئَنَّ سَفِيهَاً وَلَا حَلِيمًا فَإِنَّ الْحَلِيمَ يَعْْلِيكَ وَ السَّفِيهَ يُرْدِيكَ وَ ادْكُرْ أَخَاكَ إِذَا تَعَيَّبَ بِأَحْسَنِ مَا تُحِبُّ أَنْ يَذْكُرَكَ بِهِ إِذَا تَعَيَّبَتْ عَنْهُ فَإِنَّ هَذَا هُوَ الْعَمَلُ وَ اعْمَلْ عَمَلًا مَّنْ يَعْلَمُ أَنَّهُ مَجْرِيٌّ بِالْإِحْسَانِ مَأْخُودٌ بِالْإِجْرَامِ

And do not have bitter arguments with a foolish one nor a forbearing one, for the forbearing one will overcome you and the foolish one will regress you; and mention your brother when he is absent with as excellent as you would love him to mention you with when you are absent from him, for this, it is the deed; and work the deeds of the one who knows that he will be Rewarded for the good deeds and Seized for the crimes’.

وَقَالَ لَهُ يُؤُسُ لَوْلَائِي لَكُمْ وَ مَا عَرَفَنِي اللَّهُ مِّنْ حَقِّكُمْ أَحَبُّ إِلَيَّ مِّنَ الدُّنْيَا بِحَدَائِقِهَا

And Yunus said to him<sup>-asws</sup>, ‘My Wilayah for you<sup>-asws</sup> (Imams<sup>-asws</sup>, and what Allah<sup>-azwj</sup> has Introduced me of your<sup>-asws</sup> rights is more beloved to me than the world and (all) its contents!’

قَالَ يُؤُسُ فَتَبَيَّنْتُ الْغَضَبَ فِيهِ ثُمَّ قَالَ ع يَا يُؤُسُ قِسِّمْنَا بَعْضَ قِيَّاسِ مَا الدُّنْيَا وَ مَا فِيهَا هَلْ هِيَ إِلَّا سُدٌّ فَوْزَةٍ أَوْ سِتْرٌ عَوْرَةٍ وَ أَنْتَ لَكَ بِمَحَبَّتِنَا الْحَيَاةُ الدَّائِمَةُ.

Yunus said, ‘The anger was manifested in him<sup>-asws</sup>, then he<sup>-asws</sup> said: ‘O Yunus! Compare us<sup>-asws</sup> with another analogy! What is the world and whatever is in it? It is only blocking an outburst or covering a defect, while for you is the permanent life due to having our<sup>-asws</sup> life’.<sup>925</sup>

وَقَالَ ع يَا شَيْعَةَ آلِ مُحَمَّدٍ إِنَّهُ لَيْسَ مِنَّا مَن لَمْ يَمَلِكْ نَفْسَهُ عِنْدَ الْغَضَبِ وَ لَمْ يُحْسِنْ صُحْبَةَ مَن صَحَبَهُ وَ مُرَافَقَةَ مَن رَافَقَهُ وَ مُصَالِحَةَ مَن صَالَحَهُ وَ مُخَالَفَةَ مَن خَالَفَهُ

And he<sup>-asws</sup> said: ‘O Shias of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>! He isn’t from us<sup>-asws</sup>, one who does not control himself during the anger, is not of good accompaniment with the one accompanying him, and friendship with the one being a friend with him, and reconciling with the one reconciling with him, and opposing the one opposing him.

<sup>924</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 163

<sup>925</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 108 / 164

يَا شَيْعَةَ آلِ مُحَمَّدٍ اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

O Shias of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>! **fear Allah as per your capacity; [64:16]**; and there is neither any might nor strength except with Allah<sup>-azwj</sup>'' .<sup>926</sup>

وَ قَالَ عَبْدُ الْأَعْلَى كُنْتُ فِي حَلْقَةٍ بِالْمَدِينَةِ فَذَكَرُوا الْجُودَ فَأَكْتَرُوا فَقَالَ رَجُلٌ مِنْهُمْ يُكْنَى أَبُو دُلَيْنٍ إِنَّ جَعْفَرًا وَ إِنَّهُ لَوْ لَا أَنَّهُ صَمَّ يَدَهُ

Abdul A'ala said, 'I was in a circle (of friends) at Al-Medina, and they mentioned the generosity, and it was a lot. A man from them teknonymed as Abu Duleyn said, 'Ja'far<sup>-asws</sup>, and surely had it not so, he would have pressed his hand'. (Unclear recording)

فَقَالَ لِي أَبُو عَبْدِ اللَّهِ عَ بِمَجَالِسِ أَهْلِ الْمَدِينَةِ

Abu Abdullah<sup>-asws</sup> said to me: 'Do you sit with people of Al-Medina?'

قُلْتُ نَعَمْ

I said, 'Yes'.

قَالَ عَ فَمَا حَدِيثُ بَلْعَنِي فَقَصَصْتُ عَلَيْهِ الْحَدِيثَ

He<sup>-asws</sup> said: 'So what did you narrate? It has reached me<sup>-asws</sup> that you had narrated the Hadeeth to him'.

فَقَالَ عَ وَيْحَ أَبِي دُلَيْنٍ إِنَّمَا مَثَلُهُ مِثْلُ الرِّيشَةِ تَمُرُّ بِهَا الرِّيحُ فَتُطَيَّبُهَا

He<sup>-asws</sup> said: 'Woe be to Abu Duleyn! But rather, his example is an example of the feather. The wind passes by it and causes it to fly'.

ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ صَ كُلُّ مَعْرُوفٍ صَدَقَةٌ وَ أَفْضَلُ الصَّدَقَةِ صَدَقَةٌ عَنْ ظَهْرٍ غَنِيٍّ وَ ابْتِدَاءُ يَمَنِ تَعُولُ وَ الْيَدُ الْعُلْيَا خَيْرٌ مِنَ السُّفْلَى وَ لَا يَلُومُ اللَّهُ عَلَى الْكَفَافِ أَنْ تَطْتُونَ أَنَّ اللَّهَ جَبِيلٌ وَ تَرُونَ أَنَّ شَيْئًا أَجْوَدَ مِنَ اللَّهِ

Then he<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'Every act of kindness is a charity, and the best charity is charity given on the back of riches (which lasts) and begin with the one you are in charge of'; and the upper hand is better than the lower hand; and do not blame Allah<sup>-azwj</sup> upon the sufficiency. Are you thinking that Allah<sup>-azwj</sup> is stingy and you are viewing something as being more generous than Allah<sup>-azwj</sup>?

إِنَّ الْجَوَادَ السَّيِّدَ مَنْ وَضَعَ حَقَّ اللَّهِ مَوْضِعَهُ وَ لَيْسَ الْجَوَادُ مَنْ يَأْخُذُ الْمَالَ مِنْ غَيْرِ حِلِّهِ وَ يَضَعُ فِي غَيْرِ حَقِّهِ

The generous one is the chief, the one who places a right of Allah<sup>-azwj</sup> in its place, and he isn't the generous one who takes the wealth from other than its Permissible means and places it in other than its right.

<sup>926</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 165

أَمَا وَاللَّهِ إِنِّي لَأَرْجُو أَنَّ الْقَى اللَّهَ وَ لَمْ أَتَنَاوَلْ مَا لَا يَجِلُّ بِي وَ مَا وَرَدَ عَلَيَّ حَقُّ اللَّهِ إِلَّا أَمْضَيْتُهُ وَ مَا بَثُّ لَيْلَةً قَطُّ وَ لِلَّهِ فِي مَالِي حَقٌّ لَمْ أَرُدَّهُ.

But, by Allah<sup>-azwj</sup>! I<sup>-asws</sup> am hopeful to meet Allah<sup>-azwj</sup> and not having taken what is not Permissible for me<sup>-asws</sup>, and no right has been referred to me<sup>-asws</sup> except I<sup>-asws</sup> have implemented it, and I<sup>-asws</sup> have not spent a night at all and there is a right for Allah<sup>-azwj</sup> in my<sup>-asws</sup> wealth I<sup>-asws</sup> have not returned it".<sup>927</sup>

وَ قَالَ ع لَا رَضَاعَ بَعْدَ فِطَامٍ وَ لَا وَصَالَ فِي صِيَامٍ وَ لَا يُثْمَ بَعْدَ اخْتِلَامٍ وَ لَا صَمْتَ يَوْمٍ إِلَى اللَّيْلِ وَ لَا تَعْرُبَ بَعْدَ الْهَجْرَةِ وَ لَا هَجْرَةَ بَعْدَ الْفَتْحِ وَ لَا طَلَاقَ قَبْلَ الْبَيْعِ وَ لَا عَيْثَ قَبْلَ مِلْكٍ وَ لَا يَمِينَ لَوْلِدٍ مَعَ وَالِدِهِ وَ لَا لِمَمْلُوكٍ مَعَ مَوْلَاهُ وَ لَا لِلْمَرْأَةِ مَعَ زَوْجِهَا وَ لَا نَذَرَ فِي مَعْصِيَةٍ وَ لَا يَمِينَ فِي قَطِيعَةٍ.

And he<sup>-asws</sup> said: 'There is no breast-feeding after the weaning, nor any continuation in the fasting (without breaking), nor orphan-hood after the puberty, nor silence for a day up to the night, nor Arabism after the Emigration, nor Emigration after the conquest (of Makkah), nor divorce before the marriage, nor liberation (of a slave) before the owning, nor any oath for a son with his father, nor for a slave with his master, nor for the wife with her husband; nor is there a vow in an act of disobedience, nor an oath in cutting (a kinship)".<sup>928</sup>

وَ قَالَ ع لَيْسَ مِنْ أَحَدٍ وَ إِنْ سَاعَدْتَهُ الْأُمُورُ يُسْتَحْلِصُ غَضَارَةَ عَيْشٍ إِلَّا مِنْ جَلَالِ مَكْرُوهٍ وَ مَنْ انْتَهَرَ بِمُعَاجَلَةِ الْفُرْصَةِ مُؤَاجَلَةَ الْاِسْتِغْصَاءِ سَلَبَتْهُ الْأَيَّامُ فُرْصَتَهُ لِأَنَّ مِنْ شَأْنِ الْأَيَّامِ السَّلْبَ وَ سَبِيلَ الزَّمَنِ الْقُوْثَ.

And he<sup>-asws</sup> said: 'And there is no one, and even if the affairs make him happy with an extract of the affluent lifestyle, except it is mingle with abhorrence; and the one who waits with a current opportunity the future investigation, the days will strip him of the opportunity (would be lost), because the stripping is from the occupation of the days, and the missing is a way of the times".<sup>929</sup>

وَ قَالَ ع الْمَعْرُوفُ زَكَاةُ التَّعَمِّ وَ الشَّفَاعَةُ زَكَاةُ الْجَاهِ وَ الْعِلْمُ زَكَاةُ الْأَبْدَانِ وَ الْعَفْوُ زَكَاةُ الطَّقْرِ وَ مَا أَدَيْتَ زَكَاةَهُ فَهُوَ مَأْمُونُ السَّلْبِ.

And he<sup>-asws</sup> said: 'The act of kindness is Zakat of the bounties, and the interceding is a Zakat of the influence, and the illness is Zakat of the bodies, and the pardoning is Zakat of the victory, and whatever you have given its Zakat, it is secured of being stripped (lost)".<sup>930</sup>

وَ كَانَ ع يَقُولُ عِنْدَ الْمُصِيبَةِ- الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْ مُصِيبَتِي فِي دِينِي وَ الْحَمْدُ لِلَّهِ الَّذِي لَوْ شَاءَ أَنْ تَكُونَ مُصِيبَتِي أَكْبَرَ بِمَا كَانَتْ كَانَتْ وَ الْحَمْدُ لِلَّهِ عَلَى الْأَمْرِ الَّذِي شَاءَ أَنْ يَكُونَ وَ كَانَ.

And he<sup>-asws</sup> had said during the difficulty: 'The Praise is for Allah<sup>-azwj</sup> Who did not Make my<sup>-asws</sup> difficulty to be in my<sup>-asws</sup> religion; and the Praise is for Allah<sup>-azwj</sup> Who, had He<sup>-azwj</sup> so Desired, my<sup>-asws</sup> difficulty would have been mightier than what has happened; and the Praise is for Allah<sup>-azwj</sup> upon the matter which had Desired to happen, so it happened!"<sup>931</sup>

<sup>927</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 166

<sup>928</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 167

<sup>929</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 168

<sup>930</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 169

<sup>931</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 170

وَقَالَ ع يَقُولُ اللَّهُ مِنْ اسْتَنْقَدَ حَيْرَانَ مِنْ حَيْرَتِهِ سَمَّيْتُهُ حَمِيداً وَ أَسْكَنْتُهُ جَنَّتِي.

And he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Says: "One who rescues a confused one from his confusion, I<sup>-azwj</sup> shall Name him as praised and Dwell him in My<sup>-azwj</sup> Paradise!"'<sup>932</sup>

وَقَالَ ع إِذَا أَقْبَلَتْ دُنْيَا قَوْمٍ كُتِبُوا نَحَّاسِينَ غَيْرِهِمْ وَإِذَا أَدْبَرَتْ سَلَبُوا نَحَّاسِينَ أَنْفُسِهِمْ.

And he<sup>-asws</sup> said: 'When the world comes forward to a people, they are clothed with goodness of others, and when it turns around (going away) they are stripped of goodness of their own selves''<sup>933</sup>

وَقَالَ ع الْبَنَاتُ حَسَنَاتٌ وَ الْبُنُونَ نَعَمٌ فَالْحَسَنَاتُ تُثَابُ عَلَيْهِنَّ وَ التَّعَمُّةُ تُسَأَلُ عَنْهَا.

And he<sup>-asws</sup> said: 'The daughters are good deeds, and the sons are bounties. The good deeds are Rewarded upon while the bounties are Questioned about''<sup>934</sup>

109- ف، تحف العقول وَ مِنْ حِكْمِهِ ع لَا يَصْلُحُ مَنْ لَا يَعْقِلُ وَ لَا يَعْقِلُ مَنْ لَا يَعْلَمُ وَ سَوْفَ يَنْجُبُ مَنْ يَفْهَمُ وَ يَنْظُرُ مَنْ يَحْلُمُ

(The book) 'Tuhaf Al Uqoul' –

'And from his<sup>-asws</sup> wisdom: 'He is not correct, one who does not use his intellect, nor does he uses his intellect the one who does not know, and soon he will be an elite the one who understands, and he will be successful the one who is forbearing.

وَ الْعِلْمُ جُنَّةٌ عَزَّ وَ الْجَهْلُ ذُلٌّ وَ الْفَهْمُ مَجْدٌ وَ الْجُودُ نُجْحٌ وَ حُسْنُ الْخُلُقِ مَجْلِبَةٌ لِلْمَوَدَّةِ وَ الْعَالِمُ بِرَمَانِهِ لَا تَهْجُمُ عَلَيْهِ اللَّوَابِسُ

And the knowledge is a shield, and the charity is an honour, and the ignorance is a disgrace, and the understanding is glory, and the generosity is success, and good manners are an attracter of the affection, and the scholar of his times the doubts do not attack upon him.

وَ الْحَزْمُ مَشْكَاهُ الظَّنِّ وَ اللَّهُ وَلِيُّ مَنْ عَرَفَهُ وَ عَدُوٌّ مَنْ تَكَلَّفَهُ وَ الْعَاقِلُ غَفُورٌ وَ الْجَاهِلُ خَتُورٌ وَ إِنْ شِئْتَ أَنْ تُكْرَمَ فَلَنْ وَ إِنْ شِئْتَ أَنْ تُحَانَ فَاحْشُنْ

And the resoluteness is a niche of conjecture; and Allah<sup>-azwj</sup> is a Friend of the one who recognises Him<sup>-azwj</sup> and an enemy of the one who pretends to Him<sup>-azwj</sup>; and the intellectual is forgiving while the ignorant one is deceptive; and if you desire to be honoured then be gentle, and if you desire to be dishonoured then be harsh.

وَ مَنْ كَرَّمَ أَصْلَهُ لَانَ قَلْبُهُ وَ مَنْ حَشَنَ عُنْصُرَهُ غَلِظَ كَبِدُهُ وَ مَنْ فَرَطَ تَوَرَّطَ وَ مَنْ خَافَ الْعَاقِبَةَ تَثَبَّثَ فِيمَا لَا يَعْلَمُ وَ مَنْ هَجَمَ عَلَى أَمْرِ يَغَيِّرُ عِلْمَهُ جَدَعَ أَنْفَ نَفْسِهِ

And one who honours his origin his heat will be soft, and one whose origin is rough his liver would be thick (cruel); and one who is excessive will (fall into) predicaments; and one who

<sup>932</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 171

<sup>933</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 172

<sup>934</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 173

fears the consequences will be steadfast in what he does not know; and one who pounces upon a matter without knowledge will break his own pride.

وَمَنْ لَمْ يَعْلَمْ لَمْ يَفْهَمْ وَمَنْ لَمْ يَفْهَمْ لَمْ يَسْلَمْ وَمَنْ لَمْ يَسْلَمْ لَمْ يُكْرَمَ وَمَنْ لَمْ يُكْرَمَ تُحْضَمُ وَمَنْ تُحْضَمُ كَانَ الْوَمَّ وَمَنْ كَانَ كَذَلِكَ كَانَ آخِرَى أَنْ يَنْدَمَ

And one who does not know does not understand, and one who does not understand does not greet, and one who does not greet is not honoured, and one who is not honoured will do injustice, and one doing injustice would be blamed, and the one who were to be like that would be worthier that he regrets.

إِنْ قَدَرْتَ أَنْ لَا تُعْرِفَ فَافْعَلْ وَ مَا عَلَيْكَ إِذَا لَمْ يُنِّسِ النَّاسُ عَلَيْكَ وَ مَا عَلَيْكَ أَنْ تَكُونَ مَذْمُومًا عِنْدَ النَّاسِ إِذَا حُكِنَتْ عِنْدَ اللَّهِ مُحْمُودًا

If you are able not to be known, then do so, and what is against you when the people do not praise upon you, and what is against you if you become condemned in presence of the people when you were to be Praised in the Presence of Allah<sup>-azwj</sup>?

إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ يَقُولُ- لَا حَيْرَ فِي الْحَيَاةِ إِلَّا لِأَحَدِ رَجُلَيْنِ رَجُلٍ يَزِدُّ كُلَّ يَوْمٍ فِيهَا إِحْسَانًا وَ رَجُلٍ يَتَذَارَكُ مِنْبَتَهُ بِالنُّوْبَةِ

Amir Al-Momineen<sup>-asws</sup> had said: 'There is no good in the life except for one of the two men – a man increase in good deeds during every day, and a man he comes across his wishes (evil deeds) with the repentance'.

إِنْ قَدَرْتَ أَنْ لَا تَخْرُجَ مِنْ بَيْتِكَ فَافْعَلْ وَ إِنَّ عَلَيْكَ فِي خُرُوجِكَ أَنْ لَا تَعْتَابَ وَ لَا تَكْذِبَ وَ لَا تَحْسَدَ وَ لَا تُرَائِي وَ لَا تَتَصَنَّعَ وَ لَا تُدَاهِنَ صَوْمَعَةً الْمُسْلِمِ بَيْتُهُ يَحْبِسُ فِيهِ نَفْسَهُ وَ بَصَرَهُ وَ لِسَانَهُ وَ قَرْجَهُ

If you are able not to go out from your house, then do so and that upon you, during your going out is that you will neither backbite, nor lie, nor envy, nor show off, nor pretend, nor flatter. A silo of the Muslim is his house. He imprisons in it his soul, and his sight, and his tongue, and his private parts.

إِنَّ مَنْ عَرَفَ نِعْمَةَ اللَّهِ بِقَلْبِهِ اسْتَوْجَبَ الْمَزِيدَ مِنَ اللَّهِ قَبْلَ أَنْ يُظْهِرَ شُكْرَهَا عَلَى لِسَانِهِ

Surely the one who recognises a bounty of Allah<sup>-azwj</sup> with his heart obligates the increase from Allah<sup>-azwj</sup> before he even manifests its gratitude upon his tongue'.

ثُمَّ قَالَ ع كَمْ مِنْ مَغْرُورٍ بِمَا أَنْعَمَ اللَّهُ عَلَيْهِ وَ كَمْ مِنْ مُسْتَدْرَجٍ بِسِتْرِ اللَّهِ عَلَيْهِ وَ كَمْ مِنْ مَفْتُونٍ بِتَنَاءِ النَّاسِ عَلَيْهِ-

Then he<sup>-asws</sup> said: 'And how many have been deceived by the bounties of Allah<sup>-azwj</sup> upon him; and how many have been gradually enticed by the Veiling of Allah<sup>-azwj</sup> be upon him, and how many have been tempted with the praise of Allah<sup>-azwj</sup> upon him.

إِنِّي لِأَرْجُو النَّجَاةَ لِمَنْ عَرَفَ حَقَّقْنَا مِنْ هَذِهِ الْأُمَّةِ إِلَّا لِأَحَدٍ ثَلَاثَةٍ صَاحِبِ سُلْطَانٍ جَائِرٍ وَ صَاحِبِ هَوَى وَ الْفَاقِقِ الْمَعْلِينِ

I<sup>-asws</sup> am hopeful of the salvation for the one from this community who recognises our<sup>-asws</sup> rights except for one of the three – a companion of the tyrannical ruler, and an owner of personal desires, and the openly mischief-maker.

الْحُبُّ أَفْضَلُ مِنَ الْخَوْفِ وَاللَّهُ مَا أَحَبَّ اللَّهُ مِنْ أَحَبَّ الدُّنْيَا وَوَالِي غَيْرِنَا وَمَنْ عَرَفَ حَقَّنَا وَ أَحَبَّنَا فَقَدْ أَحَبَّ اللَّهَ كُنْ ذَنْباً وَ لَا تَكُنْ رَأْساً قَالَ رَسُولُ اللَّهِ ص مَنْ خَافَ كَلَّ لِسَانُهُ.

The love is superior to the fear. By Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> does not Love the one who loves the world and befriends other than us<sup>-asws</sup>; and the one who recognises our<sup>-asws</sup> rights and loves us<sup>-asws</sup> so he has loved Allah<sup>-azwj</sup>; be a tail (follower) and do not be a head (leader). Rasool-Allah<sup>-azwj</sup> said: ‘One who fears his tongue would be tired’.<sup>935</sup>

110- سر، السرائر ابن محبوب عن الهيثم بن واقد الجزري قال سمعت أبا عبد الله ع يقول من أخرجته الله من ذل المعاصي إلى عز التقوى أغناه الله بلا مالٍ و أعزّه بلا عشيرة و آنسّه بلا بشرٍ

(The book) ‘Al Saraair’ of Ibn Mahboub – from Al Haysam Bin Waqid Al Khazry who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘One whom Allah<sup>-azwj</sup> Extracts from the disgrace of disobedience to the honour of piety, Allah<sup>-azwj</sup> will Enrich him without wealth and Honour him without a clan, and Comfort him without any mortal.

و مَنْ خَافَ اللَّهَ خَافَ مِنْهُ كُلُّ شَيْءٍ وَ مَنْ لَمْ يَخَفِ اللَّهَ أَخَافَهُ اللَّهُ مِنْ كُلِّ شَيْءٍ وَ مَنْ رَضِيَ مِنَ اللَّهِ بِالْيَسِيرِ مِنَ الْمَعَاشِ رَضِيَ اللَّهُ عَنْهُ بِالْيَسِيرِ مِنَ الْعَمَلِ

And the one who fears Allah<sup>-azwj</sup>, all things will fear from him, and the one who does not fear Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> will Cause him to fear from all things; and the one who is satisfied from Allah<sup>-azwj</sup> with the less from the livelihood, Allah<sup>-azwj</sup> will be Satisfied from him with the less from the deeds.

و مَنْ لَمْ يَسْتَحِجْ مِنْ طَلَبِ الْحَلَالِ وَ قَبِعَ بِهِ خَفَّتْ مَثْوَتُهُ وَ نَعِمَ أَهْلُهُ وَ مَنْ زَهَدَ فِي الدُّنْيَا أَتَتْهُ الْحِكْمَةُ فِي قَلْبِهِ وَ أَنْطَقَ بِهِ لِسَانُهُ وَ بَصُرَهُ عَيْبُ الدُّنْيَا دَاءَهَا وَ دَوَاءَهَا وَ أَخْرَجَهُ مِنَ الدُّنْيَا سَالِماً إِلَى دَارِ السَّلَامِ.

And one who is not embarrassed from seeking the Permissible and be contented with it, his provisions will be light and his family will be in bliss; and the one who is ascetic in the world Allah<sup>-azwj</sup> will Affirm the wisdom in his heart and his tongues will speak with it, and his eyes will be insightful with the world of its diseases and its cures, and his exit from the world will be safe to the house of peace’.<sup>936</sup>

111- سر، السرائر من كتاب أبي القاسم بن قولويه عن عنبسة العابد قال: قال رجل لأبي عبد الله ع أوصني

(The book) ‘Al Saraair’ – from the book of Abu Al Qasim Bin Qawlawayya, from Anbasa Al Aabid who said,

‘A man said to Abu Abdullah<sup>-asws</sup>, ‘Advise me!’

قَالَ أَعِدَّ جَهَازَكَ وَ قَدِّمِ زَادَكَ وَ كُنْ وَصِي نَفْسِكَ- لَا تَقُلْ لِغَيْرِكَ يَبْعَثُ إِلَيْكَ بِمَا يُصْلِحُكَ.

<sup>935</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 109

<sup>936</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 110



He<sup>-asws</sup> said: 'Prepare your tools (good deeds), and send ahead your provisions, and be an adviser to yourself. Do not say to others to send to you what would correct you'.<sup>937</sup>

112- أَقُولُ رَوَى الشَّهِيدُ الثَّانِي رَحِمَهُ اللهُ بِإِسْنَادِهِ عَنِ ابْنِ قَوْلُوهِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَبِي عَيْسَى عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ بْنِ سُلَيْمَانَ التَّوْفَلِيِّ قَالَ: كُنْتُ عِنْدَ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع

I (Majlisi) am saying, 'It is reported by the second martyr, may Allah<sup>-azwj</sup> have Mercy on him, by his chain from Ibn Qawlawayya, from his father, from Sa'ad, from Ibn Isa, from his father, from Abdullah Bin Suleyman Al Nowfaly who said,

'I was in the presence of Ja'far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup>'.

قَالَ فَإِذَا يَمُوتُ لِعَبْدِ اللهِ النَّجَاشِيِّ قَدْ وَرَدَ عَلَيْهِ فَسَلَّمَ وَ أَوْصَلَ إِلَيْهِ كِتَابَهُ فَنَفَضَهُ وَ قَرَأَهُ فَإِذَا أَوَّلَ سَطْرٍ فِيهِ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ أَطَالَ اللهُ بَقَاءَ سَيِّدِي وَ جَعَلَنِي مِنْ كُلِّ سُوءٍ فِدَاءَهُ وَ لَا أَرَانِي فِيهِ مَكْرُوهًا فَإِنَّهُ وَلِيٌّ ذَلِكَ وَ الْقَادِرُ عَلَيْهِ-

He (the narrator) said, 'He<sup>-asws</sup> was with a slave of Al-Najashy who arrived to him<sup>-asws</sup>. He greeted and delivered to him<sup>-asws</sup> his letter. He<sup>-asws</sup> opened it and read it, and there in the first line in it was: 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. May Allah<sup>-azwj</sup> Prolong the life of my Master<sup>-asws</sup> and Make me to be his<sup>-asws</sup> ransom from every evil and not Show me any abhorrence regarding him<sup>-asws</sup> for He<sup>-azwj</sup> is in Charge of that and Able upon it.

اعْلَمَ سَيِّدِي وَ مَوْلَايَ إِنِّي لَبِيتُ بِوَلَايَةِ الْأَهْوَاذِ فَإِنِ رَأَى سَيِّدِي أَنْ يَخُدَّ لِي حَدًّا أَوْ يُمَيِّلَ لِي مَثَلًا لِأَمْسَدِلَ بِهِ عَلَيَّ مَا يُعْرِئُنِي إِلَى اللهِ عَزَّ وَ جَلَّ وَ إِلَى رَسُولِهِ

Know, my chief and my Master<sup>-asws</sup>' – until he said, 'I have been placed in charge of the governance of Al-Ahvaz. If my Master<sup>-asws</sup> were to view, he<sup>-asws</sup> should define a limit for me, or strike an example for me I can be pointed with it upon what would draw me closer to Allah<sup>-azwj</sup> Mighty and Majestic, and to His<sup>-azwj</sup> Rasool<sup>-saww</sup>.

وَ يُلْحِصَ فِي كِتَابِهِ مَا يَرَى لِي الْعَمَلِ بِهِ وَ فِيمَا بَدَّلَهُ وَ أَبْتَدِلَهُ وَ أَيْنَ أَضْعُ زَكَاتِي وَ فِيمَنْ أَصْرِفُهَا وَ بِمَنْ أَنَسَ وَ إِلَى مَنْ أَسْتَرْبِخُ وَ مَنْ أَتَقِي وَ آمَنُ وَ الْجَأْ إِلَيْهِ فِي سِرِّي

And he<sup>-asws</sup> should summarise for me in his<sup>-asws</sup> letter what he<sup>-asws</sup> view for me to be working with, and regarding what I should be exerting myself, and where I should place my Zakat, and among who should I distribute it, and whom I should be comforting with, and to whom I should be resting, and with whom I should trust and believe, and whom I should shelter to with my secrets.

فَعَسَى أَنْ يُخَلِّصَنِي اللهُ بِحِدَايَتِكَ وَ دَلَالَتِكَ فَإِنَّكَ حُجَّةُ اللهِ عَلَيَّ خَلْقِهِ وَ أَمِينُهُ فِي بِلَادِهِ لَا زَالَتْ نِعْمَتُهُ عَلَيْكَ

Perhaps Allah<sup>-azwj</sup> will Save me with your<sup>-asws</sup> guidance for you<sup>-asws</sup> are the Divine Authority of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> creatures and His<sup>-azwj</sup> Trustee in His<sup>-azwj</sup> Country. May His<sup>-azwj</sup> bounties not decline upon you<sup>-asws</sup>'.

<sup>937</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 111

قَالَ عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ فَأَجَابَهُ أَبُو عَبْدِ اللَّهِ ع- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ جَاءَكَ اللَّهُ بِصُنْعِهِ وَ لَطَفَ بِكَ بِمَنِّهِ وَ كَلَّاكَ بِرِعَايَتِهِ فَإِنَّهُ وَلِيُّ ذَلِكَ

Abdullah Bin Suleyman (the narrator) said, 'Abu Abdullah<sup>-asws</sup> answered him: 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! May Allah<sup>-azwj</sup> Bless you with His<sup>-azwj</sup> bounties, and be Kind to you with His<sup>-azwj</sup> Conferment, and Nourish you with His<sup>-azwj</sup> Care, for He<sup>-azwj</sup> is in Charge of that.

أَمَّا بَعْدُ فَقَدْ جَاءَ إِلَيَّ رَسُولُكَ بِكِتَابِكَ فَفَرَّغْتُهُ وَ قَهَمْتُ جَمِيعَ مَا ذَكَرْتَهُ وَ سَأَلْتُ عَنْهُ وَ رَعَمْتُ أَنَّكَ بَلَيْتَ بِلَوَايَةِ الْأَهْوَازِ فَسَرَّيَنِي ذَلِكَ وَ سَاءَنِي وَ سَأَحْرَبُكَ بِمَا سَاءَنِي مِنْ ذَلِكَ وَ مَا سَرَّيَنِي إِنْ شَاءَ اللَّهُ تَعَالَى

As for after, your messenger came to me<sup>-asws</sup> with your letter. I<sup>-asws</sup> read it and have understood entirety of what you mentioned and have asked about, and you claimed that you have been placed in charge of the governance of Al-Ahvaz. That cheered me<sup>-asws</sup> and saddened me<sup>-asws</sup>, and I<sup>-asws</sup> shall be informing you with what has saddened me<sup>-asws</sup> from that and what has cheered me<sup>-asws</sup>, if Allah<sup>-azwj</sup> the Exalted so Desires.

فَأَمَّا سُرُورِي بِوَلَايَتِكَ فَقُلْتُ عَسَى أَنْ يُعَيْثَ اللَّهُ بِكَ مَأْهُوفاً خَائِفاً مِنْ أَوْلِيَاءِ آلِ مُحَمَّدٍ ص وَ يُعِزُّ بِكَ ذَلِيلَهُمْ وَ يَكْسُو بِكَ عَارِيَهُمْ وَ يُقْوِي بِكَ ضَعِيفَهُمْ وَ يُطْفِئُ بِكَ نَارَ الْمُخَالِفِينَ عَنْهُمْ

As for what cheered me<sup>-asws</sup> with your governance, I<sup>-asws</sup> said: 'Perhaps Allah<sup>-azwj</sup> will Help an anxious fearful one from the friends of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Honour their humiliated ones through you, and clothe their bareness through you, and Strengthen their weak ones through you, and Extinguish the fire of the adversaries away from them through you'.

وَ أَمَّا الَّذِي سَاءَنِي مِنْ ذَلِكَ فَإِنَّ أَدْنَى مَا أَخَافُ عَلَيْكَ أَنْ تَعْتُرَ بَوْلِي لَنَا فَلَا تَشَمَّ حَظِيرَةَ الْقُدْسِ

And as for which saddened me<sup>-asws</sup> from that, the least of what I<sup>-asws</sup> fear upon you is that if you were to stumble with a friend of ours<sup>-asws</sup>, you will not even smell the Holy enclosure.

فَأَيُّ مَلْحَصٍ لَكَ جَمِيعَ مَا سَأَلْتُ عَنْهُ إِنْ أَنْتَ عَمِلْتَ بِهِ وَ لَمْ تُجَاوِزْ رَجْحُوتَ أَنْ تَسَلَّمَ إِنْ شَاءَ اللَّهُ تَعَالَى

I<sup>-asws</sup> shall summarise for you entirety of what you have asked about. If you were to work with it and do not exceed it, I<sup>-asws</sup> am hopeful that you will be safe, if Allah<sup>-azwj</sup> the Exalted so Desires.

أَخْبَرَنِي يَا عَبْدَ اللَّهِ أَبِي عَنْ آبَائِهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ مَنْ اسْتَشَارَهُ أَحُوهُ الْمُؤْمِنُ فَلَمْ يَمَحْضُهُ النَّصِيحَةَ سَلَبَهُ اللَّهُ لُبَّهُ

O Abdullah! My<sup>-asws</sup> father<sup>-asws</sup> informed me<sup>-asws</sup> from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, from Rasool-Allah<sup>-saww</sup> having said: 'One whom his Muslim brother consults him, but he is not sincere in the advice, Allah<sup>-azwj</sup> will Strip him of his understanding'.

وَ اعْلَمْ أَنِّي سَأَشِيرُ عَلَيْكَ بِرَأْيِي إِنْ أَنْتَ عَمِلْتَ بِهِ تَخَلَّصْتَ بِمَا أَنْتَ مُتَحَوِّفُهُ

And know that I<sup>-asws</sup> shall indicate to you with such a view, if you were to work with it, you will be finished from what you are scared of.

وَ اعْلَمَنَّ أَنَّ خَلَاصَكَ وَ نَجَاتَكَ مِنْ حَقْنِ الدِّمَاءِ وَ كَفِّ الأَذَى مِنْ أَوْلِيَاءِ اللهِ وَ الرِّفْقِ بِالرَّعِيَّةِ وَ التَّائِبِي وَ حُسْنِ المَعَاشِرَةِ مَعَ لِيْنٍ فِي عَمْرِ ضَعْفٍ وَ شِدَّةٍ فِي عَمْرِ عُنْفٍ وَ مُدَارَاةِ صَاحِبِكَ وَ مَنْ يَرِدُ عَلَيْكَ مِنْ رُسُلِهِ وَ ارْتُقِ فَتَقِ رَعِيَّتِكَ بِأَنْ تُوقِفَهُمْ عَلَى مَا وَافَقَ الحَقَّ وَ العُدْلَ إِنْ شَاءَ اللهُ

And know that your salvation is from what is with you, from saving the blood (from being spilt), and restraining the harm from friends of Allah<sup>-azwj</sup>, and the kindness with the citizens, and the prudence, and goodly co-habitation with gentleness from without weakness, and severity from without violence, and politeness with your companion and the one whose messenger arrives to you, and reconcile between your citizens, by inclining them upon what is compatible to the truth, if Allah<sup>-azwj</sup> so Desires.

إِيَّاكَ وَ السُّعَاةَ وَ أَهْلَ التَّمَائِمِ فَلَا يَلْتَرِفَنَّ مِنْهُمْ بَكَ أَحَدٌ وَ لَا يَبْرَكَ اللهُ يَوْمًا وَ لَيْلَةً وَ أَنْتَ تَقْبَلُ مِنْهُمْ صَرْفًا وَ لَا عَدْلًا فَيَسْحَطَ اللهُ عَلَيْكَ وَ يَهْتِكَ سِتْرَكَ

Beware of the ones striving (in evil) and the gossiping people, do not let anyone of them stick with you. May Allah<sup>-azwj</sup> neither show you a day and a night and you accept any exchange nor replacement for Allah<sup>-azwj</sup> will be Annoyed upon you, and Tear your veil.

وَ اخْذِرْ مَكْرَ حُوزِ الأَهْوَازِ فَإِنَّ أَبِي أَخْبَرَنِي عَنْ آبَائِهِ عَنْ أَمِيرِ المُؤْمِنِينَ ع أَنَّهُ قَالَ الإِيمَانُ لَا يَبْثُ فِي قَلْبِ يَهُودِيٍّ وَ لَا حُوزِيٍّ أَبَدًا

And be cautious of the plots of the people of Al-Ahvaz, for my<sup>-asws</sup> father<sup>-asws</sup> informed me<sup>-asws</sup> from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> having said: 'The Eman can neither be affirmed in a heart of a Jew nor a Christian, ever!'

فَأَمَّا مَنْ تَأَنَسَ بِهِ تَسْتَرِيحَ إِلَيْهِ وَ تُلْجِي أُمُورَكَ إِلَيْهِ فَذَلِكَ الرَّجُلُ المُمْتَحَنُ المُسْتَبْصِرُ الأَمِينُ المُوَافِقُ لَكَ عَلَى دِينِكَ وَ مَيِّزُ أَعْوَانِكَ وَ حَرْبِ الفَرِيقَيْنِ فَإِنَّ رَأَيْتَ هُنَالِكَ رُشْدًا فَشَأْنُكَ وَ إِيَّاهُ

As for the one you can be comforted with and rest to him, and seek shelter of your affairs to him, that is the man who is Tested, the insightful, the trusted, the one compatible to you upon your religion; and distinguish your supporters and experiment the two sects. If you see guidance over there, it is up to you and him.

وَ إِيَّاكَ أَنْ تُعْطِيَ دِرْهَمًا أَوْ تَخْلَعَ ثَوْبًا أَوْ تَحْمِلَ عَلَى دَابَّةٍ فِي عَمْرِ ذَاتِ اللهِ لِشَاعِرٍ أَوْ مُضْحِكٍ أَوْ مُتَمَرِّحٍ إِلَّا أُعْطِيتَ مِثْلَهُ فِي ذَاتِ اللهِ وَ لَتَكُنَّ جَوَائِزُكَ وَ عَطَايَاكَ وَ جَلْعُكَ لِلْمُرَادِ وَ الرُّسُلِ وَ الأَجْنَادِ وَ أَصْحَابِ الرِّسَالِ وَ أَصْحَابِ الشَّرْطِ وَ الأَحْمَاسِ

And beware of giving a single Dirham, or taking off a cloth, or carrying upon an animal for other than the Self of Allah<sup>-azwj</sup>, for any poet, or a comedian, or a joker except if you were to give similar to it for the Self of Allah<sup>-azwj</sup>, and let your rewards and your awards made to be for the guides, and the messengers, and the news bringers, and companions of the correspondence, and companions of the police and the elite forces.

وَ مَا أَرَدْتَ تَصْرِفُهُ فِي وُجُوهِ الرِّبِّ وَ التَّجَاحِ العَنَقِ وَ الصَّدَقَةِ وَ الحَجِّ وَ المَشْرَبِ وَ الكِسْوَةِ الَّتِي تُصَلِّي فِيهَا وَ تَصِلُ بِهَا وَ الهَدِيَّةِ الَّتِي تُهْدِيهَا إِلَى اللهِ تَعَالَى عَزَّ وَ جَلَّ وَ إِلَى رُسُولِهِ ص مِنْ أَطْيَبِ كَسْبِكَ

And whatever you want to spend in aspects of righteousness, and the success, and the liberation (of slaves), and the charity, and the Hajj, and the drinks, and the clothing which you

pray Salat in, and you pray Salat with, and the gifts which you gift to Allah<sup>-azwj</sup> the Exalted Mighty and Majestic and to His<sup>-azwj</sup> Rasool<sup>-saww</sup> should be from your goodly earnings.

يَا عَبْدَ اللَّهِ اجْهَدْ أَنْ لَا تَكْتَبِرَ ذَهَبًا وَلَا فِضَّةً فَتَكُونَ مِنْ أَهْلِ هَذِهِ الْآيَةِ الَّتِي قَالَ اللَّهُ عَزَّ وَجَلَّ - الَّذِينَ يَكْتَبُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ

O Abdullah<sup>-saww</sup>! Make efforts that you neither hoard gold nor silver for you will be from the people of this Verse which Allah<sup>-azwj</sup> Mighty and Majestic Said: **and those who are hoarding the gold and the silver and are not spending it in the Way of Allah, [9:34].**

وَلَا تَسْتَصْغِرَنَّ مِنْ خُلُوقٍ أَوْ فَضْلِ طَعَامٍ تَصْرِفُهُ فِي بُطُونٍ خَالِيَةٍ لِتَسْكِنَ بِهَا غَضَبَ اللَّهِ تَبَارَكَ وَتَعَالَى

And do not belittle anything from sweets or from surplus food. Use it in empty bellies, you will be calming the Wrath of the Lord<sup>-azwj</sup> Blessed and Exalted by it.

وَاعْلَمُ أَبِي سَمِعْتُ مِنْ أَبِي يُحَدِّثُ مِنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ سَمِعَ النَّبِيَّ ص يَقُولُ لِأَصْحَابِهِ يَوْمًا مَا آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ مَنْ بَاتَ شَبَعَانًا وَجَارُهُ جَائِعًا

And know that I<sup>-asws</sup> have heard my<sup>-asws</sup> father<sup>-asws</sup> narrating from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> having heard the Prophet<sup>-saww</sup> saying to his<sup>-saww</sup> companions one day: 'He has not believed in Allah<sup>-azwj</sup> and the Last Day, one who spends the night satiated while his neighbour is hungry'.

فَقُلْنَا هَلَكْنَا يَا رَسُولَ اللَّهِ

We said, 'We are destroyed, O Rasool-Allah<sup>-saww</sup>!'

فَقَالَ مِنْ فَضْلِ طَعَامِكُمْ وَمِنْ فَضْلِ تَمْرِكُمْ وَرِزْقِكُمْ وَخَلْقِكُمْ وَحِرْقِكُمْ تُطْفِئُونَ بِهَا غَضَبَ الرَّبِّ

He<sup>-saww</sup> said: 'From surplus of your food, and from surplus of your dates, and your silver, and new clothes and your old clothes, you will be extinguishing Wrath of the Lord<sup>-azwj</sup> by it'.

وَسَأْتِيكَ بِهَوَانِ الدُّنْيَا وَهَوَانِ شَرَفِهَا عَلَى مَا مَضَى مِنَ السَّلَفِ وَالتَّابِعِينَ

And I<sup>-asws</sup> shall inform you with the insignificance of the world and insignificance of its decorations upon the ones passed, from the ancestors and the followers'.

فَقَدْ حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ قَالَ ع لَمَّا بَجَّهَرَ الْحُسَيْنُ ع إِلَى الْكُوفَةِ أَتَاهُ ابْنُ عَبَّاسٍ فَنَاشَدَهُ اللَّهُ وَالرَّحِمَ أَنْ يَكُونَ هُوَ الْمُقْتُولَ بِالطَّفِيفِ

Muhammad Bin Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> narrated to me. He<sup>-asws</sup> said: 'When Al-Husayn<sup>-asws</sup> prepared to go to Al-Kufa, Ibn Abbas came to him<sup>-asws</sup>. He adjured him<sup>-asws</sup> with Allah<sup>-azwj</sup> and the kinship that he<sup>-asws</sup> would be killed at Al-Taff (Karbala).

فَقَالَ أَنَا أَعْرِفُ بِمَصْرِعِي مِنْكَ وَمَا وَكِدِي مِنَ الدُّنْيَا إِلَّا فِرَاقَهَا أَلَا أُخْبِرُكَ يَا ابْنَ عَبَّاسٍ بِحَدِيثِ أَمِيرِ الْمُؤْمِنِينَ ع وَالدُّنْيَا

He<sup>-asws</sup> said: 'I<sup>-asws</sup> am more knowing with my<sup>-asws</sup> dying place than you are, and there is no aim for me<sup>-asws</sup> from the world except separating from it. Shall I<sup>-asws</sup> inform you, O Ibn Abbas, with a Hadeeth of Amir Al-Momineen<sup>-asws</sup> and the world?'

فَقَالَ لَهُ بَلَى لَعَمْرِي إِنَّي لِأَجِبُّ أَنْ تُخْبِرَنِي بِأَمْرِهَا

He said to him<sup>-asws</sup>, 'Yes, by my life! I would love you to narrate to me with its matter'.

فَقَالَ أَبِي فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع سَمِعْتُ أَبَا عَبْدِ اللَّهِ الْحُسَيْنِ ع يَقُولُ - حَدَّثَنِي أَمِيرُ الْمُؤْمِنِينَ ع قَالَ إِنَّي كُنْتُ بِدَكَ فِي بَعْضِ حِطَائِمَا وَ قَدْ صَارَتْ لِقَاطِمَةَ ع

My<sup>-asws</sup> father<sup>-asws</sup> said: 'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: 'I<sup>-asws</sup> heard Abu Abdullah Al-Husayn<sup>-asws</sup> saying: 'Amir Al-Momineen<sup>-asws</sup> narrated to me. He<sup>-asws</sup> said: 'I<sup>-asws</sup> was at Fadak in one of its orchards, and it had come to be for (Syeda) Fatima<sup>-asws</sup>'.

قَالَ فَإِذَا أَنَا بِأَمْرٍ أَوْ قَدْ هَجَمْتُ عَلَيَّ وَ فِي يَدِي مِسْحَاةٌ وَ أَنَا أَعْمَلُ بِهَا فَلَمَّا نَظَرْتُ إِلَيْهَا طَارَ قَلْبِي بِمَا تَدَاخَلَنِي مِنْ جَمَالِهَا فَسَبَّهْتُهَا بِبَيْتَةِ بِنْتِ عَامِرِ الْجُمَحِيِّ وَ كَانَتْ مِنْ أَجْمَلِ نِسَاءِ قُرَيْشٍ

He<sup>-asws</sup> said: 'There I<sup>-asws</sup> was with a woman who was coming towards me<sup>-asws</sup> and in my<sup>-asws</sup> hand was a spade and I<sup>-asws</sup> was working with it. When I<sup>-asws</sup> looked at her, my<sup>-asws</sup> heart flew from what had entered me<sup>-asws</sup> from her beauty, resembling in beauty with Buseyna Bint Aamir Al-Jumayh, and she was from the most beautiful of the women of Qureysh.

فَقَالَتْ يَا ابْنَ أَبِي طَالِبٍ هَلْ لَكَ أَنْ تَتَزَوَّجَ بِي فَأُغْنِيَنَّكَ عَنْ هَذِهِ الْمِسْحَاةِ وَ أَذْلِكَ عَلَى خَزَائِنِ الْأَرْضِ فَيَكُونَ لَكَ الْمُلْكُ مَا بَقِيَتْ وَ لِعَقِيكَ مِنْ بَعْدِكَ

She said to me, 'O son<sup>-asws</sup> of Abu Talib<sup>-asws</sup>! Is it okay for you<sup>-asws</sup> to marry me and I shall enrich you from this spade (manual work), and I shall point you<sup>-asws</sup> to treasures of the earth and the kingdom will be for you<sup>-asws</sup> for as long as you<sup>-asws</sup> live, and for your<sup>-asws</sup> posterity from after you<sup>-asws</sup>?'

فَقَالَ لَهَا مَنْ أَنْتِ حَتَّى أَحْطَبُكَ مِنْ أَهْلِكَ

I<sup>-asws</sup> said to her: 'Who are you until (so that) I<sup>-asws</sup> can propose to you<sup>-asws</sup> from your family?'

فَقَالَتْ أَنَا الدُّنْيَا

She said, 'I am the world'.

قَالَ لَهَا فَارْجِعِي وَ اطْلُبِي زَوْجًا غَيْرِي فَلَسْتُ مِنْ شَأْنِي وَ أَقْبَلْتُ عَلَى مِسْحَاتِي وَ أَنْشَأْتُ أَقُولُ -

I<sup>-asws</sup> said to her: 'Return and seek a husband other than me<sup>-asws</sup>, for it isn't from my<sup>-asws</sup> concerns', and I<sup>-asws</sup> turn to my spade, and I<sup>-asws</sup> prosed a poem saying:

وَ مَا هِيَ إِذْ غَرَّتْ قُرُونًا بِطَائِلِ -

لَقَدْ خَابَ مَنْ غَرَّتْهُ دُنْيَا دَنِيَّةٌ -

وَ زِينَتُهَا فِي مِثْلِ تِلْكَ الشَّمَائِلِ -

أَتُنْنَا عَلَى زِيِّ الْعَرَبِ بَعِيَّةٌ -

عُرِفْتُ عَنِ الدُّنْيَا وَ لَسْتُ بِجَاهِلٍ -  
رَهْبِيْنَ بِقَفْرِ بَيْنَ تِلْكَ الْجَنَادِلِ -

فَقُلْتُ لَهَا غُرْبِي سِوَايَ فَإِنِّي  
وَ مَا أَنَا وَ الدُّنْيَا فَإِنَّ مُحَمَّدًا -

'He is disappointed, the one whom the lowly world deceives, and it is what has deceived generations. It came to us<sup>-asws</sup> in the garb of Buseyna and her adornments in the likes of that appearance. I<sup>-asws</sup> said to her: 'Deceive the ones besides me<sup>-asws</sup> for I<sup>-asws</sup> am abstemious from the world and aren't ignorant. And what have I<sup>-asws</sup> to do with the world, for Muhammad<sup>-saww</sup> is a pledge in the wilderness between those graves.

وَ أَمْوَالِ قَارُونَ وَ مُلْكِ الْقَبَائِلِ -  
وَ يُطَلِّبُكَ مِنْ خُرَائِمَا بِالطَّوَائِلِ -  
لِمَا فِيكَ مِنْ عِزٍّ وَ مُلْكٍ وَ نَائِلٍ -  
فَشَأْنُكَ يَا دُنْيَا وَ أَهْلَ الْعَوَائِلِ -  
وَ أَحْشَى عِتَاباً دَائِماً غَيْرَ زَائِلٍ

وَ هُنَّهَا أَتَيْنَا بِالْكُنُوزِ وَ دُرِّهَا -  
أَلَيْسَ جَمِيعاً لِلْفَنَاءِ مَصِيرُهَا -  
فَعُرْبِي سِوَايَ إِنِّي غَيْرُ رَاغِبٍ -  
وَ قَدْ فَبِعْتُ نَفْسِي بِمَا قَدْ رَزَقْتُهُ -  
فَإِنِّي أَخَافُ اللَّهَ يَوْمَ لِقَائِهِ -

And its love came to us with the treasures and its gems, and wealth of Qarun<sup>-la</sup> and kingdom of the tribes. Isn't it all for the annihilation as its destiny? And he is seeking from its prolonged treasures. So deceive the ones besides me<sup>-asws</sup>! I<sup>-asws</sup> am not desirous to what is in you, from honour, and kingdom and achievements. And I<sup>-asws</sup> have contented myself<sup>-asws</sup> with what I<sup>-asws</sup> have been Graced with, so it's your concern, O world, and the people of temptations, for I<sup>-asws</sup> fear Allah<sup>-azwj</sup> of the Day I<sup>-asws</sup> shell meet Him<sup>-azwj</sup>, and I<sup>-asws</sup> dread the permanent unceasing rebuke'.

فَخَرَجَ مِنَ الدُّنْيَا وَ لَيْسَ فِي عُنُقِهِ تَبَعَةٌ لِأَحَدٍ حَتَّى لَقِيَ اللَّهَ مُحَمَّدًا غَيْرَ مَلُومٍ وَ لَا مَذْمُومٍ ثُمَّ اقْتَدَتْ بِهِ الأَيْمَةُ مِنْ بَعْدِهِ بِمَا قَدْ بَلَّغَكُمْ لَمْ يَتَلَطَّحُوا بِشَيْءٍ مِنْ بَوَائِقِهَا صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ وَ أَحْسَنَ مَقُولِهِمْ:

He<sup>-asws</sup> exited from the world and there wasn't any liability in his<sup>-asws</sup> neck for anyone until he<sup>-asws</sup> met Allah<sup>-azwj</sup> as praised, without blame or condemnation. Then the Imams<sup>-asws</sup> from after him<sup>-asws</sup> were led by him<sup>-asws</sup> with what had reached them<sup>-asws</sup>. They<sup>-asws</sup> did not mingle anything from his<sup>-asws</sup> legacies, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> all and Make their<sup>-asws</sup> abodes excellent.

وَ قَدْ وَجَّهْتُ إِلَيْكَ بِمَكَارِمِ الدُّنْيَا وَ الآخِرَةِ وَ عَنِ الصَّادِقِ المُصَدِّقِ رَسُولِ اللَّهِ فَإِنَّ أَنْتَ عَمِلْتَ بِمَا نَصَحْتُ لَكَ فِي كِتَابِي هَذَا ثُمَّ كَانَتْ عَلَيْكَ مِنَ الدُّنُوبِ وَ الخَطَايَا كَمَثَلِ أَوْزَانِ الجِبَالِ وَ أمْوَاجِ البَحَارِ رَجُوتُ اللَّهِ أَنْ يَنْجِئَكَ عَنْكَ جَلٍّ وَ عَزٍّ بِقُدْرَتِهِ

And I<sup>-asws</sup> have dedicated to you the honours of the world and the Hereafter, and from Al-Sadiq<sup>-asws</sup>, the ratifier of Rasool-Allah<sup>-saww</sup>. If you were to work with what I<sup>-asws</sup> have advised you in this letter of mine, then there happen to be upon you the sins and mistakes like the weight of the mountains and waves of the sea, I<sup>-asws</sup> shall be hopeful to Allah<sup>-azwj</sup> Majestic and Mighty Turn these away from you by His<sup>-azwj</sup> Power.

يَا عَبْدَ اللَّهِ إِيَّاكَ أَنْ تُحْيِفَ مُؤْمِناً فَإِنَّ أَبِي مُحَمَّدَ بْنَ عَلِيٍّ حَدَّثَنِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ كَانَ يَقُولُ مَنْ نَظَرَ إِلَى مُؤْمِنٍ نَظْرَةً لِيُحْيِفَهُ بِمَا أَخَافَهُ اللَّهُ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ وَ حَشْرَتُهُ فِي صُورَةِ الدَّرِّ لِحْمُهُ وَ جَسَدُهُ وَ جَمِيعَ أَعْضَائِهِ حَتَّى يُورِدَهُ مَوْرَدَهُ

O Abdullah! Beware of scaring a Momin, for my<sup>-asws</sup> father Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, narrated to me<sup>-asws</sup> from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> that he<sup>-asws</sup> had said: 'One who looks at a Momin with a look in order to scare him with, Allah<sup>-azwj</sup> would Frighten him on a Day there will be no shade except His<sup>-azwj</sup> Shade, and Resurrect him in the image of a particle, his flesh, and his body and entirety of his body parts, until he arrives at his arrival point'.

وَ حَدَّثَنِي أَبِي عَنْ آبَائِهِ عَنْ عَلِيِّ عَ عَنِ النَّبِيِّ صَ أَنَّهُ قَالَ مَنْ أَعَاتَ لَهْفَانًا مِنَ الْمُؤْمِنِينَ أَعَانَهُ اللَّهُ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ وَ أَمَنَهُ يَوْمَ الْفُرْعِ الْأَكْبَرِ وَ أَمَنَهُ عَنْ سُوءِ الْمُنْقَلَبِ

And it is narrated to me<sup>-asws</sup> by my<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup>, from the Prophet<sup>-sawww</sup> having said: 'One who helps a distressed one from the Momineen, Allah<sup>-azwj</sup> will Help him on a Day there will be no shade except His<sup>-azwj</sup> Shade, and Secure him on the Day of the greatest panic, and Secure him from the evil transfer.

وَ مَنْ قَضَى لِأَخِيهِ الْمُؤْمِنِ حَاجَةً قَضَى اللَّهُ لَهُ حَوَائِجَ كَثِيرَةً إِحْدَاهَا الْجَنَّةُ

And the one who fulfils a need of his Momin brother, Allah<sup>-azwj</sup> will fulfil a lot of needs for him, one of these being the Paradise.

وَ مَنْ كَسَا أَخَاهُ الْمُؤْمِنَ مِنْ عُرْيٍ كَسَاهُ اللَّهُ مِنْ سُنْدُسِ الْجَنَّةِ وَ إِسْتَبْرَقِهَا وَ حَرِيرِهَا وَ لَمْ يَزَلْ يَخُوضُ فِي رِضْوَانِ اللَّهِ مَا دَامَ عَلَى الْمَكْسُوِّ مِنْهَا سِلْكٌ

And one who clothes his Momin brother from bareness, Allah<sup>-azwj</sup> will Clothe him from the fabrics of Paradise, and its brocade, and its silk, and he will not cease to be wading in the Satisfaction of Allah<sup>-azwj</sup> for as long as a thread from it remain upon the clothed one.

وَ مَنْ أَطْعَمَ أَخَاهُ مِنْ جُوعٍ أَطْعَمَهُ اللَّهُ مِنْ طَيِّبَاتِ الْجَنَّةِ وَ مَنْ سَقَاهُ مِنْ ظَمًا سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ رَبِّيَّةً

And one who feeds his brother from hunger, Allah<sup>-azwj</sup> will Feed him from the good foods of the Paradise, and one who quenches him from thirst, Allah<sup>-azwj</sup> will Quench him from the Sealed Nectar up to saturation.

وَ مَنْ أَدَّخَمَ أَخَاهُ أَدَّخَمَهُ اللَّهُ مِنَ الْوِلْدَانِ الْمُحَلِّدِينَ وَ أَسَكَّنَهُ مَعَ أَوْلِيَائِهِ الطَّاهِرِينَ

And one who serves his brother, Allah<sup>-azwj</sup> will Serve him from (through) the eternal youths, and Settle him with the His<sup>-azwj</sup> pure friends.

وَ مَنْ حَمَلَ أَخَاهُ الْمُؤْمِنَ مِنْ رَحْلِهِ حَمَلَهُ اللَّهُ عَلَى نَاقَةٍ مِنْ نُوقِ الْجَنَّةِ وَ بَاهَى بِهِ الْمَلَائِكَةَ الْمُقَرَّبِينَ يَوْمَ الْقِيَامَةِ

And one who carries his Momin brother upon a riding animal, Allah<sup>-azwj</sup> will have him carried upon a she-camel from the she-camels of Paradise and Boast to the Angels of Proximity with him on the Day of Qiyamah.

وَ مَنْ زَوَّجَ أَخَاهُ الْمُؤْمِنَ امْرَأَةً يَأْتِسُ بِهَا وَ يَشُدُّ عَضُدَهُ وَ يَسْتَرِيحُ إِلَيْهَا زَوَّجَهُ اللَّهُ مِنَ الْخُورِ الْعِينِ وَ أَنْسَهُ بِمَنْ أَحَبَّ مِنَ الصِّدِّيقِينَ مِنْ أَهْلِ بَيْتِ نَبِيِّهِ وَ إِخْوَانِهِ وَ أَنْسَهُمْ بِهِ



And one who gets his Momin brother married to a woman he can be comforted with her, and strengthen his arm, and he can rest to her, Allah<sup>-azwj</sup> will get him married to the Maiden Houries, and Comfort him with the one he loves from the truthful ones from his family members, and his brother, and they will be comforted with him.

وَمَنْ أَعَانَ أَخَاهُ الْمُؤْمِنَ عَلَى سُلْطَانٍ جَائِرٍ أَعَانَهُ اللَّهُ عَلَى إِجَارَةِ الصِّرَاطِ عِنْدَ زُلْزَلَةِ الْأَقْدَامِ

And one who assists his Momin brother against a tyrannical ruler, Allah<sup>-azwj</sup> will Assist him upon crossing the Bridge at the slips of the feet.

وَمَنْ زَارَ أَخَاهُ الْمُؤْمِنَ إِلَى مَنْزِلِهِ - لَا لِحَاجَةٍ مِنْهُ إِلَيْهِ كُتِبَ مِنْ زُؤَارِ اللَّهِ وَكَانَ حَقِيقًا عَلَى اللَّهِ أَنْ يُكْرِمَ زَائِرَهُ

And one who visits his Momin brother to his house, not for a need from him to him, he will be written as being from the visitors of Allah<sup>-azwj</sup>, and there would be a right upon Allah<sup>-azwj</sup> that He<sup>-azwj</sup> Honours His<sup>-azwj</sup> visitor.

يَا عَبْدَ اللَّهِ وَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ عَلِيٍّ ع أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ص يَقُولُ لِأَصْحَابِهِ يَوْمَ مَعَاشِرِ النَّاسِ إِنَّهُ لَيْسَ بِمُؤْمِنٍ مَنْ آمَنَ بِلسَانِهِ وَ لَمْ يُؤْمِنْ بِقَلْبِهِ فَلَا تَتَّبِعُوا عَثْرَاتِ الْمُؤْمِنِينَ فَإِنَّهُ مِنَ اتَّبَعَ عَثْرَةَ مُؤْمِنٍ اتَّبَعَ اللَّهُ عَثْرَاتِهِ يَوْمَ الْقِيَامَةِ وَ فَضَحَهُ فِي جَوْفِ بَيْتِهِ

O Abdullah! My<sup>-asws</sup> father<sup>-asws</sup> narrated to me<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having heard Rasool-Allah<sup>-saww</sup> and he<sup>-saww</sup> was saying to his<sup>-saww</sup> companions one day: 'Community of people! He isn't a Momin, one who believes by his tongue and does not believe with his heart. Do not pursue the stumbles of the Momineen for the one who pursues stumbles of a Momin, Allah<sup>-azwj</sup> will Pursue his stumbles on the Day of Qiyamah, and Expose him in the midst of his household.

وَ حَدَّثَنِي أَبِي عَنْ عَلِيٍّ ع أَنَّهُ قَالَ أَخَذَ اللَّهُ مِيثَاقَ الْمُؤْمِنِ أَنْ لَا يُصَدَّقَ فِي مَقَالَتِهِ وَ لَا يَنْتَصَفَ مِنْ عَدُوِّهِ وَ عَلَى أَنْ لَا يَشْفِيَ غَيْظَهُ إِلَّا بِفَضِيحَةٍ نَفْسِهِ لِأَنَّ كُلَّ مُؤْمِنٍ مُلْحَمٌ وَ ذَلِكَ لِغَايَةِ قَصِيرَةٍ وَ رَاحَةٍ طَوِيلَةٍ

And it is narrated to me<sup>-asws</sup> by my<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> has Taken a Covenant of the Momin that he will not be ratified in his words, nor will he receive fairness from his enemies, and upon that he will not heal his rage except by exposing himself, because every Momin is reined, and that is for a short end and a long comfort.

أَخَذَ اللَّهُ مِيثَاقَ الْمُؤْمِنِ عَلَى أَشْيَاءَ - أُبْسِرَهَا عَلَيْهِ مُؤْمِنٌ مِثْلُهُ يَقُولُ بِمَقَالَتِهِ يَنْغِيهِ وَ يُحْسِدُهُ وَ الشَّيْطَانُ يُعْوِيهِ وَ يَمْتَنُهُ وَ السُّلْطَانُ يَقْفُو أُنْرَهُ وَ يَنْبَعُ عَثْرَاتِهِ وَ كَافِرٌ بِالَّذِي هُوَ مُؤْمِنٌ بِهِ يَرَى سَفْكَ دَمِهِ دِينًا وَ إِبَاحَةَ حَرِيمِهِ غُنْمًا فَمَا بَقَاءُ الْمُؤْمِنِ بَعْدَ هَذَا

Allah<sup>-azwj</sup> has Taken Covenant of the Momin upon things, the easiest of these upon him is a Momin like him speaking with his words exactly, and envying him, and the Satan<sup>-la</sup> deviates him and strays him, and the ruler restrains his impacts and pursues his stumbles, a Kafir with Allah<sup>-azwj</sup> which he believes in views shedding his blood as religion, and legalising his sanctity as a gain. So what remains of the Momin after this!



يَا عَبْدَ اللَّهِ وَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ عَلِيٍّ عَ عَنِ النَّبِيِّ ص قَالَ نَزَلَ جِبْرَائِيلُ ع فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ اسْتَفَقْتُ لِلْمُؤْمِنِ اسْمًا مِنْ أَسْمَائِي سَمِيئُهُ مُؤْمِنًا فَالْمُؤْمِنُ مِنِّي وَ أَنَا مِنْهُ مَنْ اسْتَهَانَ بِمُؤْمِنٍ فَقَدْ اسْتَفْبَلَنِي بِالْمُحَارَبَةِ

O Abdullah! And it is narrated to me<sup>-asws</sup> by my<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup>, from the Prophet<sup>-saww</sup> having said: 'Jibraeel<sup>-as</sup> descended unto me<sup>-saww</sup>. He<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! Allah<sup>-azwj</sup> Conveys the Greetings to you<sup>-saww</sup> and Says: "I<sup>-azwj</sup> have Derived a name for the Momin from My<sup>-azwj</sup> Names. I<sup>-azwj</sup> Name him as 'Momin'. So, the Momin is from Me<sup>-azwj</sup> and I<sup>-azwj</sup> am from him, and one who considers a Momin as insignificant, he has faced Me<sup>-azwj</sup> with the war!"

يَا عَبْدَ اللَّهِ وَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ عَلِيٍّ عَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ يَوْمًا يَا عَلِيُّ لَا تُنَاطِرْ رَجُلًا حَتَّى تَنْظُرَ فِي سِرِّيَّتِهِ فَإِنْ كَانَتْ سِرِّيَّتُهُ حَسَنَةً فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَكُنْ لِيُخَذَلْ وَلِيَهُ وَ إِنْ كَانَتْ سِرِّيَّتُهُ زِدِيَّةً فَقَدْ يَكْفِيهِ مَسَاوِيهِ فَلَوْ جَهَدْتَ أَنْ تَعْمَلَ بِهِ أَكْثَرَ مِمَّا عَمِلَهُ مِنْ مَعَاصِي اللَّهِ عَزَّ وَ جَلَّ مَا قَدَرْتَ عَلَيْهِ

O Abdullah! And my<sup>-asws</sup> father<sup>-asws</sup> narrated to me<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup>, from the Prophet<sup>-saww</sup> having said one day: 'O Ali<sup>-asws</sup>! Do not debate a man until you<sup>-asws</sup> look at his secretive actions. If his secretive actions were to be good, then Allah<sup>-azwj</sup> Mighty and Majestic will not be Abandoning His<sup>-azwj</sup> friend, and if his secretive actions happen to be lowly, then his equals will suffice him. If you<sup>-asws</sup> were to strive in working with him more than what he works in the disobedience of Allah<sup>-azwj</sup> Mighty and Majestic, you<sup>-asws</sup> will not be able upon it'.

يَا عَبْدَ اللَّهِ وَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ عَلِيٍّ عَ عَنِ النَّبِيِّ ص قَالَ أَذِنَ الْكُفْرُ أَنْ يَسْمَعَ الرَّجُلُ عَنْ أَخِيهِ الْكَلِمَةَ فَيَحْفَظَهَا عَلَيْهِ يُرِيدُ أَنْ يُفْضَحَهُ بِهَا-  
أَوْلَيْكَ لَا خَلَاقَ لَهُمْ

O Abdullah! And it is narrated to me by my<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup>, from the Prophet<sup>-saww</sup> having said: 'The least of Kufr is the man hearing a word from his brother, so he memorises it upon him intending to expose him with it (one day). These ones, there is no share for them (in the Hereafter).

يَا عَبْدَ اللَّهِ وَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ عَلِيٍّ عَ أَنَّهُ قَالَ مَنْ قَالَ فِي مُؤْمِنٍ مَا رَأَتْ عَيْنَاهُ وَ سَمِعَتْ أُذُنَاهُ مَا يَشِينُهُ وَ يَهْدِمُ مُرُوتَهُ فَهُوَ مِنَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ- إِنَّ الَّذِينَ يُجِبُونَ أَنْ تَشِيْعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ

O Abdullah! And it is narrated to me<sup>-asws</sup> by my<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'One who says regarding a Momin what his eyes have seen and his ears have heard what would shame him and demolish his personality, he is from those Allah<sup>-azwj</sup> Mighty and Majestic Said: **Those who love that the scandal should spread regarding those who believe, for them would be a painful Punishment, [24:19].**

يَا عَبْدَ اللَّهِ وَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ عَلِيٍّ عَ أَنَّهُ قَالَ مَنْ رَوَى عَنْ أَخِيهِ الْمُؤْمِنِ رَوَايَةً يُرِيدُ بِهَا هَدْمَ مُرُوتِهِ وَ تَلْبَةَ أَوْبَقَةِ اللَّهِ بِخَطِيئَتِهِ حَتَّى يَأْتِيَ بِمَخْرَجٍ مِمَّا قَالَ وَ لَنْ يَأْتِيَ بِالْمَخْرَجِ مِنْهُ أَبَدًا-

O Abdullah! And it is narrated to me by my<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'One who reports about his Momin brother a report intending by it to demolish his personality and faulting him, Allah<sup>-azwj</sup> will Destroy him with a sin until he comes

with a way out from what he had said, and he will never (be able to) come with the way out from it, ever!

وَمَنْ أَدْخَلَ عَلَىٰ أَخِيهِ الْمُؤْمِنِ سُورًا فَقَدْ أَدْخَلَ عَلَىٰ أَهْلِ الْبَيْتِ عِ سُورًا وَمَنْ أَدْخَلَ عَلَىٰ أَهْلِ الْبَيْتِ سُورًا فَقَدْ أَدْخَلَ عَلَىٰ رَسُولِ اللَّهِ صِ سُورًا وَمَنْ أَدْخَلَ عَلَىٰ رَسُولِ اللَّهِ صِ سُورًا فَقَدْ سَرَّ اللَّهُ وَ مَنْ سَرَّ اللَّهُ فَحَقِيقٌ عَلَيْهِ أَنْ يُدْخِلَهُ الْجَنَّةَ حِينَئِذٍ

And one who enters cheerfulness upon his Momin brother, so he has entered cheerfulness upon People<sup>-asws</sup> of the Household of Rasool-Allah<sup>-saww</sup>, and one who enters cheerfulness upon People<sup>-asws</sup> of the Household, so he has entered cheerfulness upon Rasool-Allah<sup>-saww</sup>, and the one who enters cheerfulness upon Rasool-Allah<sup>-azwj</sup> so he has cheered Allah<sup>-azwj</sup>, and the one who cheers Allah<sup>-azwj</sup> will have a right upon Allah<sup>-azwj</sup> that He<sup>-azwj</sup> Enters him into the Paradise on that day.

ثُمَّ إِنِّي أَوْصِيكَ بِتَقْوَى اللَّهِ وَ إِتْيَارِ طَاعَتِهِ وَ الْإِعْتِصَامِ بِحَبْلِهِ فَإِنَّهُ مَنِ اعْتَصَمَ بِحَبْلِ اللَّهِ- فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Then, I<sup>-asws</sup> hereby advise you with fearing Allah<sup>-azwj</sup> and prefer obeying Him<sup>-azwj</sup>, and holding tightly to His<sup>-azwj</sup> rope, for the one who holds tightly to the rope of Allah<sup>-azwj</sup>, he has been guided to the Straight Path.

فَاتَّقِ اللَّهَ وَ لَا تُؤْثِرْ أَحَدًا عَلَى رِضَاهِ وَ هَوَاهُ فَإِنَّهُ وَصِيَّتُهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى خَلْقِهِ- لَا يَقْبَلُ مِنْهُمْ غَيْرَهَا وَ لَا يُعْظِمُ سِوَاهَا

Therefore, fear Allah<sup>-azwj</sup> and do not prefer anyone over His<sup>-azwj</sup> Satisfaction and His<sup>-azwj</sup> Desire, for it is an Advice of Allah<sup>-azwj</sup> Mighty and Majestic to His<sup>-azwj</sup> creatures that He<sup>-azwj</sup> will not Accept from them other than it, nor will He<sup>-azwj</sup> Revere anything besides it.

وَ اعْلَمَنَّ أَنَّ الْخَلَائِقَ لَمْ يُؤَكَّلُوا بِشَيْءٍ أَكْبَرَ مِنَ التَّقْوَى فَإِنَّهُ وَصِيَّتُنَا أَهْلَ الْبَيْتِ فَإِنْ اسْتَطَعْتَ أَنْ لَا تَتَالَ مِنَ الدُّنْيَا شَيْئًا تُسْأَلُ عَنْهُ غَدًا فَافْعَلْ

And know that the people are not Allocated with anything mightier than the piety, for it is our<sup>-asws</sup> advice, People<sup>-asws</sup> of the Household. Thus, if you are capable of not taking anything from the world you will be Questioned about it tomorrow, then do so!

قَالَ عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ فَلَمَّا وَصَلَ كِتَابَ الصَّادِقِ عِ إِلَى النَّجَاشِيِّ نَظَرَ فِيهِ فَقَالَ صَدَقَ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ مُؤَلَّيِّ فَمَا عَمِلَ أَحَدٌ بِمَا فِي هَذَا الْكِتَابِ إِلَّا نَجَا فَلَمْ يَزَلْ عَبْدُ اللَّهِ يَعْمَلُ بِهِ فِي أَيَّامِ حَيَاتِهِ.

Abdullah Bin Suleyman (the narrator) said, 'When the letter of Al-Sadiq<sup>-asws</sup> arrived to Al-Najashy, he looked into it and said: 'My Master<sup>-asws</sup> speaks the truth, by Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>! No one will work with what is in this letter except he will attain salvation!' Abdullah did not cease to be working with it in the days of his life".<sup>938</sup>

113- كِتَابُ الْأَرْبَعِينَ، فِي فِضَاءِ حُفُوقِ الْمُؤْمِنِينَ وَ أَعْلَامِ الدِّينِ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عِ الْمُؤْمِنُ يُدَارِي وَ لَا يُبَارِي-.

'Kitab Al Arbaeen' -

Regarding decrees of rights of the Momineen and flags of religion, Ja'far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup> said: 'The Momin is polite and does not have bitter arguments'.<sup>939</sup>

وَقَالَ ع مَنْ اعْتَدَلَ يَوْمَاهُ فَهُوَ مَغْبُوتٌ وَ مَنْ كَانَ فِي غَدِهِ شَرًّا مِنْ يَوْمِهِ فَهُوَ مَفْتُونٌ وَ مَنْ لَمْ يَتَفَقَّدِ النَّقْصَانَ فِي نَفْسِهِ دَامَ نَقْصُهُ وَ مَنْ دَامَ نَقْصُهُ فَالْمَوْتُ خَيْرٌ لَهُ وَ مَنْ أَدَبَ [أَذْنَبَ] مِنْ غَيْرِ عَمْدٍ كَانَ لِلْعَفْوِ أَهْلًا.

And he<sup>-asws</sup> said: 'One whose two days are equated, he is embezzled, and one in his tomorrow that his today, he is tempted; and one who does not check the deficiency within himself his deficiency will be permanent, and one whose deficiency is permanent, the death is better for him; and the one who sins without deliberation would be rightful of the Pardon'.<sup>940</sup>

وَقَالَ ع اَطْلُبُوا الْعِلْمَ وَ لَوْ بِحَوْضِ اللَّجَجِ وَ شَقِّ الْمُهْجِ.

And he<sup>-asws</sup> said: 'Seek the knowledge and even if by immersing in the depths and cleaving the paths'.<sup>941</sup>

وَقَالَ ع لِجَاهِلٍ سَخِيٍّ خَيْرٌ مِنْ نَاسِكٍ بِخَيْلٍ -.

And he<sup>-asws</sup> said: 'A generous ignoramus is better than a miserly ritualist'.

وَ سُئِلَ ع عَنِ التَّوَاضُعِ فَقَالَ هُوَ أَنْ تَرْضَى مِنَ الْمَجْلِسِ بِدُونِ شَرَفِكَ وَ أَنْ تُسَلِّمَ عَلَى مَنْ لَقِيتَ وَ أَنْ تَتَزَكَّ الْمِرَاءَ وَ إِنْ كُنْتَ مُحِقًّا.

And he<sup>-asws</sup> was asked about the humbleness. He<sup>-asws</sup> said: 'It is your being pleased from the sitting with lower than your nobility, and your greeting unto the ones you meet, and your neglecting the bitter arguments and even if you are rightful'.<sup>942</sup>

وَقَالَ ع إِذَا دُقَّ الْعَرِضُ اسْتُصْعِبَ جَمْعُهُ.

And he<sup>-asws</sup> said: 'When the honour is shattered it is difficult to gather it'.<sup>943</sup>

وَقَالَ ع الْمُؤْمِنُ إِذَا غَضِبَ لَمْ يُخْرِجْهُ غَضَبُهُ مِنْ حَقِّ وَ إِذَا رَضِيَ لَمْ يَدْخُلْهُ رِضَاهُ فِي بَاطِلٍ وَ الَّذِي إِذَا قَدَرَ لَمْ يَأْخُذْ أَكْثَرَ مِنْ مَالِهِ.

And he<sup>-asws</sup> said: 'When the Momin is angered, his anger does not exit him from truth, and when he is please, his being pleased does not enter him into a falsehood, and the one who when he is powerful, does not take more than his wealth'.<sup>944</sup>

وَقَالَ ع كِتَابُ اللَّهِ عَزَّ وَ جَلَّ عَلَى أَرْبَعَةِ أَشْيَاءَ عَلَى الْعِبَارَةِ وَ الْإِشَارَةِ وَ اللَّطَائِفِ وَ الْحَفَائِقِ فَالْعِبَارَةُ لِلْعَوَامِّ وَ الْإِشَارَةُ لِلْخَوَاصِّ وَ اللَّطَائِفُ لِلْأَوْلِيَاءِ وَ الْحَفَائِقُ لِلْأَنْبِيَاءِ.

<sup>939</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 113 / 1

<sup>940</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 113 / 2

<sup>941</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 113 / 3

<sup>942</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 113 / 4

<sup>943</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 113 / 5

<sup>944</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 113 / 6

And he<sup>-asws</sup> said: 'The Book of Allah<sup>-azwj</sup> Mighty and Majestic is based upon four things – upon the lessons, and the indications, and the subtleties, and the realities. The lessons are for the general public, and the indications are for the special ones, and the subtleties are for the Guardians<sup>-asws</sup>, and the realities are for the Prophets<sup>-as</sup>'.<sup>945</sup>

وَ قَالَ ع مَنْ سَأَلَ فَوْقَ قَدْرِهِ اسْتَحَقَّ الْحُرْمَانَ.

And he<sup>-asws</sup> said: 'One who asks above his worth deserves the deprivation'.<sup>946</sup>

وَ قَالَ ع مَنْ أَكْرَمَكَ فَأَكْرَمَهُ وَ مَنْ اسْتَحَقَّكَ فَأَكْرَمَ نَفْسَكَ عَنْهُ.

And he<sup>-asws</sup> said: 'One who honours you, honour him, and one who takes you lightly, honour yourself away from him'.<sup>947</sup>

وَ قَالَ ع مِنْ أَحْلَاقِ الْجَاهِلِ الْإِجَابَةُ قَبْلَ أَنْ يَسْمَعَ وَ الْمُعَارَضَةُ قَبْلَ أَنْ يَفْهَمَ وَ الْحُكْمُ بِمَا لَا يَعْلَمُ.

And he<sup>-asws</sup> said: 'From manners of the ignorant one is the answering before he listens, and the objecting before he understands, and the deciding with what he does not know'.<sup>948</sup>

وَ قَالَ ع سِرُّكَ مِنْ دِمَاكِ فَلَا تُجْرِيهِ فِي غَيْرِ أَوْدَاجِكَ.

And he<sup>-asws</sup> said: 'Your secret is from your blood therefore do not flow it in other than your own veins'.<sup>949</sup>

وَ قَالَ ع صَدْرُكَ أَوْسَعُ لِسْرِكَ.

And he<sup>-asws</sup> said: 'Your chest is most capacious for your secrets'.<sup>950</sup>

وَ قَالَ ع أَوْلَى النَّاسِ بِالْعَفْوِ أَقْدَرُهُمْ عَلَى الْعُقُوبَةِ وَ أَنْقَصُ النَّاسِ عَقْلاً مَنْ ظَلَمَ مِنْ دُونِهِ وَ لَمْ يَصْفَحْ عَمَّنِ اعْتَدَرَ إِلَيْهِ وَ الْقَادِرُ عَلَى الشَّيْءِ سُلْطَانٌ.

And he<sup>-asws</sup> said: 'The foremost of the people with the pardon are their most able upon the punishing; and the most deficient of the people in intellect is one who is unjust to the ones apart from him, and he does not forgive the one apologising to him, and one who is able upon a thing is an authority'.<sup>951</sup>

وَ قَالَ ع إِنَّ الْقَلْبَ يَحْيَا وَ يَمُوتُ فَإِذَا حَيِيَ فَأَدْبَهُ بِالتَّطَوُّعِ وَ إِذَا مَاتَ فَاقْضُهُ عَلَى الْفَرَايِضِ.

<sup>945</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 113 / 7

<sup>946</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 113 / 8

<sup>947</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 113 / 9

<sup>948</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 113 / 10

<sup>949</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 113 / 11

<sup>950</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 113 / 12

<sup>951</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 113 / 13

And he<sup>-asws</sup> said: ‘The heart lives and dies. When it is living, discipline it with the voluntary (acts of worship), and when it dies, limit it to the obligatory acts’.<sup>952</sup>

وَقَالَ ع لَا تُحَدِّثْ مَنْ تَخَافُ أَنْ يُكَذِّبَكَ وَ لَا تَسْأَلْ مَنْ تَخَافُ أَنْ يَمْتَعَكَ وَ لَا تَتَّقِ إِلَى مَنْ تَخَافُ أَنْ يُعَذِّبَكَ وَ مَنْ لَمْ يُؤَاحِ إِلَّا مَنْ لَا عَيْبَ فِيهِ قَلَّ صَدِيقُهُ وَ مَنْ لَمْ يَرْضَ مِنْ صَدِيقِهِ إِلَّا بِإِيقَارِهِ عَلَى نَفْسِهِ دَامَ سَخَطُهُ وَ مَنْ عَاتَبَ عَلَى كُلِّ ذَنْبٍ كَثُرَ تَبِعْتُهُ.

And he<sup>-asws</sup> said: ‘Do not narrate to the one you fear would belie you, nor ask the one you fear would prevent you, nor trust to the one you fear would betray you; and one who does not establish brotherhood except with the one having no faults in him, his friends would be few; and one who is not satisfied from his friend except with him preferring him over himself, his annoyance would be permanent; and one who faults upon every sin (offence), his pursuers would be many’.<sup>953</sup>

وَقَالَ ع مَنْ عَذَّبَ لِسَانَهُ زَكَا عَقْلُهُ وَ مَنْ حَسَنَتْ نِيَّتُهُ زِيدَ فِي رِزْقِهِ وَ مَنْ حَسُنَ بِرُهُ بِأَهْلِهِ زِيدَ فِي عُمرِهِ.

And he<sup>-asws</sup> said: ‘One who torments his tongue would purify his intellect; and the one whose intention is good will have increase in his sustenance; and one whose righteousness with his family is good will have increase in his lifespan’.<sup>954</sup>

وَقَالَ ع إِنَّ الرُّعَاةَ فِي الدُّنْيَا نُورُ الجَلَالِ عَلَيْهِمْ وَ أَثَرُ الخِدْمَةِ بَيْنَ أَعْيُنِهِمْ وَ كَيْفَ لَا يَكُونُونَ كَذَلِكَ وَ إِنَّ الرَّجُلَ لَيَنْقَطِعُ إِلَى بَعْضِ مُلُوكِ الدُّنْيَا فَيُرَى عَلَيْهِ أَثَرُهُ فَكَيْفَ يَمُنُّ بِنَقْطِ إِلَى اللَّهِ تَعَالَى لَا يُرَى أَثَرُهُ عَلَيْهِ.

And he<sup>-asws</sup> said: ‘The ascetics in the world, the Noor of majesty is upon them, and the impacts of the service is in between their eyes, and how can it not be like that and the man tends to cut off (from others) to one of the kings of the world and his impacts are seen on him, so how would it be with one who cuts off (from others) to Allah<sup>-azwj</sup> the Exalted and His<sup>-azwj</sup> Impacts not be seen on him?’<sup>955</sup>

وَقَالَ ع صَلَوةُ الرَّحِمِ تُهَوِّنُ الحِسَابَ يَوْمَ القِيَامَةِ قَالَ اللَّهُ تَعَالَى - وَ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَخْشَوْنَ رَبَّهُمْ وَ يَخَافُونَ سُوءَ الحِسَابِ.

And he<sup>-asws</sup> said: ‘Connecting the kinship eases the Reckoning on the Day of Qiyamah. Allah<sup>-azwj</sup> the Exalted Says: **And those who are maintaining the relationships what Allah has Commanded with maintaining, and are in awe of their Lord and are fearing the evil Reckoning [13:21]**’.<sup>956</sup>

<sup>952</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 113 / 14

<sup>953</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 113 / 15

<sup>954</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 113 / 16

<sup>955</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 113 / 17

<sup>956</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 23 H 113 / 18

## CHAPTER 24 – WHAT IS REPORTED FROM AL-SADIQ<sup>-asws</sup> FROM HIS<sup>-asws</sup> ADVICE TO HIS<sup>-asws</sup> COMPANIONS

1- ف، تحف العقول وصيئته ع لعبد الله بن جندب روي أنه ع قال: يا عبد الله لقد نصب إبليس حباله في دار الغرور فما يقصد فيها إلا أوليائنا و لقد جلت الآخرة في أعينهم حتى ما يريدون بها بدلاً

(The book) ‘Tuhaf al Uqoul’ –

‘His<sup>-asws</sup> advice to Abdullah Bin Jundab (Al-Bajaly Al-Kufi). It is reported that he<sup>-asws</sup> said: ‘O Abdullah<sup>-asws</sup>! Iblees<sup>-la</sup> has set up his<sup>-asws</sup> ropes in the house of deception. He<sup>-la</sup> is not aiming in it except our<sup>-asws</sup> friends, and has flashed the Hereafter in their eyes until they are not wanting any replacement with it’.

ثم قال آه آه على قلوب حبيبت نورا و إنما كانت الدنيا عندهم بمنزلة الشجاع الأرقم و العدو الأعجم أنسوا بالله و استوحشوا بما به استأنس المترفون أولئك أوليائي حقا و بهم تكشف كل فتنه و ترفع كل بليّة

Then he<sup>-asws</sup> said: ‘Aah! Aah upon the hearts filled with Noor, and rather the world has become in their presence at the status of the black serpent and the silent enemy, and they were comforted with Allah<sup>-azwj</sup> and felt lonely from what the affluent were comforted with. They are my<sup>-asws</sup> friends (truly), and by them every Fitna is uncovered and every affliction is lifted.

يا ابن جندب حتى على كل مسلم يعرفنا أن يعرض عمله في كل يوم و ليلة على نفسه فيكون محاسب نفسه فإن رأى حسنة استزاد منها و إن رأى سيئة استغفر منها لئلا يخزي يوم القيامة

O Ibn Jundab! There is a right upon every Muslim that he should recognise us<sup>-asws</sup>. He should present his deeds unto himself during every day and night, so he would be reckoner of himself. If he sees a good deed, he should increase from it, and if he sees an evil deed, he should seek Forgiveness from it lest he be Recompensed on the Day of Qiyamah.

طوبى لعبد لم يعبط الحاطين على ما أوثوا من نعيم الدنيا و زهرتها طوبى لعبد طلب الآخرة و سعى لها طوبى لمن لم تلهه الأماني الكاذبة

Beatitude be for a servant who does not envy the sinners upon what they have been Given from bounties of the world and its blossoms! Beatitude be for a servant seeking the Hereafter and striving for it! Beatitude be for one who is not distracted by the false wishes’.

ثم قال ع رحم الله قوما كانوا سراجاً و مناراً كانوا دعاءً إلينا بأعمالهم و مجهود طاقاتهم ليسوا كمن يذيع أسرارنا

Then he<sup>-asws</sup> said: ‘May Allah<sup>-azwj</sup> have Mercy on a people who were lamps and minarets. They were calling to with their deeds, and struggled with their strength. They weren’t like the ones who had publicised our<sup>-asws</sup> secrets.

يَا ابْنَ جُنْدَبٍ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ يَخَافُونَ اللَّهَ وَ يُشْفِقُونَ أَنْ يُسَلَبُوا مَا أُعْطُوا مِنْ أَمْنِي فَإِذَا ذَكَرُوا اللَّهَ وَ نِعْمَاهُ وَجَلُّوا وَ أَشْفَقُوا- وَ إِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا جَمًّا أَظْهَرَهُ مِنْ نَفَادِ قُدْرَتِهِ وَ عَلَى رَجْمٍ يَتَوَكَّلُونَ

O Ibn Jundab! But rather the Momineen are those who are fearing Allah<sup>-azwj</sup> and are fearful that they may be stripped of what guidance they have been Given. When they remember Allah<sup>-azwj</sup> and His<sup>-azwj</sup> bounties, they dread and are fearful, **and when His Verses are recited to them, it increases them in Eman**, - from what is apparent of the implementation of His<sup>-azwj</sup> Power - **and upon their Lord they are relying [8:2].**

يَا ابْنَ جُنْدَبٍ قَدِيمًا عَمِرَ الْجَهْلُ وَ قَوِيَّ أَسَاسُهُ وَ ذَلِكَ لِاتِّخَاذِهِمْ دِينَ اللَّهِ لَعِبًا حَتَّى لَقَدْ كَانَ الْمُتَقَرِّبُ مِنْهُمْ إِلَى اللَّهِ بِعَمَلِهِ يُرِيدُ سِوَاهُ- أَوْلَيْكَ هُمُ الظَّالِمُونَ

O Ibn Jundab! Anciently they have built the ignorance and strengthened its foundations, and that is due to their taking religion of Allah<sup>-azwj</sup> as a play, to the extent that even the one from them drawing closer to Allah<sup>-azwj</sup> with his deeds intended other than Him<sup>-azwj</sup>. They are the unjust ones.

يَا ابْنَ جُنْدَبٍ لَوْ أَنَّ شِيعَتَنَا اسْتَقَامُوا لَصَافَحْتَهُمُ الْمَلَائِكَةُ وَ لَأَظْلَمَهُمُ الْعَمَامُ وَ لَأَشْرَفُوا نَهَارًا وَ لَأَكَلُوا مِنْ فَوْقِهِمْ وَ مِنْ تَحْتِ أَرْجُلِهِمْ وَ لَمَّا سَأَلُوا اللَّهَ شَيْئًا إِلَّا أَعْطَاهُمْ

O Ibn Jundab! Had our<sup>-asws</sup> Shias been steadfast, the Angels would shake their hands, and the clouds would shade them, and day would shine, and they would eat from above them and from beneath their feed, and they would not ask Allah<sup>-azwj</sup> of anything except He<sup>-azwj</sup> would Give them.

يَا ابْنَ جُنْدَبٍ لَا تَقُلْ فِي الْمُذْنِبِينَ مِنْ أَهْلِ دَعْوَتِكُمْ إِلَّا خَيْرًا وَ اسْتَكْبِرُوا إِلَى اللَّهِ فِي تَوْفِيقِهِمْ وَ سَلُوا التَّوْبَةَ هُمْ فَكُلُّ مَنْ قَصَدَنَا وَ تَوَلَّانَا وَ لَمْ يُؤَالَ عَدُوْنَا وَ قَالَ مَا يَعْلَمُ وَ سَكَتَ عَمَّا لَا يَعْلَمُ أَوْ أَشْكَلَ عَلَيْهِ فَهُوَ فِي الْجَنَّةِ

O Ibn Jundab! Do not say regarding the sinners from the people of your call except good, and request to Allah<sup>-azwj</sup> regarding their inclination, and ask for the repentance for them. Every one who aims for us<sup>-asws</sup>, and befriends us<sup>-asws</sup>, and does not befriend our<sup>-asws</sup> enemies, and says what he knows and is silent from what he does not know or if it is doubtful upon him, he will be in the Paradise.

يَا ابْنَ جُنْدَبٍ يَهْلِكُ الْمُتَكَلِّفُ عَلَى عَمَلِهِ وَ لَا يَنْجُو الْمُجْتَزِي عَلَى الذُّنُوبِ الْوَائِقِ بِرَحْمَةِ اللَّهِ

O Ibn Jundab! The one relying upon his deeds is destroyed, and the one audacious upon the sins trusting with Mercy of Allah<sup>-azwj</sup> will not attain salvation’.

قُلْتُ فَمَنْ يَنْجُو

I said, ‘So who will attain salvation?’

قَالَ الَّذِينَ هُمْ بَيْنَ الرَّجَاءِ وَ الْخَوْفِ كَأَنَّ قُلُوبَهُمْ فِي مِخْلَبِ طَائِرٍ شَوْقًا إِلَى التَّوَابِ وَ خَوْفًا مِنَ الْعَذَابِ

He<sup>-asws</sup> said: 'Those who are between the hope and the fear. It is as if their hearts are in the claws of a bird yearning to the Rewards and fearing from the Punishment.

يَا ابْنَ جُنْدَبٍ مَنْ سَرَّهُ أَنْ يُرَوِّجَهُ اللَّهُ الْخَوْرَ الْعَيْنِ وَ يُتَوَجَّهُ بِالنُّورِ فَلْيَدْخُلْ عَلَىٰ أَخِيهِ الْمُؤْمِنِ السُّرُورِ

O Ibn Jundab! One whom it cheers that Allah<sup>-azwj</sup> Gets him married to the Maiden Hourie and crown him with the Noor, let him enter the gladness unto his Momin brother.

يَا ابْنَ جُنْدَبٍ أَقْلُ النَّوْمِ بِاللَّيْلِ وَ الْكَلَامِ بِالنَّهَارِ فَمَا فِي الْجَسَدِ شَيْءٌ أَقْلُ شُكْرًا مِنَ الْعَيْنِ وَ اللَّسَانِ فَإِنَّ أُمَّ سُلَيْمَانَ قَالَتْ لِسُلَيْمَانَ ع يَا بُنَيَّ إِنَّا كَ وَ النَّوْمِ فَإِنَّهُ يُفْقِرُكَ يَوْمَ يَحْتَاجُ النَّاسُ إِلَىٰ أَعْمَالِهِمْ

O Ibn Jundab! Reduce the sleeping at night and the talking at daytime. There is nothing in the body of less gratitude than the eye and the tongue, for the mother<sup>-as</sup> of Suleyman<sup>-as</sup> had said to Suleyman<sup>-as</sup>: 'O my<sup>-as</sup> son<sup>-as</sup>! Beware of the sleeping, for it will impoverish you<sup>-as</sup> on the Day the people will be needy to their deeds'.

يَا ابْنَ جُنْدَبٍ إِنَّ لِلشَّيْطَانِ مَصَائِدَ يَصْطَادُ بِهَا فَتَحَامُوا شِبَاكَهُ وَ مَصَائِدَهُ

O Ibn Jundab! For the Satan<sup>-la</sup> there are traps he<sup>-la</sup> hunts with, so protect (yourself) from his<sup>-la</sup> nets and his<sup>-la</sup> traps'.

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَ مَا هِيَ

I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>, and what these?'

قَالَ أَمَا مَصَائِدُهُ فَصَدُّ عَنْ بَرِّ الْإِخْوَانِ وَ أَمَا شِبَاكُهُ فَتَوَدُّ عَنْ قِضَاءِ الصَّلَوَاتِ الَّتِي فَرَضَهَا اللَّهُ أَمَا إِنَّهُ مَا يُعْبُدُ اللَّهُ بِمِثْلِ نَقْلِ الْأَقْدَامِ إِلَىٰ بَرِّ الْإِخْوَانِ وَ زِيَارَتِهِمْ

He<sup>-asws</sup> said: 'As for his<sup>-la</sup> traps, it is blocking from righteousness with the brothers, and as for his nets, sleeping from fulfilling the Salats which Allah<sup>-azwj</sup> has Obligated. But, Allah<sup>-azwj</sup> has not been worshipped with similar to taking the steps for a righteous act with the brethren and visiting them.

وَنِلَّ لِلسَّاهِينَ عَنِ الصَّلَوَاتِ النَّائِمِينَ فِي الْخَلَوَاتِ الْمُسْتَهْزِئِينَ بِاللَّهِ وَ آيَاتِهِ فِي الْفَرَاتِ أُولَئِكَ الَّذِينَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَ لَا يُكَلِّمُهُمُ اللَّهُ وَ لَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ لَا يُرَكِّبُهُمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ

Woe be unto the neglectful, the ones sleeping from the Salats in the privacy, and ones mocking with Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Signs in the weakness (gap periods). They are those, **there shall be no portion for them in the Hereafter, nor will Allah Speak to them, nor will He Look at them on the Day of Judgement, nor will He Purify them, and for them would be a painful Punishment [3:77].**

يَا ابْنَ جُنْدَبٍ مَنْ أَصْبَحَ مَهْمُومًا لِسُورَى فَكَأَنَّ رَقَبَتَهُ فَقَدْ هَوَّنَ عَلَيْهِ الْجَلِيلَ وَ رَغِبَ مِنْ رَبِّهِ فِي الْوَتْحِ الْحَقِيرِ وَ مَنْ عَشَّ أَحَاهُ وَ حَفَرَهُ وَ نَاوَاهُ جَعَلَ اللَّهُ النَّارَ مَأْوَاهُ وَ مَنْ حَسَدَ مُؤْمِنًا أَمَاتَ الْإِيمَانَ فِي قَلْبِهِ كَمَا يَنْمَاتُ الْجُلُحُ فِي الْمَاءِ



O Ibn Jundab! One who comes to a morning worried only of liberating his neck (from the Fire), the large would be insignificant to him and he would desire from his Lord<sup>-azwj</sup> the trivial little things; and the one who cheats his brother and demeans him and is hostile to him, Allah<sup>-azwj</sup> will Make the Fire to be his abode; and the one who envies a Momin, the Eman will melt in his heart just as the salt melts in the water.

يَا ابْنَ جُنْدَبِ الْمَاشِي فِي حَاجَةِ أُخِيهِ كَالسَّاعِي بَيْنَ الصَّفَا وَالْمَرْوَةِ وَقَاضِي حَاجَتِهِ كَالْمُشْحَطِ بِدَمِهِ فِي سَبِيلِ اللَّهِ يَوْمَ بَدْرٍ وَأُحُدٍ وَمَا عَدَّبَ اللَّهُ أُمَّةً إِلَّا عِنْدَ اسْتَهَاتِهِمْ بِخُفُوقِ فُقَرَاءِ إِخْوَانِهِمْ

O Ibn Jundab! The walker regarding a need of his brother is like the sprinter between Al-Safa and Al-Marwa (during Hajj), and a fulfiller of his need is like the one rolling in his blood in the Way of Allah<sup>-azwj</sup> on the day of (battles of) Badr and Ohad; and Allah<sup>-azwj</sup> has not Punished any community except during their belittling rights of their poor brothers.

يَا ابْنَ جُنْدَبِ بَلَغَ مَعَاشِرَ شِيعَتِنَا وَفُلْهُمْ - لَا تَدَهَبَنَّ بِكُمْ الْمَدَاهِبُ فَوَ اللَّهُ لَا تَنَالُ وَلَا تَبْتَئِنَّا إِلَّا بِالْوَرَعِ وَالْإِحْتِهَادِ فِي الدُّنْيَا وَمُوَاسَاةِ الْإِخْوَانِ فِي اللَّهِ وَ لَيْسَ مِنْ شِيعَتِنَا مَنْ يَطْلِمُ النَّاسَ:

O Ibn Jundab! Deliver to the community of our<sup>-asws</sup> Shias, and say to them, ‘Do not let the doctrines go away with you, for by Allah<sup>-azwj</sup>, our<sup>-asws</sup> Wilayah cannot be achieved except with the devoutness and the struggle in the world, and consoling the brothers for the Sake of Allah<sup>-azwj</sup>; and he isn’t from our<sup>-asws</sup> Shias, the one who oppresses the people.

يَا ابْنَ جُنْدَبِ إِنَّمَا شِيعَتُنَا يُعْرِفُونَ بِحِصَالِ شَيْئٍ بِالسَّخَاءِ وَالْبَدْلِ لِلْإِخْوَانِ وَ بَأَنَّ يُصَلُّوا الْحُمْسِينَ لَيْلًا وَ نَهَارًا

O Ibn Jundab! But rather, our<sup>-asws</sup> Shias are recognised by various characteristics – by the generosity, and the spending for the brothers, and by praying the fifty (Cycles of Salat) at night and day.

شِيعَتُنَا لَا يَهْرُونَ هَرِيرَ الْكَلْبِ وَ لَا يَطْمَعُونَ طَمَعَ الْفُرَابِ وَ لَا يُجَاوِزُونَ لَنَا عَدُوًّا وَ لَا يَسْأَلُونَ لَنَا مُبْعَضًا وَ لَوْ مَاتُوا جُوعًا

Our<sup>-asws</sup> Shias neither bark the barking of dogs, nor do they covet the coveting of the crows, nor do they go in the vicinity of an enemy of ours<sup>-asws</sup>, nor do they ask one hating us<sup>-asws</sup> and even if they were to die of hunger.

شِيعَتُنَا لَا يَأْكُلُونَ الْجَرِيَّ وَ لَا يَمْسَحُونَ عَلَى الْحُقْفَيْنِ وَ يُحَافِظُونَ عَلَى الرَّوَالِ وَ لَا يَشْرَبُونَ مُسْكِرًا

Our<sup>-asws</sup> Shias are neither eating the eels, nor are they wiping (Ma’saah during Wud’u) upon the sock, nor do they preserve upon the decline, nor drink intoxicants’.

فُلْتُ جُعِلْتُ فِدَاكَ فَأَيْنَ أَطْلُبُهُمْ

I said, ‘May I be sacrificed for you<sup>-asws</sup>! Where shall I search for them?’

قَالَ عَ عَلَى رُءُوسِ الْجِبَالِ وَ أَطْرَافِ الْمُدُنِ وَ إِذَا دَخَلْتَ مَدِينَةً فَسَلْ عَمَّنْ لَا يُجَاوِرُهُمْ وَ لَا يُجَاوِرُونَهُ فَذَلِكَ مُؤْمِنٌ كَمَا قَالَ اللَّهُ - وَ جَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى وَ اللَّهُ لَفَدَّكَ كَانَ حَبِيبَ النَّجَارِ وَحَدُّهُ

He<sup>-asws</sup> said: 'On top of the mountains and outskirts of the cities; and whenever you enter a city, ask about the one who is neither being in their vicinity nor are they being in his vicinity, so that is a Momin, just as Allah<sup>-azwj</sup> Said: **And there came a man running from the remote part of the city. [36:20].** By Allah<sup>-azwj</sup>! Habeeb Al-Najjar was alone.

يَا ابْنَ جُنْدَبٍ كُلُّ الذُّنُوبِ مَغْفُورَةٌ سِوَى عَفْوَكَ أَهْلِ دَعْوَتِكَ وَكُلِّ الْبِرِّ مَقْبُولٌ إِلَّا مَا كَانَ رِئَاءَ

O Ibn Jundab! All sins can be Forgiven except disavowing the people of your call, and all acts of righteousness are acceptable except what was for showing off.

يَا ابْنَ جُنْدَبٍ أَحِبَّ فِي اللَّهِ وَانْبَعْضْ فِي اللَّهِ وَاسْتَمْسِكْ بِالْعُرْوَةِ الْوُثْقَى وَاعْتَصِمْ بِالْهُدَى يُقْبَلْ عَمَلُكَ فَإِنَّ اللَّهَ يُقُولُ- وَإِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحاً ثُمَّ اهْتَدَى

O Ibn Jundab! Love for the Sake of Allah<sup>-azwj</sup> and hate for the Sake of Allah<sup>-azwj</sup>, and adhere with the Firmest Handhold, and hold tightly with the Guidance, your deeds will be Accepted, for Allah<sup>-azwj</sup> Says: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82].**

فَلَا يُقْبَلُ إِلَّا الْإِيمَانُ وَ لَا إِيْمَانٌ إِلَّا بِعَمَلٍ وَ لَا عَمَلٌ إِلَّا بِبِقَيْنٍ وَ لَا يَقِينٌ إِلَّا بِالْحُشُوعِ وَ مَلَائِكُهَا كُلُّهَا الْهُدَى فَمَنْ اهْتَدَى يُقْبَلْ عَمَلُهُ وَ صَعِدَ إِلَى الْمَلَائِكَةِ مُتَقَبَّلاً- وَ اللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Thus, it will not be Accepted except the Eman, and there is no Eman except with deeds, nor any deed except with certainty, nor any certainty except with fearfulness, and the possessor of all of it is the Guidance. The one following Guidance, his deed is Accepted and ascends to the kingdoms as Accepted, **and Allah Guides the one He so Desires to the Straight Path [2:213].**

يَا ابْنَ جُنْدَبٍ إِنْ أَحْبَبْتَ أَنْ تُجَاوِرَ الْجَلِيلَ فِي دَارِهِ وَ تَسْكُنَ الْفُرْدُوسَ فِي جَوَارِهِ فَلْتَهُنْ عَلَيْكَ الدُّنْيَا وَ اجْعَلِ الْمَوْتَ نُصَبَ عَيْنِكَ وَ لَا تَدَّخِرْ شَيْئاً لِعَدٍ وَ اعْلَمْ أَنَّ لَكَ مَا قَدَّمْتَ وَ عَلَيْكَ مَا أَخَّرْتَ

O Ibn Jundab! If you love to be in the vicinity of the Majestic in His<sup>-azwj</sup> House and dwell in Al-Firdows in His<sup>-azwj</sup> vicinity, then let the world be insignificant to you, and make the death to be installed in your eyes, and do not hoard anything for tomorrow, and know that for you is what you have sent ahead and against you is what you have delayed.

يَا ابْنَ جُنْدَبٍ مَنْ حَرَمَ نَفْسَهُ كَسَبَهُ فَإِنَّمَا يَجْمَعُ لِعَيْرِهِ وَ مَنْ أَطَاعَ هَوَاهُ فَقَدْ أَطَاعَ عَدُوَّهُ مَنْ يَتَّقِ بِاللَّهِ يَكْفِهِ مَا أَهَمَّهُ مِنْ أَمْرِ دُنْيَاهُ وَ آخِرَتِهِ وَ يَحْفَظُ لَهُ مَا غَابَ عَنْهُ

O Ibn Jundab! One who deprives himself of his own earnings, so rather he is collecting for others; and the one who obeys his personal desires, for he has obeyed his enemy; one trusting with Allah<sup>-azwj</sup>, He<sup>-azwj</sup> would Suffice him of what worries him from the matters of his world and His<sup>-azwj</sup> Hereafter, and Protect for him what is hidden from him.

وَ قَدْ عَجَزَ مَنْ لَمْ يُعِدَّ لِكُلِّ بَلَاءٍ صَبْرًا وَ لِكُلِّ نِعْمَةٍ شُكْرًا وَ لِكُلِّ عُسْرٍ يُسْرًا صَبْرٌ نَفْسَكَ عِنْدَ كُلِّ بَلِيَّةٍ فِي وَادٍ أَوْ مَالٍ أَوْ زَرْزَرَةٍ فَإِنَّمَا يَغِيضُ عَارِيَتَهُ وَ يَأْخُذُ هِبَتَهُ لِيَبْلُوَ فِيهِمَا صَبْرَكَ وَ شُكْرَكَ

He is incapable, one who does not prepare patience for every affliction, and thanks for every bounty; and for every difficulty there is ease. Be patient yourself during every affliction, regarding a child, or wealth, or a disaster, for rather He<sup>-azwj</sup> is only Taking back His<sup>-azwj</sup> loan (things lent) and Taking back His<sup>-azwj</sup> gifts in order to Try regarding these two, your patience and your gratitude.

وَ اِنْجِ اللهُ رَجَاءً لَا يُجِرُّكَ عَلَى مَعْصِيَتِهِ وَ خَفَهُ خَوْفًا لَا يُؤْيِسُكَ مِنْ رَحْمَتِهِ وَ لَا تَعْتَرَّ بِقَوْلِ الْجَاهِلِ وَ لَا يَمْدُحِهِ فَتَكْتَبِرَ وَ تَجَبَّرَ وَ تُعْجَبَ بِعَمَلِكَ فَإِنَّ أَفْضَلَ الْعَمَلِ الْعِبَادَةَ وَ التَّوَاضُعَ

And hope to Allah<sup>-azwj</sup> with such hope that it would not make you audacious upon disobeying Him<sup>-azwj</sup>, and fear him with such fear not despairing you from His<sup>-azwj</sup> Mercy; and neither be deceived by words of the ignorant one nor praise him, for you will be arrogant and be fascinated with your deeds, for the superior deed is the worship and the humbleness.

فَلَا تُضَيِّعْ مَالَكَ وَ تُصْلِحْ مَالَ غَيْرِكَ مَا خَلَّفْتَهُ وَرَاءَ ظَهْرِكَ وَ افْتَعِ بِمَا قَسَمَهُ اللهُ لَكَ وَ لَا تَنْظُرْ إِلَّا إِلَى مَا عِنْدَكَ وَ لَا تَتَمَنَّ مَا لَسْتَ تَنَالُهُ فَإِنَّ مَنْ قَبِعَ شَيْعَ وَ مَنْ لَمْ يَقْنَعْ لَمْ يَشْبِعْ

Do not waste your wealth and correct the wealth of others what you will be leaving behind your back, and be contented with what Allah<sup>-azwj</sup> has Apportioned for you, and do not look except at what is with you and do no wish of what you cannot achieve, for the one who is contented is satiated, and the one who is not contented is not satiated.

وَ لِحُدِّ حَظِّكَ مِنْ آخِرَتِكَ وَ لَا تَكُنْ بَطْرًا فِي الْعَيْ وَ لَا جِرْعًا فِي الْفَقْرِ - وَ لَا تَكُنْ فَظًّا غَلِيظًا يَكْرَهُ النَّاسُ قُرْبَكَ وَ لَا تَكُنْ وَاهِنًا يُحَدِّثُكَ مِنْ عَرَفِكَ وَ لَا تُشَارَّ مِنْ فَوْقِكَ وَ لَا تَسْحَرْ بِمَنْ هُوَ دُونَكَ - وَ لَا تُنَازِعِ الْأَمْرَ أَهْلَهُ وَ لَا تُطْعِ السُّفَهَاءَ وَ لَا تَكُنْ مَهِينًا تَحْتَ كُلِّ أَحَدٍ وَ لَا تَتَكَلَّمْ عَلَى كِفَايَةِ أَحَدٍ

And take your share from your Hereafter and neither be arrogant in the riches nor panicking during the poverty, nor be rude, harsh. The people will dislike being near you, nor be feeble, the one who knows you will demean you. Neither dispute the one above you nor mock the one who is below you, nor snatch the command from its rightful ones, nor obey the foolish, nor be disrespectful beneath every one, nor rely upon sufficiency of anyone.

وَ قِفْ عِنْدَ كُلِّ أَمْرٍ حَتَّى تَعْرِفَ مَدْخُلَهُ مِنْ مَخْرَجِهِ قَبْلَ أَنْ تَتَّعَ فِيهِ فَتَنْدَمَ وَ اجْعَلْ قَلْبَكَ قَرِيبًا تُشَارِكُهُ وَ اجْعَلْ عِلْمَكَ وَالدَّاءَ تَتَّبِعُهُ وَ اجْعَلْ نَفْسَكَ عَدُوًّا مُجَاهِدَةً وَ عَارِيَّةً تُرَدُّهَا فَإِنَّكَ قَدْ جُعِلْتَ طَيِّبٌ نَفْسِكَ وَ عُرِفْتَ آيَةَ الصِّحَّةِ وَ بَيَّنَّ لَكَ الدَّاءَ وَ دَلَّلْتَ عَلَى الدَّوَاءِ فَانظُرْ قِيَامَكَ عَلَى نَفْسِكَ

And pause at every matter until you know its entrance from its exit before you fall into it, for you will regret; and make your heart a relative to participate, and make your knowledge as a father you follow, and make your soul as an enemy you fight with and a borrowed item to be returned, for you have been made a doctor of yourself and have been introduced to the signs of health, and the sicknesses has been clarified for you and you have been pointed upon the cures, therefore look at your standing to yourself.

وَ إِنْ كَانَتْ لَكَ يَدٌ عِنْدَ إِنْسَانٍ فَلَا تُفْسِدْهَا بِكَثْرَةِ الْمَنَنِ وَ الدِّكْرِ لَهَا وَ لَكِنْ أَنْبِعْهَا بِأَفْضَلِ مِنْهَا فَإِنَّ ذَلِكَ أَجْمَلُ بِكَ فِي أَخْلَاقِكَ وَ أَوْجِبْ لِلنَّوَابِ فِي آخِرَتِكَ

And if there were to be a hand (favour) for you with a person, do not spoil it by frequent reproach and the mentioning of it, but follow it with (another favour) better than it, for that would be more beautiful with you in your manners and more obliging for the Rewards in your Hereafter.

وَ عَلَيْنِكَ بِالصَّمْتِ تُعَدُّ خَلِيماً جَاهِلاً كُنْتَ أَوْ عَالِماً فَإِنَّ الصَّمْتَ زِينٌ لَكَ عِنْدَ الْعُلَمَاءِ وَ سِتْرٌ لَكَ عِنْدَ الْجُهَّالِ

And upon you is with being silent, you will counted as forbearing, whether you were to be ignorant or learned, for the silence is an adornment for you in presence of the scholars and the veil for you in presence of the ignorant ones.

يَا ابْنَ جُنْدَبٍ إِنَّ عَيْسَى ابْنَ مَرْيَمَ ع قَالَ لِأَصْحَابِهِ أَرَأَيْتُمْ لَوْ أَنَّ أَحَدَكُمْ مَرَّ بِأَخِيهِ فَرَأَى ثَوْبَهُ قَدِ انْكَشَفَ عَنْ بَعْضِ عَوْرَتِهِ أَكَانَ كَاشِفاً عَنْهَا كُلَّهَا أَمْ يَرُدُّ عَلَيْهَا مَا انْكَشَفَ مِنْهَا

O Ibn Jundab! Isa Ibn Maryam<sup>as</sup> said to his<sup>as</sup> companions: 'What are your views if one of you were to pass by his brother so he sees his clothes to have uncovered (torn) from part of his nakedness, would he uncover all of it from him or return upon him what had been uncovered from it'.

قَالُوا بَلْ نَرُدُّ عَلَيْهَا

They said, 'But we shall return upon it (him)'.

قَالَ كَلَّا بَلْ تَكْشِفُونَ عَنْهَا كُلَّهَا

He<sup>asws</sup> said: 'Never! But you should uncover all of it from!'

فَعَرَفُوا أَنَّهُ مَقَالٌ صَرَبَهُ هُمْ فَقِيلَ يَا رُوحَ اللَّهِ وَ كَيْفَ ذَلِكَ-

They realised that it was an example he<sup>as</sup> had struck for them, so it was said, 'O Spirit of Allah<sup>azwj</sup>, and how can that be so?'

قَالَ الرَّجُلُ مِنْكُمْ تَطَّلِعُ عَلَى الْعَوْرَةِ مِنْ أَخِيهِ فَلَا يَسْتُرُهَا بِحَقِّ أَقُولُ لَكُمْ إِنَّكُمْ لَا تُصَيِّبُونَ مَا تُرِيدُونَ إِلَّا بِرَبِّكَ مَا تَسْتَهْوُونَ وَ لَا تَنَالُونَ مَا تَأْمَلُونَ إِلَّا بِالصَّبْرِ عَلَى مَا تَكْرَهُونَ

He<sup>as</sup> said: 'The man from you notices the nakedness (defects) from his brother but he does not conceal it. I<sup>asws</sup> am saying to you all, you will not be achieving what you are intending except neglecting what you are yearning for, nor be attaining what you are hoping for except by being patient upon what you are disliking'.

إِنَّا كُمْ وَ النَّظْرَةُ فَإِنَّمَا تَزْرَعُ فِي الْقَلْبِ الشَّهْوَةَ وَ كَفَى بِمَا لِصَاحِبِهَا فِتْنَةً طَوْبَى لِمَنْ جَعَلَ بَصَرَهُ فِي قَلْبِهِ وَ لَمْ يَجْعَلْ بَصَرَهُ فِي عَيْنِهِ- لَا تَنْظُرُوا فِي عُيُوبِ النَّاسِ كَالْأَرْبَابِ وَ انظُرُوا فِي عُيُوبِكُمْ كَهَيْئَةِ الْعَبِيدِ إِنَّمَا النَّاسُ رَجُلَانِ مُبْتَلَى وَ مُعَاقٍ فَارْتَمُوا الْمُبْتَلَى وَ احْمَدُوا اللَّهَ عَلَى الْعَافِيَةِ

Beware of the looking for it sows the lustful desires in the heart, and it suffices for its owner as a Fitna. Beatitude is for one who makes his sight to be in his heart and does not make his sight in his eyes. Do not be looking at faults of the people like the lords, and be looking into

your own faults as a form of the slaves. But rather, the people are two (types of) men – an afflicted one and a healthy, therefore have mercy on the afflicted and praise Allah<sup>-azwj</sup> upon the well-being.

يَا ابْنَ جُنْدَبٍ صِلْ مَنْ قَطَعَكَ وَ اعْطِ مَنْ حَرَمَكَ وَ أَحْسِنْ إِلَى مَنْ أَسَاءَ إِلَيْكَ وَ سَلِّمْ عَلَى مَنْ سَبَّكَ وَ أَنْصِفْ مَنْ خَاصَمَكَ وَ اعْفُ عَمَّنْ ظَلَمَكَ  
كَمَا أَنَّكَ تُحِبُّ أَنْ يُعْفَى عَنْكَ فَاعْتَبِرْ بِعَفْوِ اللَّهِ عَنْكَ أَلَا تَرَى أَنَّ شَمْسَهُ اشْرَقَتْ عَلَى الْأَبْرَارِ وَ الْفُجَّارِ وَ أَنَّ مَطَرَهُ يَنْزِلُ عَلَى الصَّالِحِينَ وَ الْخَاطِئِينَ

O Ibn Jundab! Connect the one who cuts you off, and give the one who deprives you, and be good to the one bad to you, and greet unto the one reviling you, and be fair to the one disputing you, and pardon the one oppressing you just as you would love to be pardoned. Therefore, take a lesson from Allah<sup>-azwj</sup> Pardoning you! Don't you see His<sup>-azwj</sup> sun shining upon the righteous and the immoral, and His<sup>-azwj</sup> rain descending upon the righteous and the sinners?

يَا ابْنَ جُنْدَبٍ لَا تَتَصَدَّقْ عَلَى أَعْيُنِ النَّاسِ لِيُزَكُّوكَ فَإِنَّكَ إِنْ فَعَلْتَ ذَلِكَ فَقَدْ اسْتَوْفَيْتَ أَجْرَكَ وَ لَكِنْ إِذَا أُعْطِيتَ بِيَمِينِكَ فَلَا تُطْلِعْ عَلَيْهَا شِمَالَكَ

O Ibn Jundab! Do not give charity in the eyes of the people for them to consider you pure, for if you were to do that, you would have been fulfilled your Recompense (in the world), but when you give with your right hand, do not notify your left hand upon it.

فَإِنَّ الَّذِي تَتَصَدَّقُ لَهُ سِرًّا يُجْزِيكَ عَلَانِيَةً عَلَى رُءُوسِ الْأَشْهَادِ فِي الْيَوْمِ الَّذِي لَا يَضُرُّكَ أَنْ لَا يُطْلِعَ النَّاسَ عَلَى صَدَقَتِكَ

Surely, the one you had given charity to secretly will recompense you openly upon the heads of the ones present during the Day which it will not harm you if you had not notified the people upon your charities.

وَ الْخَفِيفِ الصَّوْتِ إِنْ رَبَّكَ الَّذِي يَعْلَمُ مَا تُسْرُونَ وَ مَا تُعْلِنُونَ قَدْ عَلِمَ مَا تُرِيدُونَ قَبْلَ أَنْ تَسْأَلُوهُ

And lower your voice. Your Lord<sup>-azwj</sup> is One<sup>-azwj</sup> Who Knows what you are keeping as secret and what you are announcing. He<sup>-azwj</sup> Knows what you are intending before you even ask Him<sup>-azwj</sup>.

وَ إِذَا صُمْتَ فَلَا تَغْتَبِ أَحَدًا وَ لَا تَلْبِسُوا صِيَامَكُمْ بِظُلْمٍ وَ لَا تَكُنْ كَالَّذِي يَصُومُ رِثَاءَ النَّاسِ مُعْبِرَةً وَجْهَهُمْ شَعْنَةً رُءُوسُهُمْ يَابِسَةً أَفْوَاهُهُمْ لِكَيْ يَعْلَمَ  
النَّاسُ أَنَّهُمْ صِيَامٌ

And when you are silent you are neither backbiting anyone nor are you clothing your fasts with injustice, nor will you be like the one who is fasting to show off to the people. Their faces are dusty, their heads are scruffy, their mouths are dry, but the people know they are fasting.

يَا ابْنَ جُنْدَبٍ الْحَيْرَةُ كُلُّهُ أَمَامَكَ وَ إِنَّ الشَّرَّ كُلَّهُ أَمَامَكَ وَ لَنْ تَرَى الْحَيْرَ وَ الشَّرَّ إِلَّا بَعْدَ الْآخِرَةِ لِأَنَّ اللَّهَ جَلَّ وَ عَزَّ جَعَلَ الْحَيْرَ كُلَّهُ فِي الْجَنَّةِ وَ الشَّرَّ كُلَّهُ فِي النَّارِ لِأَنَّهُمَا الْبَاقِيَانِ

O Ibn Jundab! The goodness, all of it is in front of you, and the evil, all of it is in front of you, and you will never see the good and the evil except after the Hereafter, because Allah<sup>-azwj</sup> Majestic and Mighty has Made the good, all of it to be in the Paradise, and the evil, all of it to be in the Fire, because these two are ever-lasting.

وَالْوَاجِبُ عَلَى مَنْ وَهَبَ اللَّهُ لَهُ الْهُدَىٰ وَ أَكْرَمَهُ بِالْإِيمَانِ وَ أَلْهَمَهُ رُشْدَهُ وَ رَكَّبَ فِيهِ عَقْلاً يَتَعَرَّفُ بِهِ نِعْمَهُ وَ آتَاهُ عِلْماً وَ حُكْماً يُدَبِّرُ بِهِ أَمْرَ دِينِهِ وَ دُنْيَاهُ

And the obligation upon the one whom Allah<sup>-azwj</sup> has Gifted the Guidance to, and Honoured him with the Eman, and Inspired him of His<sup>-azwj</sup> Rightful way, and Installed intellect in him for him to recognise His<sup>-azwj</sup> bounties with it, and Gave him knowledge and wisdom to ponder the matters of his religion and his world with it.

أَنْ يُوجِبَ عَلَى نَفْسِهِ أَنْ يَشْكُرَ اللَّهَ وَ لَا يَكْفُرُهُ وَ أَنْ يَذْكُرَ اللَّهَ وَ لَا يَنْسَاهُ وَ أَنْ يُطِيعَ اللَّهَ وَ لَا يَعْصِيَهُ لِلْقَدِيمِ الَّذِي تَقَرَّرَ لَهُ بِحُسْنِ النَّظَرِ وَ لِلْحَدِيثِ الَّذِي أَنْعَمَ عَلَيْهِ بَعْدَ إِذْ أَنْشَأَهُ مَخْلُوقاً

He should obligated upon himself that he would thank Allah<sup>-azwj</sup> and not deny Him<sup>-azwj</sup>, and that he would remember Allah<sup>-azwj</sup> and not forget Him<sup>-azwj</sup>, and that he would obey Allah<sup>-azwj</sup> and not disobey Him<sup>-azwj</sup> for since ancient times which He<sup>-azwj</sup> had Individualised for him with goodly consideration, and for the newly occurrences which He<sup>-azwj</sup> has Bestowed upon him, after having Created him as a created being.

وَ لِلْجَزِيلِ الَّذِي وَعَدَهُ وَ الْفَضْلِ الَّذِي لَمْ يَكْلِفْهُ مِنْ طَاعَتِهِ فَوْقَ طَاعَتِهِ وَ مَا يَعْجُزُ عَنِ الْقِيَامِ بِهِ وَ ضَمِنَ لَهُ الْعَوْنَ عَلَى تَيْسِيرِ مَا حَمَلَهُ مِنْ ذَلِكَ وَ نَدَبَهُ إِلَى الْإِسْتِعَانَةِ عَلَى قَلِيلٍ مَا كَلَّفَهُ وَ هُوَ مُعْرَضٌ عَمَّا أَمَرَهُ وَ عَاجِزٌ عَنْهُ

And for the abundance of which He<sup>-azwj</sup> has Promised him, and the Grace which He<sup>-azwj</sup> did not Encumber him obeying Him<sup>-azwj</sup>, and what he is incapable of standing with; and He<sup>-azwj</sup> has Guaranteed the Assistance to him upon Easing what He<sup>-azwj</sup> has Loaded him from that, and his calling for the Assistance upon little of what He<sup>-azwj</sup> has Encumbered him, and he turns away from what He<sup>-azwj</sup> has Commanded him and is frustrated from it.

قَدْ لَيْسَ ثَوْبَ الْإِسْتِهَانَةِ فِيمَا بَيْنَهُ وَ بَيْنَ رَبِّهِ مُتَقَلِّداً لِهَوَاهُ مَا ضَيَّباً فِي شَهَوَاتِهِ مُؤَثِّراً لِدُنْيَاهُ عَلَى آخِرَتِهِ وَ هُوَ فِي ذَلِكَ يَتَمَتَّى جَنَانَ الْفِرْدَوْسِ

He wears the clothing of disdain regarding what is between him and his Lord<sup>-azwj</sup>, collared to his personal desires continuing in his lustful desires, preferring to his world upon his Hereafter, and during that he is wishing for the gardens of Al-Firdows.

وَ مَا يَنْبَغِي لِأَحَدٍ أَنْ يَطْمَعُ أَنْ يَنْزِلَ بِعَمَلِ الْمُجَارِ مَنَازِلَ الْأَبْرَارِ أَمَا إِنَّهُ لَوْ وَقَعَتِ الْوَاقِعَةُ وَ قَامَتِ الْقِيَامَةُ وَ جَاءَتِ الطَّامَةُ وَ نَصَبَ الْجُبَارِ الْمَوَازِينَ لِفَضْلِ الْفَضَاءِ وَ بَرَزَ الْخَلَائِقِ لِيَوْمِ الْحِسَابِ أَيَقْنَتَ عِنْدَ ذَلِكَ لِمَنْ تَكُونُ الرَّفْعَةُ وَ الْكِرَامَةُ وَ يَمُنْ نَجْلِ الْحَسْرَةِ وَ النَّدَامَةَ فَاَعْمَلِ الْيَوْمَ فِي الدُّنْيَا بِمَا تَرْجُو بِهِ الْعَوَزَ فِي الْآخِرَةِ

And it is not befitting for anyone that he covets to accord status of the deeds of the immoral the status of the righteous ones. But surely, if even these were to occur and Al-Qiyamah is established, and the catastrophic matters come, and the Subduer Sets up the scales to Decide the Decrees, and the created beings come forward for the Day of Reckoning, during that it will be certain for whom will be the loftiness and the honour, and with whom will be released the regret and the remorse. Therefore, work today in the world with what you can hope with for the success in the Hereafter.

يَا ابْنَ حُنْدَبٍ قَالَ اللَّهُ جَلَّ وَ عَزَّ فِي بَعْضِ مَا أَوْحَىٰ إِتْمَا أَقْبَلُ الصَّلَاةَ مِمَّنْ يَتَوَاضَعُ لِعِظَمَتِي وَ يَكْفُ نَفْسَهُ عَنِ الشَّهَوَاتِ مِنْ أَجْلِي وَ يَقْطَعُ تَهَارَهُ بِذِكْرِي وَ لَا يَتَعَطَّمُ عَلَى خَلْقِي وَ يُطْعِمُ الْجَائِعَ وَ يَكْسُو الْعَارِيَ وَ يَرْحَمُ الْمُصَابَ وَ يُؤْوِي الْعَرِيبَ

O Ibn Jundab! Allah<sup>-azwj</sup> Majestic and Mighty Said in part of what He<sup>-azwj</sup> Revealed: “But rather I<sup>-azwj</sup> Accept the Salat from the one who humble to My<sup>-azwj</sup> Magnificence, and restrains himself from the lustful desires for My<sup>-azwj</sup> reason, and cuts his day with doing My<sup>-asws</sup> Zikr, and does not magnify to My<sup>-azwj</sup> creatures, and feeds the hungry, and clothes the bare, and mercies the afflicted, and shelters the stranger.

فَدَلِكُ يُشْرِقُ نُورُهُ مِثْلَ الشَّمْسِ أَجْعَلْ لَهُ فِي الظُّلْمَةِ نُورًا وَ فِي الجَهَالَةِ حِلْمًا أَكَلَاهُ بِعِزِّي وَ اسْتَحْفِظُهُ مَلَائِكَتِي يَدْعُونِي فَالْتَبِيهِ وَ يَسْأَلْنِي فَأَعْطِيهِ

That one, his Noor will shine like the sun. I<sup>-azwj</sup> shall Make a light to be for him in the darkness, and forbearance in the ignorance. I<sup>-azwj</sup> shall Allocate him with My<sup>-azwj</sup> Mighty, and My<sup>-azwj</sup> Angels will protect him. He will call Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall respond, and he will ask Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall Give him.

فَمَتَى ذَلِكَ الْعَبْدِ عِنْدِي كَمَثَلِ جَنَّاتِ الْفِرْدَوْسِ لَا يُسْبِقُ أَمَارِهَا وَ لَا تَتَغَيَّرُ عَنْ حَالِهَا

An example of that servant in My<sup>-azwj</sup> Presence is like an example of gardens of Al-Firdows. Neither will its fruits rot nor will it change from its state!”

يَا ابْنَ مُحَمَّدٍ الْإِسْلَامُ عُزَيَاتٌ قَلْبَانُهُ الْحَيَاءُ وَ زِينَتُهُ الْوَقَارُ وَ مُرُوءَتُهُ الْعَمَلُ الصَّالِحُ وَ عِمَادُهُ الْوَرَعُ وَ لِكُلِّ شَيْءٍ أَسَاسٌ وَ أَسَاسُ الْإِسْلَامِ حُبُّنَا أَهْلَ الْبَيْتِ

O Ibn Jundab! Al-Islam is bare, so clothe it with the modesty, and adorn it with the dignity, and its manliness is the righteous deed, and its pillar is the devoutness; and for all things there is a foundation, and foundation of Al-Islam is having our<sup>-asws</sup> love, People<sup>-asws</sup> of the Household.

يَا ابْنَ مُحَمَّدٍ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى سُورًا مِنْ نُورٍ خُفُوفًا بِالزَّبْجِدِ وَ الْحَرِيرِ مُنَجَّدًا بِالسُّنْدُسِ وَ الدِّيْبَاجِ يُضْرَبُ هَذَا السُّورُ بَيْنَ أَوْلِيَانِنَا وَ بَيْنَ أَعْدَائِنَا فَيَدَا عَلَى الدِّمَاعِ وَ بَلَعَتِ الْقُلُوبُ الْحَنَاجِرَ وَ نُضِجَتِ الْأَكْبَابُ مِنْ طُولِ الْمَوْقِفِ أُدْخِلْ فِي هَذَا السُّورِ أَوْلِيَاءَ اللَّهِ فَكَانُوا فِي أَمْنِ اللَّهِ وَ حِزْرِهِ هُمْ فِيهَا مَا تَشْتَهِي الْأَنْفُسُ وَ تَلذُّ الْأَعْيُنُ

O Ibn Jundab! For Allah<sup>-azwj</sup> Blessed and Exalted, there are arches of light stuffed with the emeralds and the silk, decorated with the silk and brocade. These arches will be set up between our<sup>-asws</sup> friends and our<sup>-asws</sup> enemies. When the brains boil, and the hearts reach to the throats, and the livers are roasted from the lengthy pausing, the friends of Allah<sup>-azwj</sup> will enter these arches, so they will be in Security of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Safeguarding for them. In it would be **what the souls yearn for delighting the eyes, [43:71].**

وَ أَعْدَاءَ اللَّهِ قَدْ أَجْمَعُهُمُ الْعَرْقُ وَ قَطَعَهُمُ الْفَرْقُ وَ هُمْ يَنْظُرُونَ إِلَى مَا أَعَدَّ اللَّهُ لَهُمْ فَيَقُولُونَ- مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ

And the enemies of Allah<sup>-azwj</sup>, the sweat will bridle them, and the terror will be cutting them, and they will be looking at what Allah<sup>-azwj</sup> had Prepared for them, **And they will say, ‘What is the matter with us, we do not see men whom we used to count as being from the evil ones?’ [38:62].**

فَيَنْظُرُ إِلَيْهِمْ أَوْلِيَاءُ اللَّهِ فَيَضْحَكُونَ مِنْهُمْ فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ- أَتَخَذْنَا هُمْ سِحْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ وَ قَوْلُهُ فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ- عَلَى الْأَرَائِكِ يَنْظُرُونَ



The friends of Allah<sup>-azwj</sup> will look at them and they will be laughing at them. That is the Words of Mighty and Majestic: ***Did we take them in scorn or are the visions turned away from them? [38:63];*** and His<sup>-azwj</sup> Words: ***So today, those who believe shall be laughing at the Kafirs [83:34] Upon the couches, they would be gazing [83:35].***

فَلَا يَبْقَى أَحَدٌ مِّنْ أَعَانِ مُؤْمِنًا مِّنْ أَوْلِيَائِنَا بِكَلِمَةٍ إِلَّا أَدْخَلَهُ اللَّهُ الْجَنَّةَ بَعِيرٍ حِسَابٍ.

There will not remain anyone from the ones who had assisted a Momin from our<sup>-asws</sup> friends with (even) a word, except Allah<sup>-azwj</sup> will Enter him into the Paradise without Reckoning”<sup>957</sup>

2- ف، تحف العقول وَصِيَّتُهُ ع لِأَبِي جَعْفَرٍ مُحَمَّدِ بْنِ النَّعْمَانِ الْأَحْوَلِ هُوَ أَبُو جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ النُّعْمَانَ الْكُوْفِيِّ الْمَعْرُوفِ عِنْدَنَا بِصَاحِبِ الطَّاقِ أَوْ مَوْمِنِ الطَّاقِ وَ الْمَخَالِفُونَ يَلْقَبُونَهُ شَيْطَانَ الطَّاقِ، كَانَ صَرَفِيًّا فِي طَاقِ الْمَحَامِلِ بِالْكُوفَةِ يَرْجِعُ إِلَيْهِ فِي النِّقْدِ فَيُخْرِجُ كَمَا يَنْقُدُ فَيُقَالُ: شَيْطَانَ الطَّاقِ

(The book) ‘Tuhaf Al-Uqoul’ – ‘His<sup>-asws</sup> advice to Abu Ja’far Muhammad Bin Al-Numan Al-Ahowl, he is Abu Ja’far Muhammad Bin Ali Bin Al-Numan Al-Kufy, well known with us as ‘Sahib Al-Taaq’, or ‘Momin Al-Taaq’, and the adversaries are titling him as ‘Shaytan Al-Taaq’. He was a money changer in Taaq Al-Mahamil at Al-Kufa. They used to return to him regarding the currency, so he would bring out like what he had cashed. It was said, ‘Shaytan Al-Taaq’.

و هو من أصحاب الصادق و الكاظم عليهما السلام كان رحمه الله ثقة، متكلماً، حاذقاً، كثير العلم، حسن الخاطر، حاضر الجواب

And he was from the companions of Al-Sadiq<sup>-asws</sup> and Al-Kazim<sup>-asws</sup>, may the greetings be upon them<sup>-asws</sup> both. He, may Allah<sup>-azwj</sup> have Mercy on him, was trusted, a speaker, skilful, good thoughts, present (quick) of answer.

حكى عن أبي خالد الكابلي أنه قال: رأيت أبا جعفر صاحب الطاق و هو قاعد في الروضة قد قطع أهل المدينة أزاره و هو دائم يجيبهم و يسألونه فدنوت منه و قلت: ان أبا عبد الله عليه السلام نحانا عن الكلام.

It is narrated from Abu Khalid Al-Kabuly having said, ‘I saw Abu Ja’far Sahib Al-Taaq, and he was seated in the Mausoleum. The people of Al-Medina has cut his wrapper, and he was constantly answering them, and they were questioning him. I went near him and said, ‘Abu Abdullah<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>, has forbidden us from the (public) talking’.

فقال: و أمرك أن تقول لي؟ فقلت: لا و الله و لكنه أمرني أن لا اكلم أحدا قال: فاذهب و أطعه فيما أمرك.

He said, ‘And did he instruct you to be saying (this) to me?’ I said, ‘No, by Allah<sup>-azwj</sup>, but he<sup>-asws</sup> instructed me not to talk to anyone’. He said, ‘Then go and obey him<sup>-asws</sup> in what he<sup>-asws</sup> has instructed you’.

فدخلت على أبي عبد الله عليه السلام فأخبرته بقصة صاحب الطاق و ما قلت له و قوله: اذهب و أطعه فيما أمرك.

I entered to see Abu Abdullah<sup>-asws</sup> and informed him<sup>-asws</sup> with the story of Sahib Al-Taaq, and what I said to him and his words, ‘Go and obey him<sup>-asws</sup> in what he<sup>-asws</sup> has instructed you’.

<sup>957</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 24 H 1



فتبسم أبو عبد الله عليه السلام و قال: يا أبا خالد ان صاحب الطاق يكلم الناس فيطير و ينقض و أنت ان قصوك لن تطير اه.

Abu Abdullah<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>, smiled and said: 'O Abu Khalid! Sahib Al-Taaq speaks to the people. He flies and swoops, while you, if they aim for you, you will never fly. Aah!'

و له مع أبي حنيفة حكايات نقلها المؤرخون و أهل السير فمنها أنه لما مات الصادق عليه السلام رأى أبو حنيفة مؤمن الطاق فقال له: مات امامك، قال: نعم أما امامك فمن المنظرين الى يوم الوقت المعلوم. و له كتب منها كتاب الإمامة و كتاب المعرفة.

And for him, with Abu Haneefa, there are stories the historians have and the auto biographers have transmitted. From these is the when Al-Sadiq<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>, passed away, Abu Haneefa saw Momin Al-Taaq. He said to him, 'Your Imam<sup>-asws</sup> has died!' He said, 'Yes. As for your imam, he is from the ones waiting up to the day of known times!' And for him there are books. From these are 'Kitab Al-Imamah', and 'Kitab Al-Ma'rifa'.

قَالَ أَبُو جَعْفَرٍ قَالَ لِي الصَّادِقُ ع إِنَّ اللَّهَ جَلَّ وَ عَزَّ عَزَّ أَقْوَامًا فِي الْقُرْآنِ بِالْإِدَاعَةِ

Abu Ja'far (Momin Al-Taaq) said, 'Al-Sadiq<sup>-asws</sup> said to me: 'Allah<sup>-azwj</sup>, Majestic and Mighty, Faulted a people in the Quran for the publicising (Ahadeeth)!'

فَقُلْتُ لَهُ لِمَ جَعَلْتُمْ فِدَاكَ أَيَّنَ قَالَ

I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! Where has He<sup>-azwj</sup> Said?'

قَالَ قَوْلُهُ وَ إِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَاعَوْا بِهِ-

He<sup>-asws</sup> said: 'His<sup>-azwj</sup> Words: **And when there comes to them a Command of the security or the fear, they publicise it; [4:83].**

ثُمَّ قَالَ الْمُدْبِعُ عَلَيْنَا سِرًّا كَالشَّاهِرِ بِسَيْفِهِ عَلَيْنَا رَحِمَ اللَّهُ عَبْدًا سَمِعَ بِمَكْنُونِ عَلِمْنَا فَدَفَنَهُ تَحْتِ قَدَمَيْهِ

Then he<sup>-asws</sup> said: 'The publiciser of our<sup>-asws</sup> secrets against us<sup>-asws</sup> is like the waver of his sword against us<sup>-asws</sup>. May Allah<sup>-azwj</sup> have Mercy on a servant who hears our<sup>-asws</sup> hidden knowledge, so he buries it under his feet.

وَ اللَّهُ إِنِّي لَأَعْلَمُ بِسِرِّكُمْ مِنَ الْبَيْطَارِ بِالذَّوَابِ شِرَارِكُمُ الَّذِينَ لَا يَقْرَأُونَ الْقُرْآنَ إِلَّا هَجْرًا وَ لَا يَأْتُونَ الصَّلَاةَ إِلَّا دُبْرًا وَ لَا يَحْفَظُونَ أَلْسِنَتَهُمْ

By Allah<sup>-azwj</sup>! I<sup>-asws</sup> am more knowing of your evil ones than the doctor of animal is. Your evil ones are those who are neither reciting the Quran except in an ugly manner, and they are not performing the Salat except delaying, nor are they preserving their tongues.

اعْلَمَنَّ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ ع لَمَّا طُعِنَ وَ اخْتَلَفَ النَّاسُ عَلَيْهِ سَلَّمَ الْأَمْرَ لِمَعَاوِيَةَ فَسَلَّمَتْ عَلَيْهِ النَّبِيَّةُ عَلَيْكَ السَّلَامُ يَا مُذِلَّ الْمُؤْمِنِينَ

Know that when Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> was stabbed, and the people differed upon him<sup>-asws</sup>, he<sup>-asws</sup> yielded the command to Muawiya. So, the Shias greeted unto him<sup>-asws</sup>, 'Greetings be unto you<sup>-asws</sup>, O disgracer of the Momineen!'

فَقَالَ ع مَا أَنَا بِمُدِلِّ الْمُؤْمِنِينَ وَ لَكِنِّي مُعِزُّ الْمُؤْمِنِينَ إِنِّي لَمَّا رَأَيْتُكُمْ لَيْسَ بِكُمْ عَلَيْهِمْ قُوَّةٌ سَلَّمْتُ الْأَمْرَ لِأَبِي أَنَا وَ أَنْتُمْ بَيْنَ أَظْهُرِهِمْ كَمَا عَابَ الْعَالِمُ  
السَّيِّئَةَ لِأَبِي لِأَصْحَابِهَا وَ كَذَلِكَ نَفْسِي وَ أَنْتُمْ لَبَقِي بَيْنَهُمْ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> am not a disgracer of the Momineen, but I<sup>-asws</sup> am an honourer of the Momineen! When I<sup>-asws</sup> saw you all not having any strength with you against them, I<sup>-asws</sup> yielded the command for I<sup>-asws</sup> and you to remain alive in their midst, just as the scholar (Al-Khizr<sup>-as</sup>) had puncture the boat for it to remain for its owner, and like that for myself<sup>-asws</sup> and you all, for us to remain alive between them!'

يَا ابْنَ النُّعْمَانِ إِنِّي لِأُحَدِّثُ الرَّجُلَ مِنْكُمْ بِحَدِيثٍ فَيَتَحَدَّثُ بِهِ عَنِّي فَاسْتَحِلُّ بِذَلِكَ لَعْنَتَهُ وَ الْبِرَاءَةَ مِنْهُ

O Ibn Al-Numan! I<sup>-asws</sup> tend to narrate to the man from you with a Hadeeth, so he narrates with it from me<sup>-asws</sup>. So, his curse is released due to that, and the disavowing from him.

فَإِنَّ أَبِي كَانَ يَقُولُ وَ أَيُّ شَيْءٍ أَقْرُّ لِلْعَيْنِ مِنَ التَّقِيَّةِ إِنَّ التَّقِيَّةَ جُنَّةُ الْمُؤْمِنِ وَ لَوْ لَا التَّقِيَّةُ مَا عُبدَ اللَّهُ

My<sup>-asws</sup> father<sup>-asws</sup> had said: 'And which thing is more delighting to the eyes than the Taqiyyah (dissimulation)? The Taqiyyah is a shield of the Momin, and had it not been for the Taqiyyah, Allah<sup>-azwj</sup> would not have been worshipped'.

وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ- لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَ مَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتًا

And Allah<sup>-azwj</sup> Mighty and Majestic Said: ***The Momineen should not take the Kafirs as friends from besides the Momineen; and the one who does that, so he isn't from Allah in anything except that you should be guarding from them guarding carefully; and Allah Cautions you all Himself; and to Allah is the eventual return [3:28].***

يَا ابْنَ النُّعْمَانِ إِنِّي لَمُحِطٌ بِعَمَلِكَ وَ إِنِّي لَمُحِطٌ بِعَمَلِكَ وَ إِنِّي لَمُحِطٌ بِعَمَلِكَ وَ إِنِّي لَمُحِطٌ بِعَمَلِكَ وَ إِنِّي لَمُحِطٌ بِعَمَلِكَ

O Ibn Al-Numan! Beware of showing off for it nullifies your deed, and beware of the quarrelling for it till reprimand you, and beware of frequently disputing for it will distance you from Allah<sup>-azwj</sup>.

ثُمَّ قَالَ إِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَعَلَّمُونَ الصَّمْتَ وَ أَنْتُمْ تَتَعَلَّمُونَ الْكَلَامَ كَانَ أَحَدُهُمْ إِذَا أَرَادَ التَّعْبُدَ يَتَعَلَّمُ الصَّمْتَ قَبْلَ ذَلِكَ بِعَشْرِ سِنِينَ فَإِنْ كَانَ يُحْسِنُهُ وَ يَصْبِرُ عَلَيْهِ تَعَبَّدَ وَ إِلَّا قَالَ مَا أَنَا لِمَا أُرُومُ بِأَهْلِ

Then he<sup>-asws</sup> said: 'The ones who were before you all were learning the silence while you are learning the talking. It was so that whenever one of them intended the worship, he would learn the silence for ten years before that. If he could be good at it and be patient upon it, he would worship, or else he said, 'I am not deserving of what I am aiming for'.

إِنَّمَا يَنْجُو مَنْ أَطَالَ الصَّمْتَ عَنِ الْفُحْشَاءِ وَ صَبَرَ فِي دَوْلَةِ الْبَاطِلِ عَلَى الْأَدَى أُولَئِكَ التُّجَبَاءُ الْأَصْفِيَاءُ الْأَوْلِيَاءُ حَقًّا وَ هُمُ الْمُؤْمِنُونَ

But rather he attains salvation, one who prolongs the silence from the immoralities, and is patient in the government of the falsehood upon the harms. They are the captains, the elites, the friends truly, and they are the Momineen.

إِنَّ أَبْغَضَكُمْ إِلَيَّ الْمُتَرَاثُونَ الْمَشَاءُونَ بِالنَّمَائِمِ الْحَسَدَةَ لِإِخْوَانِهِمْ لَيْسُوا مِنِّي وَلَا أَنَا مِنْهُمْ إِنَّمَا أَوْلِيَايَ الَّذِينَ سَلَّمُوا لِأَمْرِنَا وَاتَّبَعُوا آثَارَنَا وَاقْتَدَوْا بِنَا فِي كُلِّ أُمُورِنَا

The most hateful of you all to me<sup>-asws</sup> are the publicisers, the ones walking with the gossip, the enviers of their brothers. They are neither from me<sup>-asws</sup> nor I<sup>-asws</sup> am from them. But rather my<sup>-asws</sup> friends are those who are submitting to our<sup>-asws</sup> instructions and they follow our<sup>-asws</sup> Ahadeeth, and they believe in us<sup>-asws</sup> in all of our<sup>-asws</sup> matters’.

ثُمَّ قَالَ وَاللَّهِ لَوْ قَدَّمَ أَحَدُكُمْ مِلءَ الْأَرْضِ ذَهَباً عَلَى اللَّهِ ثُمَّ حَسَدَ مُؤمِناً لَكَانَ ذَلِكَ الذَّهَبُ مِمَّا يُكْوَى بِهِ فِي النَّارِ

Then he<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! Even if one of you were to send ahead the earth filled with gold, to Allah<sup>-azwj</sup>, then he envies a Momin, that gold would be from what would be with him in the Fire.

يَا ابْنَ التُّعْمَانِ إِنَّ الْمُدْبِعَ لَيْسَ كَقَاتِلِنَا بِسَيْفِهِ بَلْ هُوَ أَعْظَمُ وَزراً بَلْ هُوَ أَعْظَمُ وَزراً

O Ibn Al-Numan! The publiciser (of Hadeeth) isn’t like our<sup>-asws</sup> killer with his sword, but he is of a mightier burden. But he is of mightier burden! But he is of mightier burden!

يَا ابْنَ التُّعْمَانِ إِنَّهُ مَنْ رَوَى عَلَيْنَا حَدِيثاً فَهُوَ مِمَّنْ قَتَلَنَا عَمْداً وَ لَمْ يَقْتُلْنَا حَطَاءً

O Ibn Al-Numan! One who reports a Hadeeth upon us<sup>-asws</sup>, he is from the ones who killed us<sup>-asws</sup> deliberately and did not kill us<sup>-asws</sup> mistakenly.

يَا ابْنَ التُّعْمَانِ إِذَا كَانَتْ ذُوْلَةُ الظُّلْمِ فَامَشِ وَ اسْتَقْبِلْ مَنْ تَتَّقِيهِ بِالتَّجِيَّةِ فَإِنَّ الْمُتَعَرِّضَ لِلذُّوْلَةِ قَاتِلٌ نَفْسِهِ وَ مُؤْبِقُهَا إِنَّ اللَّهَ يَقُولُ وَ لَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

O Ibn Al-Numan! When it were to be an oppressive government, then walk and greet the one you fear with the salutation, for the one exposing himself to the government is a killer of his soul (suicide) and its executioner. Allah<sup>-azwj</sup> Says: **and cast not yourselves to destruction with your own hands, [2:195].**

يَا ابْنَ التُّعْمَانِ إِنَّا أَهْلُ بَيْتٍ لَا يَزَالُ الشَّيْطَانُ يُدْخِلُ فِيْنَا مَنْ لَيْسَ مِنَّا وَ لَا مِنْ أَهْلِ دِينِنَا فَإِذَا رَفَعَهُ وَ نَظَرَ إِلَيْهِ النَّاسُ أَمَرَهُ الشَّيْطَانُ فَيَكْذِبُ عَلَيْنَا وَ كَلَّمَا دَهَبَ وَاحِدٌ جَاءَ آخِرُ

O Ibn Al-Numan! We<sup>-asws</sup>, People<sup>-asws</sup> of the Household, the Satan<sup>-la</sup> does not cease to enter among us someone who is neither from us<sup>-asws</sup> from the people of our<sup>-asws</sup> religion, and the people look at him. The Satan<sup>-la</sup> has instructed him. So, he lies upon us<sup>-asws</sup>, and every time one goes, another comes.

يَا ابْنَ التُّعْمَانِ مَنْ سُئِلَ عَنْ عِلْمٍ فَقَالَ لَا أَذْرِي فَقَدْ نَاصَفَ الْعِلْمَ وَ الْمُؤْمِنُ يَحْقِدُ مَا دَامَ فِي مَجْلِسِهِ فَإِذَا قَامَ دَهَبَ عَنْهُ الْحَقْدُ

O Ibn Al-Numan! One who is asked about knowledge, so he says, ‘I don’t know’, he has been fair to the knowledge; and the Momin is begrudged for as long as he is in his gathering. When he stands, the grudge goes away from him.

يَا ابْنَ التُّغْمَانِ إِنَّ الْعَالِمَ لَا يَقْدِرُ أَنْ يُخْبِرَكَ بِكُلِّ مَا يَعْلَمُ لِأَنَّهُ سِرُّ اللَّهِ الَّذِي أُسْرَهُ إِلَى جِبْرَائِيلَ عَ وَ أُسْرَهُ جِبْرَائِيلَ عَ إِلَى مُحَمَّدٍ صَ وَ أُسْرَهُ مُحَمَّدٌ صَ إِلَى عَلِيٍّ عَ وَ أُسْرَهُ عَلِيٍّ عَ إِلَى الْحَسَنِ عَ وَ أُسْرَهُ الْحَسَنِ عَ إِلَى الْحُسَيْنِ عَ وَ أُسْرَهُ الْحُسَيْنِ عَ إِلَى عَلِيٍّ عَ وَ أُسْرَهُ عَلِيٍّ عَ إِلَى مُحَمَّدٍ عَ وَ أُسْرَهُ مُحَمَّدٌ عَ إِلَى مَنْ أُسْرَهُ

O Ibn Al-Numan! The scholar is not able upon informing you with all what he knows, because it is a secret of Allah<sup>-azwj</sup>, He<sup>-azwj</sup> had Divulged it to Jibraeel<sup>-as</sup>, and Jibraeel<sup>-as</sup> divulged it to Muhammad<sup>-saww</sup>, and Muhammad<sup>-saww</sup> divulged it to Ali<sup>-asws</sup>, and Ali<sup>-asws</sup> divulged it to Al-Hassan<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> divulged it to Al-Husayn<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup> divulged it to Ali<sup>-asws</sup>, and Ali<sup>-asws</sup> divulged it to Muhammad<sup>-asws</sup>, and Muhammad<sup>-asws</sup> divulged it to the one he<sup>-asws</sup> divulged it to.

فَلَا تَعْجَلُوا فَوَ اللَّهُ لَقَدْ قَرُبَ هَذَا الْأَمْرُ ثَلَاثَ مَرَّاتٍ فَأَدْعَعْتُمُوهُ فَأَخْرَهُ اللَّهُ وَ اللَّهُ مَا لَكُمْ سِرٌّ إِلَّا وَ عَدُوُّكُمْ أَعْلَمُ بِهِ مِنْكُمْ

Therefore, do not be hasty, for by Allah<sup>-azwj</sup>, this matter had drawn near three times, but you had publicised it, so Allah<sup>-azwj</sup> Delayed it. By Allah<sup>-azwj</sup>! There is not secret of yours except and your enemies are more knowing with it than you are.

يَا ابْنَ التُّغْمَانِ ابْتَغَى عَلَى نَفْسِكَ فَقَدْ عَصَيْتَنِي لَا تُدْعِ سِرِّي فَإِنَّ الْمُغَيْرَةَ بِنَ سَعِيدٍ كَذَبَ عَلَى أَبِي وَ أَدَاعَ سِرَّهُ فَأَذَاقَهُ اللَّهُ حَرَّ الْحَدِيدِ وَ إِنَّ أَبَا الْخَطَّابِ كَذَبَ عَلَيَّ وَ أَدَاعَ سِرِّي فَأَذَاقَهُ اللَّهُ حَرَّ الْحَدِيدِ

O Ibn Al-Numan! Keep yourself alive, for you have disobeyed me<sup>-asws</sup>. Do not publicise my<sup>-asws</sup> secrets, for Al-Mugheira Bin Saeed had lied upon my<sup>-asws</sup> father<sup>-asws</sup> and had publicised his<sup>-asws</sup> secrets, so Allah<sup>-azwj</sup> Made him taste heat of the iron, and Abu Al-Khattab had lied upon me<sup>-asws</sup> and publicised my<sup>-asws</sup> secret, so Allah<sup>-azwj</sup> Made him taste heat of the iron.

وَ مَنْ كَتَمَ أَمْرَنَا زَيَّنَهُ اللَّهُ بِهِ فِي الدُّنْيَا وَ الْآخِرَةِ وَ أَعْطَاهُ حَظَّهُ وَ وَقَاهُ حَرَّ الْحَدِيدِ وَ ضَبَقَ الْمَحَابِسَ

And one who conceals our<sup>-asws</sup> matter, Allah<sup>-azwj</sup> will Adorn him in the world and the Hereafter and Give him his share; and save (yourself) from heat of the iron and restrictiveness of the imprisonments.

إِنَّ بَنِي إِسْرَائِيلَ فَجَحَطُوا حَتَّى هَلَكْتَ الْمَوَاشِي وَ التَّنُّلُ فَدَعَا اللَّهُ مُوسَى بِنَ عِمْرَانَ عَ فَقَالَ يَا مُوسَى إِنَّهُمْ أَظْهَرُوا الزَّيْنَ وَ الزَّيْبَا وَ عَمَرُوا الْكُنَائِسَ وَ أَضَاعُوا الرِّكَاءَ

The children of Israel had a drought to the extent that the livestock and the offspring were destroyed. Musa<sup>-as</sup> Bin Imran<sup>-as</sup> supplicated, so He<sup>-azwj</sup> Said: "O Musa<sup>-as</sup>! They are manifesting the adultery, and the showing off, and the interest (usury), and they are building the churches and wasting the Zakat!"

فَقَالَ إلهي تَحَنَّنْ بِرَحْمَتِكَ عَلَيْهِمْ فَإِنَّهُمْ لَا يَعْقِلُونَ

He<sup>-as</sup> said: 'My<sup>-as</sup> God<sup>-azwj</sup>! Have Mercy upon them for they are not using their intellects!'

فَأَوْحَى اللَّهُ إِلَيْهِ أَنِّي مُرْسَلٌ قَطَرَ السَّمَاءَ وَ مُخْتَبِرُهُمْ بَعْدَ أَرْبَعِينَ يَوْمًا

Allah<sup>-azwj</sup> Revealed to him<sup>-as</sup>: "I<sup>-azwj</sup> shall Send drops of the sky and Test them after forty days!"

فَادْعُوا ذَلِكَ وَ أَفْشُوهُ فَحَبَسَ عَنْهُمْ الْفَطْرَ أَرْبَعِينَ سَنَةً وَ أَنْتُمْ قَدْ قَرَّبْتُمْ فَأَدْعَتْهُمْ فِي مَجَالِسِكُمْ

They publicised that and spread it, so the drops (of rain) were withheld from them for forty years, while you all, your matter had drawn near but you had publicised it in your gatherings.

يَا أَبَا جَعْفَرٍ مَا لَكُمْ وَ لِلنَّاسِ كُفُؤًا عَنِ النَّاسِ وَ لَا تَدْعُوا أَحَدًا إِلَى هَذَا الْأَمْرِ فَوَ اللَّهُ لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ وَ الْأَرْضِ اجْتَمَعُوا عَلَى أَنْ يُضِلُّوا عَبْدًا يُرِيدُ اللَّهُ هُدَاهُ مَا اسْتَطَاعُوا أَنْ يُضِلُّوهُ

O Abu Ja'far! What is it to you and the people? Refrain from the people and do not call anyone to this matter! By Allah<sup>-azwj</sup>, even if inhabitants of the skies and the earth were to unite upon straying a servant Allah<sup>-azwj</sup> Wants to guide, they will not be capable to stray him!

كُفُؤًا عَنِ النَّاسِ وَ لَا يَثُلُ أَحَدُكُمْ أَخِي وَ عَيْبِي وَ جَارِي فَإِنَّ اللَّهَ جَلَّ وَ عَزَّ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا طَيَّبَ رُوحَهُ فَلَا يَسْمَعُ مَعْرُوفًا إِلَّا عَرَفَهُ وَ لَا مُنْكَرًا إِلَّا أَنْكَرَهُ ثُمَّ قَدَفَ اللَّهُ فِي قَلْبِهِ كَلِمَةً يَجْمَعُ بِهَا أَمْرَهُ

Refrain from the people and not one of you should be saying, 'My brother', and 'My uncle', and 'My neighbour', for when Allah<sup>-azwj</sup> Majestic and Mighty Wants good with a servant, Makes his soul good, so he neither hears a good thing except recognises it, nor any evil except denies it. Then Allah<sup>-azwj</sup> Casts a word into his heart to gather his affairs by it.

يَا ابْنَ النُّعْمَانِ إِنْ أَرَدْتَ أَنْ يَصْفُو لَكَ وَدُ أَحَبِيكَ فَلَا تُمَارِحْتَهُ وَ لَا تُمَارِيْتَهُ وَ لَا تُبَاهِيْتَهُ وَ لَا تُشَارِيْتَهُ وَ لَا تُطْلِعْ صَدِيقَكَ مِنْ سِرِّكَ إِلَّا عَلَى مَا لَوْ اطَّلَعَ عَلَيْهِ عَدُوُّكَ لَمْ يَضُرَّكَ فَإِنَّ الصَّدِيقَ قَدْ يَكُونُ عَدُوُّكَ يَوْمًا

O Ibn Al-Numan! If you want the affection of your brother to be clear to you, then neither mock him, nor have bitter arguments with him, nor boast to him, nor dispute him; and do not notify your friend with your secrets except based upon, if he were to notify your enemy it will not harm you, for the friend could become your enemy one day.

يَا ابْنَ النُّعْمَانِ لَا يَكُونُ الْعَبْدُ مُؤْمِنًا حَتَّى يَكُونَ فِيهِ ثَلَاثُ سُنَنِ سُنَّةٍ مِنَ اللَّهِ وَ سُنَّةٍ مِنْ رَسُولِهِ وَ سُنَّةٍ مِنَ الْإِمَامِ

O Ibn Al-Numan! The servant cannot be a Momin until there happen to be three Sunnah(s) in him – a Sunnah from Allah<sup>-azwj</sup>, and a Sunnah from His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and a Sunnah from the Imam<sup>-asws</sup>.

فَأَمَّا السُّنَّةُ مِنَ اللَّهِ جَلَّ وَ عَزَّ فَهُوَ أَنْ يَكُونَ كَثُومًا لِلْأَسْرَارِ يَقُولُ اللَّهُ جَلَّ دِكْرُهُ- عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا

Ans for the Sunnah from Allah<sup>-azwj</sup> Majestic and Mighty, it is that he should be a concealer of the secrets. Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Mention, Says: **(He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26].**

وَ أَمَّا الَّتِي مِنْ رَسُولِ اللَّهِ ص فَهُوَ أَنْ يُدَارِي النَّاسَ وَ يُعَامِلَهُمْ بِالْأَخْلَاقِ الْحَنِيفِيَّةِ

And as for which is from Rasool-Allah<sup>-saww</sup>, it is that he should be polite to the people and teach them the upright morals.

وَأَمَّا الَّتِي مِنَ الْإِمَامِ فَالصَّبْرُ فِي الْبَأْسَاءِ وَالضَّرَاءِ حَتَّى يَأْتِيَهُ اللَّهُ بِالْفَرَجِ

And as for which is from the Imam<sup>-asws</sup>, the patience during the afflictions and the harms until Allah<sup>-azwj</sup> Comes to him<sup>-asws</sup> with the relief.

يَا ابْنَ النُّعْمَانِ لَيْسَتْ الْبَلَاغَةُ بِحِدَّةِ اللِّسَانِ وَ لَا بِكَثْرَةِ الِهُدْيَانِ وَ لَكِنَّهَا إِصَابَةُ الْمَعْنَى وَ قَصْدُ الْحُجَّةِ

O Ibn Al-Numan! The eloquence isn't by sharpness of the tongue nor with a lot of babbling, but it is hitting the meaning and aiming for the proof.

يَا ابْنَ النُّعْمَانِ مَنْ قَعَدَ إِلَى سَابِ أَوْلِيَاءِ اللَّهِ فَقَدْ عَصَى اللَّهَ وَ مَنْ كَظَمَ غَيْظًا فِينَا لَا يَقْدِرُ عَلَى إِفْضَائِهِ كَانَ مَعَنَا فِي السَّنَامِ الْأَعْلَى وَ مَنْ اسْتَفْتَحَ نَحَارَهُ بِإِدَاعَةِ سِرِّنَا سَلَّطَ اللَّهُ عَلَيْهِ حَرَّ الْحَدِيدِ وَ ضَبِيقَ الْمَخَابِسِ

O Ibn Al-Numan! One who sits to revile (insult) the friends of Allah<sup>-azwj</sup>, so he is disobeying Allah<sup>-azwj</sup>, and one who swallows (absorbs) rage regarding us<sup>-asws</sup> not able upon implementing it would be with us<sup>-asws</sup> in the lofty peak, and one who begins his day by publicising our<sup>-asws</sup> secret, Allah<sup>-azwj</sup> will Cause to prevail upon him, heat of the iron and narrowness of the imprisonments.

يَا ابْنَ النُّعْمَانِ لَا تَطْلُبِ الْعِلْمَ لِثَلَاثِ لُتْرَائِي بِهِ وَ لَا لِتَبَاهِي بِهِ وَ لَا لِتُمَارِي وَ لَا تَدْعُهُ لِثَلَاثِ رَغْبَةٍ فِي الْجَهْلِ وَ زَهَادَةٍ فِي الْعِلْمِ وَ اسْتِخْيَاءٍ مِنَ النَّاسِ وَ الْعِلْمُ الْمَصُونُ كَالسِّرَاجِ الْمُطْبِقِ عَلَيْهِ

O Ibn Al-Numan! Do not seek the knowledge for three (things) – neither to show off with it, nor to boast with it, nor to have bitter arguments with it; and do not leave it for three (things) – being desirous regarding the ignorance, and being abstemious regarding the knowledge, and embarrassment from the people; and the knowledge is fortified like the (flame of the) lamp is layered upon.

يَا ابْنَ النُّعْمَانِ إِنَّ اللَّهَ جَلَّ وَ عَزَّ إِذَا أَرَادَ بَعْدِي خَيْرًا نَكَتَ فِي قَلْبِهِ نُكْتَةً بَيَضَاءَ فَجَالِ الْقَلْبِ يَطْلُبُ الْحَقَّ ثُمَّ هُوَ إِلَى أَمْرِهِمْ أَسْرَعُ مِنَ الطَّيْرِ إِلَى وَكْرِهِ

O Ibn Al-Numan! When Allah<sup>-azwj</sup> Majestic and Mighty wants good with a servant, Creates a bright spot in his heart, so the heart roams around seeking the truth, then he would be quicker to your matter (Wilayah) quicker than the bird is to its nest.

يَا ابْنَ النُّعْمَانِ إِنَّ حُبَّنَا أَهْلَ الْبَيْتِ يُنْزِلُهُ اللَّهُ مِنَ السَّمَاءِ مِنْ خَزَائِنِ تَحْتِ الْعَرْشِ كَخَزَائِنِ الذَّهَبِ وَ الْفِضَّةِ وَ لَا يُنْزِلُهُ إِلَّا بِقَدَرٍ وَ لَا يُعْطِيهِ إِلَّا خَيْرَ الْخَلْقِ وَ إِنَّ لَهُ عِمَامَةً كَعِمَامَةِ الْقَطْرِ

O Ibn Al-Numan! Our<sup>-asws</sup> love of People<sup>-asws</sup> of the Household, Allah<sup>-azwj</sup> Sent it down from the sky from treasures beneath the Throne, like the treasures of gold and silver, and He<sup>-azwj</sup> did not Send it down except by a measurement, and He<sup>-azwj</sup> does not Give it to except the good people, and for it is a cloud like the clouds of drops (rain).

فَإِذَا أَرَادَ اللَّهُ أَنْ يُخَصَّ بِهِ مِنْ أَحَبِّ مَنْ خَلَقَهُ أُذُنَ لَيْلِكَ الْعِمَامَةِ فَتَهَطَّلَتْ كَمَا تَهَطَّلُ السَّحَابُ فَتُصِيبُ الْجُبْنَ فِي بَطْنِ أُمِّهِ.

When Allah<sup>-azwj</sup> Wants to Specialise with it the ones He<sup>-azwj</sup> Loves from His<sup>-azwj</sup> creatures, Permits for that cloud, so it descends just as the clouds descend, and it hits the unborn child in the belly of its mother”<sup>.958</sup>

3- ف، تحف العقول رسالته ع إلى جماعة شيعته و أصحابه أما بعد فسلوا ربكم العافية و عليكم بالدعة و الوقار و السكينة و الحياء و التزهر عما تنزه عنه الصالحون منكم

(The book) ‘Tuhaf Al Uqoul’ –

‘His<sup>-asws</sup> message to a group of his<sup>-asws</sup> Shias and his<sup>-asws</sup> companions: ‘As for after, ask your Lord<sup>-azwj</sup> for the good health, and upon you is with the humbleness, and the dignity, and the calmness, and the modesty, and the abstaining from what the righteous ones from you are abstaining from.

و عليكم بمعاملة أهل الباطل تحمّلوا الصيم منهم

And upon you is with being courteous to the people of falsehood. Tolerate the grievances from them.

و إياكم و مماطتكم دينوا فيما بينكم و بينهم إذا أنتم جالستموهم و خالطتموهم و نازعتموهم الكلام فإنه لا بد لكم من مجالستهم و مخالطتهم و منازعتهم بالتقية التي أمركم الله بها

And beware of the prolonged disputing. Be political regarding what is between you and them when you are sitting with them, and mingling with them, and disputing with them in the talking, for there is no escape for you from sitting with them, and the mingling with them, and disputing with them with the Taqiyyah (dissimulation) which Allah<sup>-azwj</sup> has Commanded you with.

فإذا ابتليتم بذلك منهم فإنهم سيؤذونكم و يعرفون في وجوهكم المنكر و لو لا أن الله يدفعهم عنكم لسطوا بكم و ما في صدورهم من العداوة و البغضاء أكثر مما يبدوون لكم مجالسكم و مجالسهم واحدة

When you are involved with that from them, they will be hurting you and they will recognise the dislike in your faces, and had it not been for Allah<sup>-azwj</sup> Repelling them away from you all, they would have pounced upon you; and whatever is in their chests of the enmity and the hatred is more than what they are revealing to you. Their sitting with your and your sitting with them is one (and the same).

إن العبد إذا كان الله خلقه في الأصل أصل الخلق مؤمناً لم يمّت حتى يكره إليه الشر و يباعد عنه و من كره الله إليه الشر و باعده منه عافاه الله من الكبير أن يدخله و الجبرية

The servant, when Allah<sup>-azwj</sup> Created him in the origin, origin of the creation as a Momin, he will not die until the evil is abhorrent to him and he will distance from it; and the one Allah<sup>-azwj</sup>

<sup>958</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 24 H 2

Causes the evil to be abhorrent to him and Distances him from it, Allah<sup>-azwj</sup> will Protect him from the arrogance and the forcefulness entering him.

فَلَا تَنْتَ عَرِيكَتُهُ وَ حَسَنَ حُلْفَتُهُ وَ طَلَّقَ وَجْهَهُ وَ صَارَ عَلَيْهِ وَقَارُ الْإِسْلَامِ وَ سَكِينَتُهُ وَ تَحَشُّعُهُ وَ وَرِعَ عَنِ مَحَارِمِ اللَّهِ وَ اجْتَنَبَ مَسَاخِطَهُ وَ رَزَقَهُ اللَّهُ مَوَدَّةَ النَّاسِ وَ مَجَامِلَتَهُمْ وَ تَرَكَ مُقَاتَعَةَ النَّاسِ وَ الْحُصُومَاتِ وَ لَمْ يَكُنْ مِنْهَا وَ لَا مِنْ أَهْلِهَا فِي شَيْءٍ

So, his nature will be gentle, and his manners good, and his face smiling, and dignity of Al-Islam and its tranquillity and its fearfulness will come upon him, and devoutness from Prohibitions of Allah<sup>-azwj</sup> and shunning annoying Him<sup>-azwj</sup>; and Allah<sup>-azwj</sup> will Grace him affection of the people and their courtesy, and neglecting cutting (relationships of) the people, and the disputes, and he will neither be from it nor from its people in anything.

وَ إِنَّ الْعَبْدَ إِذَا كَانَ اللَّهُ خَلَقَهُ فِي الْأَصْلِ أَصْلَ الْخَلْقِ كَافِرًا لَمْ يَمُتْ حَتَّى يُحِبَّ إِلَيْهِ الشَّرَّ وَ يُقْرَبَهُ مِنْهُ فَإِذَا حَبَّبَ إِلَيْهِ الشَّرَّ وَ قَرَّبَهُ مِنْهُ ابْتَلَى بِالْكَبِيرِ وَ الْجَزِيرَةِ فَكَسَا قَلْبَهُ وَ سَاءَ حُلْفَتُهُ وَ عَطَلَتْ وَجْهَهُ وَ طَهَرَ فُحْشَتَهُ وَ قَلَّ حَيَاؤُهُ

The servant, when Allah<sup>-azwj</sup> had Created him in the origin, origin of creation as a Kafir, he will not die until the evil is beloved to him and he will draw closer to it. When the evil is beloved to him and he draws closer to it, he will be afflicted with the arrogance and the forcefulness. So, his heart would be cruel, and his manners will be bad, and his face will be harsh, and his immoralities will appear, and his shame will be little.

وَ كَشَفَ اللَّهُ سِتْرَهُ وَ رَكِبَ الْمَحَارِمَ فَلَمْ يَنْزِعْ عَنْهَا وَ رَكِبَ مَعَاصِيَ اللَّهِ وَ أَبْغَضَ طَاعَتَهُ وَ أَهْلَهَا

And Allah<sup>-azwj</sup> will Remove his veil and he will indulge in the Prohibitions. He will not be removed from it and he will commit disobedience of Allah<sup>-azwj</sup> and hate obeying Him<sup>-azwj</sup>, and people who obey him.

فَبَعْدُ مَا بَعْدَ [بَيِّنٍ] حَالِ الْمُؤْمِنِ وَ الْكَافِرِ فَسَلُّوا اللَّهَ الْعَافِيَةَ وَ اطْلُبُوهَا إِلَيْهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

So remote, how remote are the states of the Momin and the Kafir, therefore ask Allah<sup>-azwj</sup> for the good health and seek it from Him<sup>-azwj</sup>, and there is neither might nor strength except with Allah<sup>-azwj</sup>.

أَكْتَبُوا مِنَ الدَّعَاءِ فَإِنَّ اللَّهَ مُجِيبٌ مِنْ عِبَادِهِ الَّذِينَ يَدْعُونَهُ وَ قَدْ وَعَدَ عِبَادَةَ الْمُؤْمِنِينَ الْإِسْتِجَابَةَ وَ اللَّهُ مُصَيِّرٌ دُعَاءِ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ هُمْ عَمَلًا يَزِيدُهُمْ بِهِ فِي الْجَنَّةِ

Frequent from the supplications, for Allah<sup>-azwj</sup> Loves from His<sup>-azwj</sup> servants, the ones who supplicate to Him<sup>-azwj</sup>, and He<sup>-azwj</sup> has Promised His<sup>-azwj</sup> believing servants with the Answering, and Allah<sup>-azwj</sup> will Convert the supplications of the Momineen on the Day of Qiyamah as good deed Increased them with it in the Paradise.

وَ أَكْتَبُوا دَعْوَةَ اللَّهِ مَا اسْتَطَعْتُمْ فِي كُلِّ سَاعَةٍ مِنْ سَاعَاتِ اللَّيْلِ وَ النَّهَارِ فَإِنَّ اللَّهَ أَمَرَ بِكَثْرَةِ الدِّكْرِ لَهُ وَ اللَّهُ ذَاكِرٌ مَنْ ذَكَرَهُ مِنَ الْمُؤْمِنِينَ إِنَّ اللَّهَ لَمْ يَذْكُرْهُ أَحَدٌ مِنْ عِبَادِهِ الْمُؤْمِنِينَ إِلَّا ذَكَرَهُ بِخَيْرٍ



And frequent from the Zikr of Allah<sup>-azwj</sup> as much as you can during all times from the times of the night and the day, for Allah<sup>-azwj</sup> has Commanded with frequenting the Zikr of His<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is a Mentioner of the ones from the Momineen who mention Him<sup>-azwj</sup>. Surely, Allah<sup>-azwj</sup>, no one from His<sup>-azwj</sup> Momineen servants mentions Him<sup>-azwj</sup> except He<sup>-azwj</sup> Mentions him with better.

وَعَلَيْكُمْ بِالْمَحَافَظَةِ عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوُسْطَى وَ قُومُوا لِلَّهِ قَانِتِينَ كَمَا أَمَرَ اللَّهُ بِهِ الْمُؤْمِنِينَ فِي كِتَابِهِ مِنْ قَبْلِكُمْ

And upon you all is with preserving upon the **Salat(s) and (in particular) the middle Salat, and be standing obedient to Allah [2:238]** like what Allah<sup>-azwj</sup> has Commanded the Momineen with in His<sup>-azwj</sup> book from before you.

وَعَلَيْكُمْ بِحُبِّ الْمَسَاكِينِ الْمُسْلِمِينَ فَإِنَّ مَنْ حَقَّرَهُمْ وَ تَكَبَّرَ عَلَيْهِمْ فَقَدْ زَلَّ عَنْ دِينِ اللَّهِ وَ اللَّهُ لَهُ حَاقِرٌ مَاقَتْ

And upon you is with loving the poor Muslims, for the one who demeans them and is arrogant upon them, so he has slipped from the religion of Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> will be Demeaning to him, Hateful.

وَ قَدْ قَالَ أَبُوْنَا رَسُولُ اللَّهِ ص أَمَرَنِي رَبِّي بِحُبِّ الْمَسَاكِينِ الْمُسْلِمِينَ مِنْهُمْ وَ اعْلَمُوا أَنَّ مَنْ حَقَّرَ أَحَدًا مِنَ الْمُسْلِمِينَ أَلْقَى اللَّهُ عَلَيْهِ الْمَمْتَ مِنْهُ وَ الْمَحْقَرَةَ حَتَّى يَمُتَهُ النَّاسُ أَشَدَّ مَمْتًا

And our<sup>-asws</sup> (fore) father<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> said: 'My<sup>-saww</sup> Lord<sup>-azwj</sup> Commanded me<sup>-saww</sup> with loving the poor Muslims from them'; and know that the one who demeans anyone of the Muslims will meet Allah<sup>-azwj</sup>, upon him would be the Hatred from Him<sup>-azwj</sup> and the Demeaning until the people also hate him with severe hatred.

فَاتَّقُوا اللَّهَ فِي إِخْوَانِكُمُ الْمُسْلِمِينَ الْمَسَاكِينَ فَإِنَّ لَهُمْ عَلَيْكُمْ حَقًّا أَنْ تُحِبُّوهُمْ فَإِنَّ اللَّهَ أَمَرَ نَبِيَّهُ ص بِحُبِّهِمْ فَمَنْ لَمْ يُحِبَّ مِنْ أَمْرِ اللَّهِ بِحُبِّهِ فَقَدْ عَصَى اللَّهَ وَ رَسُولَهُ وَ مَنْ عَصَى اللَّهَ وَ رَسُولَهُ وَ مَاتَ عَلَى ذَلِكَ مَاتَ مِنَ الْغَاوِينَ

Therefore, fear Allah<sup>-azwj</sup> regarding your brothers, the poor Muslims, for there is a right for them upon you, because Allah<sup>-azwj</sup> had Commanded His<sup>-azwj</sup> Prophet<sup>-saww</sup> with loving them. The one who does not love the one whom Allah<sup>-azwj</sup> has Commanded to love, so he has disobeyed Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and the one who disobeys Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> and dies upon that, dies as being from the deviants.

إِيَّاكُمْ وَ الْعِظَمَةَ وَ الْكِبْرَ فَإِنَّ الْكِبْرَ رِذَاءُ اللَّهِ فَمَنْ نَارَعَ اللَّهَ رِذَاءَهُ قَصَمَهُ اللَّهُ وَ أَدَّلَّهُ يَوْمَ الْقِيَامَةِ

Beware of the greatness and the arrogance, for the Greatness is a Robe of Allah<sup>-azwj</sup>. The one who contends Allah<sup>-azwj</sup> of His<sup>-azwj</sup> Robe, Allah<sup>-azwj</sup> will Break him and Disgrace him on the Day of Qiyamah.

إِيَّاكُمْ أَنْ يَبْغِيَ بَعْضُكُمْ عَلَى بَعْضٍ فَإِنَّمَا لَيْسَتْ مِنْ خِصَالِ الصَّالِحِينَ فَإِنَّهُ مَنْ بَغَى صَبَرَ اللَّهُ بَعْضَهُ عَلَى نَفْسِهِ وَ صَارَتْ نُصْرَةُ اللَّهِ لِمَنْ يُبْغِي عَلَيْهِ وَ مَنْ نَصَرَهُ اللَّهُ غَلَبَ وَ أَصَابَ الظَّفَرَ مِنَ اللَّهِ

Beware of transgressing upon each other for it isn't from the qualities of the righteous ones. Surely, the one who transgresses, Allah<sup>-azwj</sup> will Make his transgression to be against himself

and the Help of Allah<sup>-azwj</sup> will come to be for the one who was transgressed against, and the one whom Allah<sup>-azwj</sup> Helps will prevail and will achieve victory from Allah<sup>-azwj</sup>.

إِيَّاكُمْ أَنْ يُحْسَدَ بَعْضُكُمْ بَعْضًا فَإِنَّ الْكُفْرَ أَصْلُهُ الْحَسَدُ

Beware of envying each other, for the Kufr, its origin is the envy (when Iblees<sup>-la</sup> envied Adam<sup>-as</sup>).

إِيَّاكُمْ أَنْ تُعِينُوا عَلَى مُسْلِمٍ مَظْلُومٍ فَيَدْعُو اللَّهَ عَلَيْكُمْ وَ يُسْتَجَابَ لَهُ فِيكُمْ فَإِنَّ أَبَانَا رَسُولَ اللَّهِ ص يَقُولُ إِنَّ دَعْوَةَ الْمُسْلِمِ الْمَظْلُومِ مُسْتَجَابَةٌ

Beware of assisting against an oppressed Muslim, for he would supplicate to Allah<sup>-azwj</sup> against you and He<sup>-azwj</sup> will Answer for him, for our<sup>-asws</sup> (fore) father<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> said: 'A supplication of the oppressed Muslim is Answered'.

إِيَّاكُمْ أَنْ تَشْرَةَ نَفُوسَكُمْ إِلَى شَيْءٍ بِمَا حَرَّمَ اللَّهُ عَلَيْكُمْ فَإِنَّهُ مِنَ انْتَهَكَ مَا حَرَّمَ اللَّهُ عَلَيْهِ هَاهُنَا فِي الدُّنْيَا حَالَ اللَّهِ بَيْنَهُ وَ بَيْنَ الْجَنَّةِ وَ نَعِيمِهَا وَ لَدَّجَهَا وَ كَرَامَتِهَا الْقَائِمَةِ الدَّائِمَةِ لِأَهْلِ الْجَنَّةِ أَبَدَ الْأَبَدِينَ.

Beware of inclining your souls to something from what Allah<sup>-azwj</sup> has Prohibited unto you, for the one who violates what Allah<sup>-azwj</sup> has Prohibited unto him over here in the world, Allah<sup>-azwj</sup> will Form a barrier between him and the Paradise and its bounties, and its pleasure, and its honours, the ever-lasting, the permanent for the inhabitants of Paradise, for ever and ever!<sup>959</sup>

4- ما، الأماالي للشيخ الطوسي عن الحسين بن إبراهيم عن محمد بن وهبان عن محمد بن أحمد بن زكريا عن الحسن بن علي بن فضال عن علي بن عتبة عن أبي كهمش عن عمرو بن سعيد بن هلال قال: قلت لأبي عبد الله ع أوصيني

(The book) 'Al Amaali' of the sheykh Al Tusi – from Al-Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Muhammad Bin Ahmad Bin Zakariya, from Al-Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba, from Abu Kahmash, from Amro Bin Saeed Bin Hilal who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Advise me!'

فَقَالَ أَوْصِيكَ بِتَقْوَى اللَّهِ وَ الْوَرَعِ وَ الْإِجْتِهَادِ وَ اعْلَمْ أَنَّهُ لَا يَنْفَعُ الْجِتِهَادُ لَا وَرَعَ فِيهِ وَ انظُرْ إِلَى مَنْ هُوَ دُونَكَ وَ لَا تَنْظُرْ إِلَى مَنْ هُوَ فَوْقَكَ فَكثيراً ما قال الله عزَّ وَ جَلَّ لِرَسُولِهِ ص - فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَ لَا أَوْلَادُهُمْ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> advise you with fearing Allah<sup>-azwj</sup>, and the devoutness, and the struggle; and know that surely the struggle cannot benefit if there is no devoutness in it; and look at the one who is below you and do not look at the one who is above you, for Allah<sup>-azwj</sup> Mighty and Majestic has frequently Said: **So do not let their wealth or their children fascinate you. [9:55].**

وَ قَالَ عَزَّ دِكْرُهُ وَ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجاً مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا

And He<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Mention, Said: ***And do not extend your eyes towards what We have Provided with spouses from them, being a blossom of the life of the world [20:131].***

فَإِنْ نَارَعَتَكَ نَفْسُكَ إِلَى شَيْءٍ مِنْ ذَلِكَ فَاعْلَمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ قُوَّتُهُ الشَّعِيرَ وَحَلْوَاهُ التَّمْرَ وَوَقُودُهُ السَّعْفَ وَإِذَا أُصِيبَتْ بِمُصِيبَةٍ فَادْكُرْ مُصَابِكَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يُصَابُوا بِمِثْلِهِ أَبَدًا وَ لَنْ يُصَابُوا بِمِثْلِهِ أَبَدًا.

If your souls contend (put up) with you to something from that, then know that Rasool-Allah<sup>-saww</sup>, his<sup>-saww</sup> daily subsistence was the barley, and his<sup>-saww</sup> sweet dish were the dates, and his<sup>-saww</sup> firewood were the fronds, and whenever you are afflicted with a difficulty then remember Rasool-Allah<sup>-azwj</sup> with your difficulties, for the people have not been afflicted with similar to it and will never be afflicted with similar to it, ever!"<sup>960</sup>

<sup>960</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 24 H 4

## CHAPTER 25 – PREACHING BY MUSA<sup>-asws</sup> BIN JA'FAR<sup>-asws</sup> AND HIS<sup>-asws</sup> WISDOM

1- ف، تحف العقول وصيته ع هشام و صفته للعقل إن الله تبارك و تعالى بشر أهل العقل و الفهم في كتابه فقال فبشر عباد الذين يستمعون القول فيستمعون أحسنه أولئك الذين هداهم الله و أولئك هم أولوا الأبواب

(The book) 'Tuhaf Al Uqoul' –

'His<sup>-asws</sup> advice to Hisham and his<sup>-asws</sup> description of the intellect: 'Allah<sup>-azwj</sup> Blessed and Exalted Gave glad tidings to the people of intellect and the understanding in His<sup>-azwj</sup> Book. He<sup>-azwj</sup> Said: **'therefore give glad tidings to My servants [39:17] Those who are listening intently to the Word and they are following the best of it, those are they whom Allah Guided, and those, they are the ones of understanding [39:18].**

يا هشام بن الحكم إن الله عز و جل أكمل للناس الحجة بالعقول و أفضى إليهم بالبيان و ذكهم على رؤيتهم بالأدلاء فقال و إلهكم إله واحد- لا إله إلا هو الرحمن الرحيم- إن في خلق السموات و الأرض و اختلاف الليل و النهار إلى قوله آيات لقوم يعقلون- يا هشام قد جعل الله عز و جل ذلك دليلاً على معرفته بأن لهم مدبراً فقال و سخر لكم الليل و النهار و الشمس و القمر و النجوم مسخرات بأمره إن في ذلك آيات لقوم يعقلون

O Hisham Bin Al-Hakam! Allah<sup>-azwj</sup> Mighty and Majestic Perfected the arguments to the people by the intellects, and Conveyed to them with the explanations, and Pointed them to His<sup>-azwj</sup> Lordship with the evidence: **And your God is one God! There is no god except Him; He is the Beneficent, the Merciful [2:163] Surely in the Creation of the skies and the earth, and the interchange of the night and the day, and the ships which sail in the sea with what benefits the people, and what Allah Sends down from the sky, from a water, so the earth is revived by it after its death, and the dispersal therein from every animal, and the changing of the winds, and the clouds subservient between the sky and the earth, there are signs for a people who are understanding [2:164].**

و قال حم- و الكتاب المبين- إنا جعلناه قرآناً عربياً لعلكم تعقلون

And He<sup>-azwj</sup> Said: **Ha Meem [43:1] I swear by the Clarifying Book [43:2] We have made it an Arabic Quran, perhaps you may use your intellect [43:3].**

و قال و من آياته يريكم البرق خوفاً و طمعاً و ينزل من السماء ماء فيحيي به الأرض بعد موتها إن في ذلك آيات لقوم يعقلون

And Said: **And from His Signs is that He Shows you the lightning for fear and for hope, and Sends down water from the clouds, so He Revives the earth by it after its death. Surely there are Signs in that for a people using their intellects [30:24].**

يا هشام ثم وعظ أهل العقل و رغبهم في الآخرة فقال و ما الحياة الدنيا إلا لعب و هو و للدار الآخرة خير للذين يتقون أ فلا تعقلون

O Hisham! Then He<sup>-azwj</sup> Preached the people of intellect and encouraged them regarding the Hereafter. He<sup>-azwj</sup> Said: **And what is the life of the world except for a play and sport? And the House of the Hereafter is better for those who fear. Will you then not understand? [6:32].**

وَقَالَ وَ مَا أَوْتَيْتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَ زِينَتُهَا وَ مَا عِنْدَ اللَّهِ خَيْرٌ وَ أَبْقَى أَفَلَا تَعْقِلُونَ

And Said: **And whatever you are Given of anything, so it is a provision for the life of the world and its adornment, and what is in the Presence of Allah is better and more lasting. Will you not use your intellects? [28:60].**

يَا هِشَامُ ثُمَّ خَوَّفَ الَّذِينَ لَا يَعْقِلُونَ عَذَابَهُ فَقَالَ عَزَّ وَ جَلَّ ثُمَّ دَهَرْنَا الْآخِرِينَ- وَ إِنَّا لَنَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ- وَ بِاللَّيْلِ أَفَلَا تَعْقِلُونَ

O Hisham! Then He<sup>-azwj</sup> Frightened those who are not using their intellect of His<sup>-azwj</sup> Punishment. The Mighty and Majestic Said: **Then We Annihilated the others [37:136] And you are passing by them in the morning [37:137] And at night. So, will you not use your intellects? [37:138].**

يَا هِشَامُ ثُمَّ بَيَّنَّ أَنَّ الْعَمَلَ مَعَ الْعِلْمِ فَقَالَ وَ تِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَ مَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

O Hisham! Then He<sup>-azwj</sup> Explained that the intellect is with the knowledge. He<sup>-azwj</sup> Said: **And these examples, We Strike these for the people, and none understand these except for the learned ones [29:43].**

يَا هِشَامُ ثُمَّ دَمَّ الَّذِينَ لَا يَعْقِلُونَ فَقَالَ وَ إِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئاً وَ لَا يَهْتَدُونَ

O Hisham! Then He<sup>-azwj</sup> Condemned those who are not using their intellects. He<sup>-azwj</sup> Said: **And when it is said to them, 'Follow what Allah has Revealed!', they are saying, 'But, we follow what we found our fathers to be upon', even though their fathers were neither understanding anything nor were they Guided [2:170].**

وَ قَالَ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ

And Said: **Surely the vilest animals in the Presence of Allah are the deaf, the dumb, those who are not using their intellects [8:22].**

وَ قَالَ وَ لَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ لَيَقُولُنَّ اللَّهُ فُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ

And Said: **And if you were to ask them: 'Who Created the skies and the earth?' They would be saying, 'Allah'. Say: 'The Praise is for Allah'. But, most of them do not know [31:25].**

ثُمَّ دَمَّ الْكَثْرَةَ فَقَالَ- وَ إِنْ نُطِيعَ أَكْثَرَ مَنْ فِي الْأَرْضِ لَيُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ وَ قَالَ وَ لَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ وَ أَكْثَرُهُمْ لَا يَشْعُرُونَ

Then He<sup>-azwj</sup> Condemned the majority. He<sup>-azwj</sup> Said: **And if you were to obey most of the ones in the earth, they would stray you from the Way of Allah. [6:116].** And Said: **But, most of them are not knowing [21:24],** and most of them are not aware.

يَا هِشَامُ ثُمَّ مَدَحَ الْقَلَّةَ فَقَالَ وَ قَلِيلٌ مِنْ عِبَادِي الشُّكُورُ وَ قَالَ وَ قَلِيلٌ مَا هُمْ وَ قَالَ وَ مَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ:

O Hisham! Then He<sup>-azwj</sup> Praised the minority. He<sup>-azwj</sup> Said: **and a few from My servants are grateful [34:13];** and Said: **and they are few'. [38:24];** and Said: **And there did not believe in him except a few [11:40].**

يَا هِشَامُ ثُمَّ ذَكَرَ أُولَى الْأَلْبَابِ بِأَحْسَنِ الذِّكْرِ وَ حَلَّاهُمْ بِأَحْسَنِ الْحَلِيَّةِ فَقَالَ يُؤْنِي الْحِكْمَةَ مَنْ يَشَاءُ وَ مَنْ يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَ مَا يَذَّكَّرُ إِلَّا أُولُوا الْأَلْبَابِ-

O Hisham! Then He<sup>-azwj</sup> Mentioned the ones of understanding with excellent mention, and Ornamented them with excellent ornaments. He<sup>-azwj</sup> Said: **He Gives the Wisdom to one He so Desires to, and the one who is Given the Wisdom, so he has been Given abundant good; and none would mention (words of thanks) except for the ones of understanding [2:269].**

يَا هِشَامُ إِنَّ اللَّهَ يَقُولُ- إِنَّ فِي ذَلِكَ لَذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ يَغْنِي الْعُقْلَ وَ قَالَ وَ لَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ قَالَ الْقَهْمُ وَ الْعُقْلُ

O Hisham! Allah<sup>-azwj</sup> Says: **Surely, there is a Zikr in that for one who has a heart for him [50:37],** meaning the Intellect; and Said: **And We had Given the Wisdom to Luqman: [31:12]** – the understanding and the intellect.

يَا هِشَامُ إِنَّ لُقْمَانَ قَالَ لِأَبْنِهِ تَوَاضَعْ لِلْحَقِّ تَكُنْ أَعْقَلَ النَّاسِ

O Hisham! Luqman<sup>-as</sup> said to his<sup>-as</sup> son: 'Be humble to the truth, you will become the most intellectual of the people!

يَا بُنَيَّ إِنَّ الدُّنْيَا بَحْرٌ عَمِيقٌ قَدْ غَرِقَ فِيهِ عَالَمٌ كَثِيرٌ فَلْتَكُنْ سَفِينَتَكَ فِيهَا تَقْوَى اللَّهِ وَ حَشْوُهَا الْإِيمَانَ وَ شِرَاعُهَا التَّوَكُّلَ وَ قَيْمُهَا الْعُقْلَ وَ دَلِيلُهَا الْعِلْمَ وَ سَكَّانُهَا الصَّبْرَ

O my<sup>-as</sup> son! The world is a deep ocean, may scholars have drowned in it, therefore let your ship in it be the fear of Allah<sup>-azwj</sup>, and its filling be the Eman, and its sail be the reliance (upon Allah<sup>-azwj</sup>), and its captain be the intellect, and its navigator be the knowledge, and its dwellers (passengers) be the patience.

يَا هِشَامُ لِكُلِّ شَيْءٍ دَلِيلٌ وَ دَلِيلُ الْعَاقِلِ التَّفَكُّرُ وَ دَلِيلُ التَّفَكِّرِ الصَّمْتُ وَ لِكُلِّ شَيْءٍ مَطِيئَةٌ وَ مَطِيئَةُ الْعَاقِلِ التَّوَضُّعُ وَ كَفَى بِكَ جَهْلًا أَنْ تَرْتَكِبَ مَا نُهِيتَ عَنْهُ

O Hisham! For all things there is an indicator, and indicator of the intellectual is the contemplation, and indicator of the contemplation is the silence; and for all things there is a mount and a mount of the intellectual is the humbleness; and it suffices you as ignorance if you were to indulge in what you have been Prohibited from.

يَا هِشَامُ لَوْ كَانَ فِي يَدِكَ جَوْزَةٌ وَ قَالَ النَّاسُ فِي يَدِكَ لَوْلُؤَةٌ مَا كَانَ يَنْفَعُكَ وَ أَنْتَ تَعْلَمُ أَنَّهَا جَوْزَةٌ وَ لَوْ كَانَ فِي يَدِكَ لَوْلُؤَةٌ وَ قَالَ النَّاسُ إِنَّهَا جَوْزَةٌ مَا ضَرَكَ وَ أَنْتَ تَعْلَمُ أَنَّهَا لَوْلُؤَةٌ

O Hisham! If there were to be a walnut in your hand and the people say that there is a pearl in your hand, it would not benefit you while you know that it is a walnut; and if there were to be a pearl in your hand and the people say it is a walnut, it will not harm you while you know that it is a pearl.

يَا هِشَامُ مَا بَعَثَ اللَّهُ أَنْبِيَاءَهُ وَرُسُلَهُ إِلَى عِبَادِهِ إِلَّا لِيَعْقِلُوا عَنِ اللَّهِ فَأَحْسَنُهُمْ اسْتِجَابَةً أَحْسَنُهُمْ مَعْرِفَةً لِلَّهِ وَ أَعْلَمُهُمْ بِأَمْرِ اللَّهِ أَحْسَنُهُمْ عَقْلاً وَ أَعْقَلُهُمْ أَرْفَعُهُمْ دَرَجَةً فِي الدُّنْيَا وَ الْآخِرَةِ

O Hisham! Allah<sup>-azwj</sup> did not Send His<sup>-azwj</sup> Prophets<sup>-as</sup> and His<sup>-azwj</sup> Messengers<sup>-as</sup> to His<sup>-azwj</sup> servants except for them to understand about Allah<sup>-azwj</sup>. So, the most excellent of them in responding was their most excellent recognition of Allah<sup>-azwj</sup>, and their most learned with the Commands of Allah<sup>-azwj</sup> was their most excellent in intellect, and their most intellectual is highest of them in ranks in the world and the Hereafter.

يَا هِشَامُ مَا مِنْ عَبْدٍ إِلَّا وَ مَلَكَ آخِذٌ بِنَاصِيَتِهِ فَلَا يَتَوَاضَعُ إِلَّا رَفَعَهُ اللَّهُ وَ لَا يَتَعَاطَمُ إِلَّا وَضَعَهُ اللَّهُ

O Hisham! There is none from a servant except and an Angel holds his forelock, so he neither humbles except Allah<sup>-azwj</sup> Raises him, nor does he magnifies (himself) except Allah<sup>-azwj</sup> Drops him.

يَا هِشَامُ إِنَّ لِلَّهِ عَلَى النَّاسِ حُجَّتَيْنِ حُجَّةً ظَاهِرَةً وَ حُجَّةً بَاطِنَةً فَأَمَّا الظَّاهِرَةُ فَالرَّسُولُ وَ الْأَنْبِيَاءُ وَ الْأَيْمَةُ وَ أَمَّا الْبَاطِنَةُ فَالْعُقُولُ

O Hisham! There are two arguments for Allah<sup>-azwj</sup> upon the people – an apparent argument and a hidden argument. As for the apparent, it is the Messengers<sup>-as</sup>, and the Prophets<sup>-as</sup>, and the Imams<sup>-asws</sup>; and as for the hidden, it is the intellects.

يَا هِشَامُ إِنَّ الْعَاقِلَ الَّذِي لَا يَشْغَلُ الْحَالُ شُكْرَهُ وَ لَا يَغْلِبُ الْحَرَامُ صَبْرَهُ

O Hisham! The intellectual is the one whom the Permissible does not pre-occupy him from thanking Him<sup>-azwj</sup>, nor does the Prohibition overcome his patience.

يَا هِشَامُ مَنْ سَلَطَ ثَلَاثًا عَلَى ثَلَاثٍ فَكَأَنَّمَا أَعَانَ هَوَاهُ عَلَى هَدْمِ عَقْلِهِ مَنْ أَظْلَمَ نُورَ فِكْرِهِ بِطُولِ أَمَلِهِ وَ مَحَا طَرَائِفَ حِكْمَتِيهِ بِفُضُولِ كَلَامِهِ وَ أَطْفَأَ نُورَ عِبْرَتِهِ بِشَهَوَاتِ نَفْسِهِ فَكَأَنَّمَا أَعَانَ هَوَاهُ عَلَى هَدْمِ عَقْلِهِ وَ مَنْ هَدَمَ عَقْلَهُ أَفْسَدَ عَلَيْهِ دِينَهُ وَ دُنْيَاهُ

O Hisham! One who prevails three upon three, it is as if he has rather assisted upon demolishing his own intellect – one who darkens the light of his contemplation by long hopes, and deletes portions of his wisdom by his vain-talk, and extinguishes the light of his lesson by lustful desires of his soul. So, it is as if his personal desires have assisted upon demolishing his intellect, and the one who demolishes his intellect, his religion and his world is spoilt upon him.

يَا هِشَامُ كَيْفَ يَرْكُوعٌ عِنْدَ اللَّهِ عَمَلُكَ وَ أَنْتَ قَدْ شَعَلْتَ عَقْلَكَ عَنْ أَمْرِ رَبِّكَ وَ أَطَعْتَ هَوَاكَ عَلَى غَلْبَةِ عَقْلِكَ

O Hisham! How can your deeds be pure in the Presence of Allah<sup>-azwj</sup> and you have pre-occupied your intellect from the Commands of your Lord<sup>-azwj</sup> and obeyed your personal desires upon overcoming your intellect?

يَا هِشَامُ الصَّبْرُ عَلَى الْوَحْدَةِ عَلَامَةُ قُوَّةِ الْعُقْلِ فَمَنْ عَقَلَ عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى اعْتَزَلَ أَهْلَ الدُّنْيَا وَ الرَّاغِبِينَ فِيهَا وَ رَغِبَ فِيمَا عِنْدَ رَبِّهِ وَ كَانَ اللَّهُ آيِنَهُ فِي الْوَحْشَةِ وَ صَاحِبَهُ فِي الْوَحْدَةِ وَ غَنَاهُ فِي الْعَيْلَةِ وَ مُعْرَهُ فِي غَيْرِ عَشِيرَةٍ

O Hisham! The patience upon being alone is a sign of the strength of intellect. The one who understands about Allah<sup>-azwj</sup> Blessed and Exalted will isolate from people of the world and the ones being desirous regarding it, and he would desire regarding what is in the Presence of his Lord<sup>-azwj</sup>, and Allah<sup>-azwj</sup> would be his Comforter in the loneliness, and his Companion, and his Richness in the destitution, and his Honour without being in a clan.

يَا هِشَامُ نُصِبَ الْخُلُقُ لِطَاعَةِ اللَّهِ وَ لَا نَجَاءَ إِلَّا بِالطَّاعَةِ وَ الطَّاعَةُ بِالْعِلْمِ وَ الْعِلْمُ بِالتَّعَلُّمِ وَ التَّعَلُّمُ بِالْعُقْلِ يُعْتَمَدُ وَ لَا عِلْمَ إِلَّا مِنْ عَالِمٍ رَبَّانِيٍّ وَ مَعْرِفَةُ الْعَالِمِ بِالْعُقْلِ

O Hisham! Set up the manners for obeying Allah<sup>-azwj</sup>, and there is no salvation except by obedience, and the obedience is with the knowledge, and the knowledge is with the learning, and the learning is attached with the intellect, and there is no knowledge except from a spiritual scholar, and recognition of the scholar is with the intellect.

يَا هِشَامُ قَلِيلُ الْعَمَلِ مِنَ الْعَاقِلِ مَقْبُولٌ مُضَاعَفٌ وَ كَثِيرُ الْعَمَلِ مِنْ أَهْلِ الْهَوَى وَ الْجُهْلِ مَرْذُودٌ

O Hisham! The few deeds from the intellectual are Accepted as doubly while a lot of deed from the people of personal desires and the ignorance are Rejected.

يَا هِشَامُ إِنَّ الْعَاقِلَ رَضِيَ بِالْدُّنْيَا مِنَ الدُّنْيَا مَعَ الْحِكْمَةِ وَ لَمْ يَرْضَ بِالْدُّنْيَا مِنَ الدُّنْيَا مَعَ الدُّنْيَا فَلِذَلِكَ رَجَحَتْ بِحَارِثُهُمْ

O Hisham! The intellectual is satisfied with less from the world with having the wisdom, and is not satisfied with less from the wisdom with having the world. For that reason, their trade is profitable.

يَا هِشَامُ إِنْ كَانَ يُغْنِيكَ مَا يَكْفِيكَ فَأَدْنَى مَا فِي الدُّنْيَا يَكْفِيكَ وَ إِنْ كَانَ لَا يُغْنِيكَ مَا يَكْفِيكَ فَلَيْسَ شَيْءٌ مِنَ الدُّنْيَا يُغْنِيكَ

O Hisham! If what suffices you were to enrich you, then the least of what is in the world will suffice you; and if what suffices you does not enrich you, then there isn't anything from the world which will enrich you.

يَا هِشَامُ إِنَّ الْعُقَلَاءَ تَرَكُوا فَضْلَ الدُّنْيَا فَكَيْفَ الدُّنْيَا مِنَ الدُّنْيَا وَ تَرَكُوا الدُّنْيَا مِنَ الدُّنْيَا وَ تَرَكُوا الدُّنْيَا مِنَ الدُّنْيَا

O Hisham! The intellectuals neglect vanities of the world, so how about the sins, and they neglect the world from the surplus, and neglect the sins from the obligations.

يَا هِشَامُ إِنَّ الْعُقَلَاءَ زَهَدُوا فِي الدُّنْيَا وَ رَغِبُوا فِي الْآخِرَةِ لِأَنَّهُمْ عَلِمُوا أَنَّ الدُّنْيَا طَالِبَةٌ وَ مَطْلُوبَةٌ وَ الْآخِرَةُ طَالِبَةٌ وَ مَطْلُوبَةٌ فَمَنْ طَلَبَ الْآخِرَةَ طَلَبَتْهُ الدُّنْيَا حَتَّى يَسْتَوْفِيَ مِنْهَا رِزْقَهُ وَ مَنْ طَلَبَ الدُّنْيَا طَلَبَتْهُ الْآخِرَةُ فَيَأْتِيهِ الْمَوْتُ فَيُفْسِدُ عَلَيْهِ دُنْيَاهُ وَ آخِرَتَهُ

O Hisham! The intellectuals are ascetic in the world and are desirous regarding the Hereafter, because they know that the world is a seeker and sought, and the Hereafter is a seeker and sought. The one who seeks the Hereafter, the world will seek him until he gets full measure



of his sustenance, while the one who seeks the world, the Hereafter seeks him but the death comes to him, so it spoils upon him his world and his Hereafter.

يَا هِشَامُ مَنْ أَرَادَ الْغِنَى بِمَا مَالٍ وَ رَاحَةَ الْقَلْبِ مِنَ الْحَسَدِ وَ السَّلَامَةَ فِي الدِّينِ فَلْيَتَضَرَّعْ إِلَى اللَّهِ فِي مَسْأَلَتِهِ بِأَنْ يُكَمِّلَ عَقْلَهُ فَمَنْ عَقَلَ قَبِعَ بِمَا يَكْفِيهِ وَ مَنْ قَبِعَ بِمَا يَكْفِيهِ اسْتَعْتَى وَ مَنْ لَمْ يَفْنَعْ بِمَا يَكْفِيهِ لَمْ يَدْرِكِ الْغِنَى أَبَدًا

O Hisham! One who wants the riches without wealth, and comfort of the heart from the envy, and the safety in the religion, let him beseech to Allah<sup>-azwj</sup> in his begging that He<sup>-azwj</sup> Perfects his intellect. The one who has intellect would be contented with what suffices him, and one who is contented with what suffices him is rich, and the one who is not contented with what suffices him will not realise the riches, ever!

يَا هِشَامُ إِنَّ اللَّهَ جَلَّ وَ عَزَّ حَكِي عَنْ قَوْمٍ صَالِحِينَ أَتَّخَمُوا قَالُوا رَبَّنَا لَا تُرْغِ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَ هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ حِينَ عَلِمُوا أَنَّ الْقُلُوبَ تَرِيغُ وَ تَعُودُ إِلَى عَمَاهَا وَ رَدَاهَا-

O Hisham! Allah<sup>-azwj</sup> Majestic and Mighty Narrated about a righteous people, they said, ***'Our Lord! Do not Let our hearts to deviate after You have Guided us aright, and Grant us Mercy from You; surely You are the Bestower [3:8]***, when they knew that the hearts tend to deviate to its blindness and its obscurities.

إِنَّهُ لَمْ يَخَفِ اللَّهُ مَنْ لَمْ يَعْقِلِ عَنِ اللَّهِ وَ مَنْ لَمْ يَعْقِلِ عَنِ اللَّهِ لَمْ يُعْقِدْ قَلْبُهُ عَلَى مَعْرِفَةٍ نَائِبَةٍ يُبْصِرُهَا وَ يَجِدُ حَقِيقَتَهَا فِي قَلْبِهِ وَ لَا يَكُونُ أَحَدًا كَذَلِكَ إِلَّا مَنْ كَانَ قَوْلُهُ لِعِغْلِهِ مُصَدِّقًا وَ سِرُّهُ لِعَلَانِيَتِهِ مُوَافِقًا لِأَنَّ اللَّهَ لَمْ يَدُلَّ عَلَى الْبَاطِنِ الْخَفِيِّ مِنَ الْعَقْلِ إِلَّا بِظَاهِرٍ مِنْهُ وَ نَاطِقٍ عَنْهُ

Surely, he does not fear Allah<sup>-azwj</sup>, the one who does not understand about Allah<sup>-azwj</sup>, and the one who does not understand about Allah<sup>-azwj</sup>, his heart will not bind upon affirmed recognition, (thinking) that he would see it and find its realities in his heart, and no one can be like that except the one whose words were ratified by his actions, and his secrets by his announcements, because Allah<sup>-azwj</sup> does not Point upon the esoteric, the hidden from the intellect, except with the apparent from it, and Speaks about it.

يَا هِشَامُ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ مَا مِنْ شَيْءٍ عُبِدَ اللَّهُ بِهِ أَفْضَلَ مِنَ الْعَقْلِ وَ مَا تَمَّ عَقْلُ امْرِئٍ حَتَّى يَكُونَ فِيهِ خِصَالُ شَيْءٍ الْكُفْرِ وَ الشَّرِّ مِنْهُ مَأْمُونَانِ وَ الرُّشْدُ وَ الْخَيْرُ مِنْهُ مَأْمُولَانِ وَ فَضْلُ مَالِهِ مَبْدُولٌ وَ فَضْلُ قَوْلِهِ مَكْشُوفٌ

O Hisham! Amir Al-Momineen<sup>-asws</sup> had said: 'There is nothing Allah<sup>-azwj</sup> has been worshipped with superior than the intellect, and intellect of a person is not complete until there happen to be various characteristics in him – the Kufir and the evil would be safe from him, while the rightful conduct and the goodness would be hoped for from him, and surplus of his wealth is spent while surplus of his words would be withheld.

نَصِيْبُهُ مِنَ الدُّنْيَا الْقُوتُ وَ لَا يَسْتَعُجِرُ مِنَ الْعِلْمِ دَهْرُهُ الدُّلُّ أَحَبُّ إِلَيْهِ مَعَ اللَّهِ مِنَ الْعِرِّ مَعَ غَيْرِهِ وَ التَّوَاضُّعُ أَحَبُّ إِلَيْهِ مِنَ الشَّرَفِ يَسْتَكْبِرُ قَلِيلَ الْمَعْرُوفِ مِنْ غَيْرِهِ وَ يَسْتَقِيلُ كَثِيرَ الْمَعْرُوفِ مِنْ نَفْسِهِ وَ يَرَى النَّاسَ كُلَّهُمْ خَيْرًا مِنْهُ وَ أَنَّهُ شَرُّهُمْ فِي نَفْسِهِ وَ هُوَ تَمَامُ الْأَمْرِ

His share from the world is the daily subsistence, and he is not satiated from the knowledge all his life. The humbleness with Allah<sup>-azwj</sup> is more beloved to him than the honour with others; and the humility is more beloved to him than the nobility; he deems the little act of kindness

from others as being a lot, and he belittles the lot of acts of kindness from himself; and he sees the people, all of them as being better than him, and him being their vilest within himself – and it is the complete matter.

يَا هِشَامُ مَنْ صَدَقَ لِسَانُهُ زَكِيَ عَمَلُهُ وَ مَنْ حَسَنَتْ نِيَّتُهُ زِيدَ فِي رِزْقِهِ وَ مَنْ حَسَنَ بَرُّهُ بِإِخْوَانِهِ وَ أَهْلِهِ مُدَّ فِي عُمُرِهِ

O Hisham! One whose tongue is truthful, his actions will be pure, and one whose intention is good will have increase in his sustenance, and one whose acts of righteousness is good with his brothers and his family will have an extension in his lifespan.

يَا هِشَامُ لَا تَمْنُحُوا الْجُهَّالَ الْحِكْمَةَ فَتَظْلِمُوهَا وَ لَا تَمْنُعُوهَا أَهْلَهَا فَتَظْلِمُوهُمْ

O Hisham! Do not confer the wisdom to the ignorant ones for you will be unjust to it, nor prevent if from its rightful ones, for you will be unjust to them.

يَا هِشَامُ كَمَا تَرْتَكُوا لَكُمْ الْحِكْمَةَ فَاتْرَكُوا هُمْ الدُّنْيَا

O Hisham! Just as the wisdom is left for you, the world is left for them.

يَا هِشَامُ لَا دِينَ لِمَنْ لَا مُرُوءَةَ لَهُ وَ لَا مُرُوءَةَ لِمَنْ لَا عَقْلَ لَهُ وَ إِنَّ أَعْظَمَ النَّاسِ قَدْرًا الَّذِي لَا يَرَى الدُّنْيَا لِنَفْسِهِ خَطَرًا أَمَا إِنَّ أَيْدَانَكُمْ لَيْسَ لَهَا ثَمَرٌ إِلَّا الْجَنَّةُ فَلَا تَبِعُوهَا بِعَيْرِهَا

O Hisham! There is no religion for the one having nor manliness for him, nor is there any manliness for the one having not intellect for him; and mightiest of the people in worth is the one who does not see the world as a share for him. But, (for) your bodies, there isn't any price for it except the Paradise, therefore do not fatigue these for anything else.

يَا هِشَامُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ يَقُولُ- لَا يَجْلِسُ فِي صَدْرِ الْمَجْلِسِ إِلَّا رَجُلٌ فِيهِ ثَلَاثُ خِصَالٍ يُجِيبُ إِذَا سُئِلَ وَ يَنْطِقُ إِذَا عَجَزَ الْقَوْمُ عَنِ الْكَلَامِ وَ يُشِيرُ بِالرَّأْيِ الَّذِي فِيهِ صَلَاحٌ أَهْلِيهِ فَمَنْ لَمْ يَكُنْ فِيهِ شَيْءٌ مِنْهُنَّ فَجَلَسَ فَهُوَ أَحمقٌ-

O Hisham! Amir Al-Momineen<sup>-asws</sup> had said: 'No one should sit in the centre of a gathering except a man having three qualities in him – he answers when asked, and speaks when the group is unable from the talking, and he indicates with the opinion in which is correction of his people. The one who does not have anything of these in him, so he (still) sits, he is an idiot'.

وَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع إِذَا طَلَبْتُمْ الْحَوَائِجَ فَاطْلُبُوهَا مِنْ أَهْلِهَا قِيلَ يَا ابْنَ رَسُولِ اللَّهِ وَ مَنْ أَهْلُهَا قَالَ الَّذِينَ قَصَّ اللَّهُ فِي كِتَابِهِ وَ ذَكَرَهُمْ فَقَالَ إِنَّمَا يَتَذَكَّرُ أَوْلُوا الْأَلْبَابِ قَالَ هُمْ أَوْلُوا الْعُقُولِ

And Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: 'When you seek the needs, then seek these from its rightful ones'. It was said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and who are its rightful ones?' He<sup>-asws</sup> said: 'Those Allah<sup>-azwj</sup> has Narrated in His<sup>-azwj</sup> and Mentioned them. He<sup>-azwj</sup> Said: ***But rather, the ones of the understanding will heed [39:9]***. He<sup>-asws</sup> said: 'They are the people of intellects'.

وَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع مُجَالَسَةُ الصَّالِحِينَ دَاعِيَةٌ إِلَى الصَّلَاحِ وَ أَدَبُ الْعُلَمَاءِ زِيَادَةٌ فِي الْعُقْلِي وَ طَاعَةُ وُلَاةِ الْعَدْلِ تَمَامُ الْعِزِّ وَ اسْتِثْمَارُ الْمَالِ تَمَامُ الْمُرُوءَةِ وَ إِزْشَادُ الْمُسْتَشِيرِ فِضَاءَ لِحَقِّ النِّعْمَةِ وَ كَفُّ الْأَدَى مِنْ كَمَالِ الْعُقْلِي وَ فِيهِ رَاحَةُ الْبَدَنِ عَاجِلًا وَ آجِلًا

And Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: 'Gatherings of the righteous ones is an invitation to the righteousness; and education by the scholars increases in the intellect; and obeying the just rulers completes the honour; and developing the wealth completes the manliness; and guiding the consulting one fulfils the right of the bounty; and refraining from harming is from the perfection of intellect, and in is rest for the body, currently and in the future.

يَا هِشَامُ إِنَّ الْعَاقِلَ لَا يُجَدِّثُ مَنْ يَخَافُ تَكْذِيبَهُ وَ لَا يَسْأَلُ مَنْ يَخَافُ مَنَعَهُ وَ لَا يَبْعُدُ مَا لَا يَقْدِرُ عَلَيْهِ وَ لَا يَرْجُو مَا يُعْتَفُ بِرَجَائِهِ وَ لَا يَتَقَدَّمُ عَلَى مَا يَخَافُ الْعَجْزَ عَنْهُ-

O Hisham! The intellectual does not narrate to the one he fears would belie him, nor does he ask the one he fears would refuse him, nor does he promise what he is not able upon, nor does he hope for what will be rebuked by his hopes, nor does he proceed upon what he fears the incapability from (doing) it.

وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يُوصِي أَصْحَابَهُ يَقُولُ أُوصِيكُمْ بِالْحَشْيَةِ مِنَ اللَّهِ فِي السِّرِّ وَ الْعَلَانِيَةِ وَ الْعَدْلِ فِي الرِّضَا وَ الْعُضْبِ وَ الْإِكْتِسَابِ فِي الْفَقْرِ وَ الْعَيْ وَ أَنْ تَصِلُوا مَنْ قَطَعَكُمْ وَ تَغْفُوا عَمَّنْ ظَلَمَكُمْ وَ تُعْطُوا عَلَى مَنْ حَرَمَكُمْ

And Amir Al-Momineen<sup>-asws</sup> had advised his<sup>-asws</sup> companions saying: 'I<sup>-asws</sup> advise you all with the fearfulness from Allah<sup>-azwj</sup> in the secret and the open, and the justice during the pleasure and the anger, and the earning (moderation in spending) during the poverty and the riches, and you should connect the one who cuts you off, and pardon the one who offends you, and give to the one depriving you.

وَ لِيَكُنْ نَطْلُوكُمْ عَبْرًا وَ صَمْتُكُمْ فِكْرًا وَ قَوْلُكُمْ ذِكْرًا وَ طَبِيعَتُكُمْ السَّخَاءَ فَإِنَّهُ لَا يَدْخُلُ الْجَنَّةَ بَخِيلًا وَ لَا يَدْخُلُ النَّارَ سَخِيًّا

And let your looking be a lesson, and your silence be contemplation, and your words be Zikr, and your nature be the generous, for a miser will not enter the Paradise not will a generous one enters the Fire'.

يَا هِشَامُ رَحِمَ اللَّهُ مَنْ اسْتَحْيَا مِنَ اللَّهِ حَقَّ الْحَيَاءِ فَحَفِظَ الرَّأْسَ وَ مَا حَوَى وَ الْبَطْنَ وَ مَا وَعَى وَ ذَكَرَ الْمَوْتَ وَ الْبَلَى وَ عَلِمَ أَنَّ الْجَنَّةَ مَحْفُوفَةٌ بِالْمَكَارِهِ وَ النَّارَ مَحْفُوفَةٌ بِالشَّهَوَاتِ

O Hisham! May Allah<sup>-azwj</sup> have Mercy on the one embarrassed from Allah<sup>-azwj</sup> as is the right to be embarrassed. So, he protects the head and what it contains, and the belly and what it retains, and he remembers the death and the decay and knows that the Paradise is surrounded by the abhorrence(s) and the Fire is surround by the lustful desires.

يَا هِشَامُ مَنْ كَفَّ نَفْسَهُ عَنْ أَعْرَاضِ النَّاسِ أَقَالَهُ اللَّهُ عَثْرَتَهُ يَوْمَ الْقِيَامَةِ وَ مَنْ كَفَّ غَضَبَهُ عَنِ النَّاسِ كَفَّ اللَّهُ عَنْهُ غَضَبَهُ يَوْمَ الْقِيَامَةِ

O Hisham! One who refrains from (violating) honours of the people, Allah<sup>-azwj</sup> will Dismiss his stumbles on the Day of Qiyamah, and one who restrains his anger from the people, Allah<sup>-azwj</sup> will Restrain His<sup>-azwj</sup> Wrath from him on the Day of Qiyamah.

يَا هِشَامُ إِنَّ الْعَاقِلَ لَا يَكْذِبُ وَ إِنْ كَانَ فِيهِ هَوَاهُ

O Hisham! The intellectual does not lie and even if his personal desires were to be in it.

يَا هِشَامُ وَجَدَ فِي دُؤَابَةِ سَيْفِ رَسُولِ اللَّهِ ص أَنَّ أَعْتَى النَّاسِ عَلَى اللَّهِ مَنْ ضَرَبَ عَيْزَ ضَارِيهِ وَ قَتَلَ عَيْزَ قَاتِلِهِ وَ مَنْ تَوَلَّى عَيْزَ مَوَالِيهِ فَهُوَ كَافِرٌ بِمَا أَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ مُحَمَّدٍ ص وَ مَنْ أَخَذَتْ حَدَثًا أَوْ آوَى مُحَدَّثًا لَمْ يَقْبَلِ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صِرْفًا وَ لَا عَدْلًا

O Hisham! It was found (written) in a sheath of a sword of Rasool-Allah<sup>-azwj</sup>: ‘The most violent of the people to Allah<sup>-azwj</sup> is the one who beats other than his beater, and kills the one other than his killer; and one who takes a master other than his masters so he is a Kafir with what Allah<sup>-azwj</sup> has Revealed unto His<sup>-azwj</sup> Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup>; and the one who innovates an innovation or shelters an innovator, on the Day of Qiyamah Allah<sup>-azwj</sup> will neither Accept anything in exchange nor any replacement from him’.

يَا هِشَامُ أَفْضَلُ مَا يَتَقَرَّبُ بِهِ الْعَبْدُ إِلَى اللَّهِ بَعْدَ الْمَعْرِفَةِ بِهِ الصَّلَاةُ وَ بِرُ الْوَالِدَيْنِ وَ تَرْكُ الْحَسَدِ وَ الْعُجْبِ وَ الْفَخْرِ

O Hisham! The best of what the servant can draw closer to Allah<sup>-azwj</sup> with, after the recognition with Him<sup>-azwj</sup>, is the Salat, and righteousness with the parents, and neglecting the envy and the self-fascination and the pride.

يَا هِشَامُ أَصْلَحُ أَيَّامِكَ الَّذِي هُوَ أَمَانِكَ فَانظُرْ أَيُّ يَوْمٍ هُوَ وَ أَعِدْ لَهُ الْجَوَابَ فَإِنَّكَ مَوْفُوفٌ وَ مَسْتَمُولٌ وَ حُدَّ مَوْعِظَتِكَ مِنَ الدَّهْرِ وَ أَهْلَهُ فَإِنَّ الدَّهْرَ طَوِيلَةٌ قَصِيرَةٌ فَاعْمَلْ كَأَنَّكَ تَرَى ثَوَابَ عَمَلِكَ لَتَكُنَ [لِتَكُونَ] أَطْمَعُ فِي ذَلِكَ وَ اعْقِلْ عَنِ اللَّهِ وَ انظُرْ فِي تَصْرِفِ الدَّهْرِ وَ أَحْوَالِهِ فَإِنَّ مَا هُوَ آتٍ مِنَ الدُّنْيَا كَمَا وَلَّى مِنْهَا فَاعْتَبِرْ بِهَا-

O Hisham! Correct your days which are in front of you and look at which day it is, and prepare the answer for it, for you will be paused, and questioned and take your preaching from the life and its people, for the long life is (actually) short, therefore work as if you can see the Rewards of your deeds for you to be eager regarding that, and understand about Allah<sup>-azwj</sup> and look into changes of the times and its situations, for whatever comes from the world is like what is turning back from it, therefore take a lesson with it.

وَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِنَّ جَمِيعَ مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ فِي مَشَارِقِ الْأَرْضِ وَ مَعَارِبِهَا بَحْرَهَا وَ بَرِّهَا وَ سَهْلَيْهَا وَ جَبَلَيْهَا عِنْدَ وَلِيِّ مِنَ أَوْلِيَاءِ اللَّهِ وَ أَهْلِ الْمَعْرِفَةِ بِحَقِّ اللَّهِ كَتَمْتَنِي الظَّلَالِ

Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: ‘Entirety of what the sun emerges upon, in easts of the earth and its wests, its oceans and its lands, and its coasts and its mountains, are like a fleeting shadow in the view of a friend from friends of Allah<sup>-azwj</sup> and the people of recognition of the rights of Allah<sup>-azwj</sup>’.

ثُمَّ قَالَ ع أَوْ لَا حُرٌّ يَدْعُ هَذِهِ اللَّمَاطَةَ لِأَهْلِهَا يَعْنِي الدُّنْيَا فَلَيْسَ لِأَنْفُسِكُمْ مَنٌّ إِلَّا الْجَنَّةُ فَلَا تَبِعُوهَا بَعْرِهَا فَإِنَّهُ مَنْ رَضِيَ مِنَ اللَّهِ بِالْدُّنْيَا فَقَدْ رَضِيَ بِالْحُسَيْسِ

Then he<sup>-asws</sup> said: ‘And isn’t it worthy it to leave these leftovers in the mouth to its people’ – meaning the world – ‘for there isn’t any price for yourselves except the Paradise, therefore

do not be selling it for anything else, for the one who is satisfied with the world from Allah<sup>-azwj</sup>, so he is being satisfied with the despicable.

يَا هِشَامُ إِنَّ كُلَّ النَّاسِ يُبْصِرُ النُّجُومَ وَ لَكِنْ لَا يَهْتَدِي بِهَا إِلَّا مَنْ يَعْرِفُ بَجَارِيهَا وَ مَنَارَهَا وَ كَذَلِكَ أَنْتُمْ تَدْرُسُونَ الْحِكْمَةَ وَ لَكِنْ لَا يَهْتَدِي بِهَا مِنْكُمْ إِلَّا مَنْ عَمِلَ بِهَا

O Hisham! All people can see the stars but no one is guided by these except the one who understands its flows and its stages, and like that you are being taught the wisdom, but no one from you will be guided by it except the one who works with it.

يَا هِشَامُ إِنَّ الْمَسِيحَ ع قَالَ لِلْحَوَارِيِّينَ يَا عَبِيدَ السَّوْءِ يَهْوِلُكُمْ طُولُ النَّخْلَةِ وَ تَذْكُرُونَ شَوْكَهَا وَ مَثْوَى مَرَاقِيهَا وَ تَنْسَوْنَ طَيْبَ ثَمَرِهَا وَ مَرَافِقَهَا كَذَلِكَ تَذْكُرُونَ مَثْوَى عَمَلِ الْأَجْرَةِ فَيَطُولُ عَلَيْكُمْ أَمْدُهُ وَ تَنْسَوْنَ مَا تُفْضُونَ إِلَيْهِ مِنْ نَعِيمِهَا وَ نَوْرِهَا وَ ثَمَرِهَا

O Hisham! The Messiah<sup>-as</sup> said to the disciples: 'O slaves of evil! The length of the palm tree is terrifying you and you are mentioning its thorns and provisions of its steps, and you are forgetting the goodness of its fruit and its facilities (benefits), Like that, you are mentioning provisions of the deeds of the Hereafter, so its period is lengthy upon you and you are forgetting what you are progressing to, of its bounties, and its lights, and its fruits.

يَا عَبِيدَ السَّوْءِ نَفُوا الْفَمْحَ وَ طَيَّبُوهُ وَ أَدِقُّوا طَخَنَهُ يَجِدُوا طَعْمَهُ وَ يَهْتَدِيكُمْ أَكْلُهُ كَذَلِكَ فَأَخْلِصُوا الْإِيمَانَ وَ أَكْمِلُوهُ يَجِدُوا خَلَاوَتَهُ وَ يَنْفَعَكُمْ عَيْبُهُ

O slaves of evil! Purify and sweeten it, and grind it thin you will feel its taste, and eating it would be pleasurable. Like that, purify the Eman and perfect it, you will find its sweetness and its results will benefit you.

بِحَقِّ أَقُولُ لَكُمْ لَوْ وَجَدْتُمْ سِرَاجًا يَتَوَقَّدُ بِالْفَطْرِانِ فِي لَيْلَةٍ مُظْلِمَةٍ لَا سَتَضَاءُ بِهِ وَ لَمْ يَمْنَعْكُمْ مِنْهُ رِيحٌ نَتَبِّهَ كَذَلِكَ يَنْبَغِي لَكُمْ أَنْ تَأْخُذُوا الْحِكْمَةَ مِمَّنْ وَجَدْتُمُوهَا مَعَهُ وَ لَا يَمْنَعْكُمْ مِنْهُ سُوءُ رَعْبَتِهِ فِيهَا-

True is what I<sup>-as</sup> am saying to you. If you were to find a lamp ignited with the pine oil during a dark night, to be illuminated by it, and you will not be prevented by its smelly odour. Like that it is befitting for you if you were to take the wisdom from the one you find it with and his evil desires regarding it should not prevent you from it.

يَا عَبِيدَ الدُّنْيَا بِحَقِّ أَقُولُ لَكُمْ- لَا تُدْرِكُونَ شَرَفَ الْأَجْرَةِ إِلَّا بِرُكِّ مَا تُحِبُّونَ فَلَا تُنْظَرُوا بِالتَّوْبَةِ عَدَاً فَإِنَّ دُونَ عَدِ يَوْمًا وَ لَيْلَةً وَ قَضَاءَ اللَّهِ فِيهَا يَغْدُو وَ يَرُوحُ

O slaves of the world! True is what I<sup>-as</sup> am saying to you! You will not achieve nobility of the Hereafter except by neglecting what you love, therefore do not wait with the repentance for tomorrow, for before tomorrow there is a day and a night, and the Decree of Allah<sup>-azwj</sup> (death) can come and go in these two.

بِحَقِّ أَقُولُ لَكُمْ إِنَّ مَنْ لَيْسَ عَلَيْهِ دَيْنٌ مِنَ النَّاسِ أَرْوَحُ وَ أَقَلُّ هَمًّا مِمَّنْ عَلَيْهِ الدَّيْنُ وَ إِنْ أَحْسَنَ الْقَضَاءَ وَ كَذَلِكَ مَنْ لَمْ يَعْمَلِ الْحَطِيئَةَ أَرْوَحُ هَمًّا [مِمَّنْ] عَمِلَ الْحَطِيئَةَ وَ إِنْ أَخْلَصَ التَّوْبَةَ وَ أَنَابَ وَ إِنْ صَغَارَ الدُّنُوبُ وَ مُحَقَّرَاتُهَا مِنْ مَكَائِدِ إِبْلِيسَ يُحَقِّرُهَا لَكُمْ وَ يُصَغِّرُهَا فِي أَعْيُنِكُمْ فَتَجْتَمِعُ وَ تَكْتُمُ فَتُحْبِطُ بِكُمْ

True is what I<sup>as</sup> am saying to you! The one who hasn't any debts upon him is at more rest and of less worries than the one having debts upon him, and even if he is good at paying back, and like that the one who does not commit the sins is at more rest (less) worries than the one who does commit the sins, and even if he were to be of sincere repentance and penitent, and that the small sins and deeming them insignificant is from the plots of Iblees<sup>-la</sup>. He<sup>-la</sup> makes them seem insignificant to you and belittles them in your eyes, so you will collect and it would be a lot, and will surround you.

بِحَقِّي أَقُولُ لَكُمْ إِنَّ النَّاسَ فِي الْحِكْمَةِ رَجُلَانِ فَرَجُلٌ أَتَقَنَّا بِقَوْلِهِ وَصَدَقَهَا بِفِعْلِهِ وَرَجُلٌ أَتَقَنَّا بِقَوْلِهِ وَصَيَّعَهَا بِسُوءِ فِعْلِهِ فَشَتَّانَ بَيْنَهُمَا فَطَوَى لِلْعُلَمَاءِ بِالْفِعْلِ وَوَيْلٌ لِلْعُلَمَاءِ بِالْقَوْلِ

True is what I<sup>as</sup> am saying to you! Regarding the wisdom, the people are two (types of) men – a man perfects it with his words and ratifies it with his actions, and a man perfects it with his words and wastes it with his evil actions. There is a difference between the two. Therefore, beatitude is for the scholars with the deeds, and woe be to the scholars with the words (only).

يَا عِبِيدَ السُّوءِ اتَّخِذُوا مَسَاجِدَ رَبِّكُمْ سُجُونًا لِأَجْسَادِكُمْ وَجَبَاهِكُمْ وَاجْعَلُوا قُلُوبَكُمْ بُيُوتًا لِلتَّقْوَى وَ لَا تَجْعَلُوا قُلُوبَكُمْ مَأْوَى لِلشَّهَوَاتِ إِنَّ أَجْرَكُمْ عِنْدَ الْبَلَاءِ لَأَشَدُّكُمْ حُبًّا لِلدُّنْيَا وَإِنَّ أَصْبَرَكُمْ عَلَى الْبَلَاءِ لَأَزْهَدَكُمْ فِي الدُّنْيَا

O slaves of evil! Take Masjids of your Lord<sup>azwj</sup> as prisons for your bodies and your foreheads, and make your hearts to be houses for the piety, and do not make your hearts as abodes for the lustful desires. The most panicking of you at the afflictions is your most intensely in love for the world, and your most patient upon the afflictions is your most ascetic in the world.

يَا عِبِيدَ السُّوءِ لَا تَكُونُوا شَبِيهًا بِالْحِدَاةِ الْخَاطِئَةِ وَ لَا بِالثَّعَالِبِ الْخَادِعَةِ وَ لَا بِالذِّئَابِ الْعَادِرَةِ وَ لَا بِالْأَسَدِ الْعَاتِيَةِ كَمَا تَفْعَلُ بِالْفِرَاسِ [بِالْفَرَاسِ] كَذَلِكَ تَفْعَلُونَ بِالنَّاسِ فَرِيقًا تَخْطِفُونَ وَ فَرِيقًا تَخْدَعُونَ وَ فَرِيقًا تَعْدِرُونَ بِهِمْ

O slaves of evil! Do not become resembling the crow with the collecting, nor with the fox in deceiving, nor with the wolves in treachery, nor with the lion in violence like what it does with the prey, like that you are doing with the people. A group is collecting, and a group is deceiving, and a group is having treachery with them.

بِحَقِّي أَقُولُ لَكُمْ- لَا يُعْنِي عَنِ الْجَسَدِ أَنْ يَكُونَ ظَاهِرُهُ صَاحِحًا وَ بَاطِنُهُ فَاسِدًا كَذَلِكَ لَا تُعْنِي أَجْسَادُكُمْ الَّتِي قَدْ أَغْجَبَتْكُمْ وَ قَدْ فَسَدَتْ قُلُوبُكُمْ وَ مَا يُعْنِي عَنْكُمْ أَنْ تُنْفُوا جُلُودَكُمْ وَ قُلُوبَكُمْ دَنَسَةً-

True is what I<sup>as</sup> am saying to you! One cannot avail from the body if it's apparent is healthy and its interior is spoilt. Like that, your bodies which have fascinated you cannot avail you and your hearts are spoilt, and it will not avail you if you were to clean your skins while your hearts are dirty.

لَا تَكُونُوا كَالْمَنْحُلِ يُخْرَجُ مِنْهُ الدَّقِيقُ الطَّيِّبُ وَ يُمَسِكُ النُّخَالَهَ كَذَلِكَ أَنْتُمْ تُخْرِجُونَ الْحِكْمَةَ مِنْ أَفْوَاهِكُمْ وَ يَبْقَى الْعُلُّ فِي صُدُورِكُمْ

Do not be like the sieve from which the good flour comes out and the chaff is withheld. Like that, you are bringing out the wisdom from your mouths while the grudges remain in your chests.

يَا عِبِيدَ الدُّنْيَا إِنَّمَا مَثَلُكُمْ مَثَلُ السِّرَاجِ يُضِيءُ لِلنَّاسِ وَ يُحْرِقُ نَفْسَهُ

O slaves of the world! But rather, your example is an example of the lamp illuminating for the people and burns itself.

يَا بَنِي إِسْرَائِيلَ زَاهِمُوا الْعُلَمَاءَ فِي مَجَالِسِهِمْ وَ لَوْ جُنُودًا عَلَى الرِّكَبِ فَإِنَّ اللَّهَ يُحْيِي الْقُلُوبَ الْمَيِّتَةَ بِنُورِ الْحِكْمَةِ كَمَا يُحْيِي الْأَرْضَ الْمَيِّتَةَ بِوَابِلِ الْمَطَرِ

O children of Israel! Throng the scholars in their gatherings and even if you have to kneel upon the knees, for Allah<sup>-azwj</sup> Revives the dead hearts with the light of wisdom just as He<sup>-azwj</sup> Revives the dead land with torrential rain’.

يَا هِشَامُ مَكْتُوبٌ فِي الْإِنْجِيلِ طُوبَى لِلْمُتَرَاحِمِينَ أَوْلَيْكَ هُمْ الْمَرْحُومُونَ يَوْمَ الْقِيَامَةِ طُوبَى لِلْمُصْلِحِينَ بَيْنَ النَّاسِ أَوْلَيْكَ هُمْ الْمُقَرَّبُونَ يَوْمَ الْقِيَامَةِ طُوبَى لِلْمُطَهَّرَةِ قُلُوبِهِمْ أَوْلَيْكَ هُمْ الْمُتَّقُونَ يَوْمَ الْقِيَامَةِ طُوبَى لِلْمُتَوَاضِعِينَ فِي الدُّنْيَا أَوْلَيْكَ يَهْتَفُونَ مَنَابِرَ الْمَلِكِ يَوْمَ الْقِيَامَةِ

O Hisham! It is written in the Evangel: ‘Beatitude is for the merciful ones, they will be Mercied on the Day of Qiyamah! Beatitude is for the ones reconciling between the people, they will be drawn near on the Day of Qiyamah! Beatitude is for the ones of purified hearts, they will be the pious on the Day of Qiyamah! Beatitude is for the humble in the world, they will be ascending the pulpits of kings on the Day of Qiyamah!

يَا هِشَامُ قَلَّةٌ الْمُنْطَقِ حُكْمٌ عَظِيمٌ فَعَلَيْكُمْ بِالصَّمْتِ فَإِنَّهُ دَعَا حَسَنَةً وَ قَلَّةٌ وَزِرٌ وَ خِفَّةٌ مِنَ الذُّنُوبِ فَحَصِّنُوا بَابَ الْحِلْمِ فَإِنَّ بَابَهُ الصَّدْرُ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُبْعِضُ الضَّحَّاكَ مِنْ غَيْرِ عَجَبٍ وَ الْمَشَاءَ إِلَى غَيْرِ أَرْبٍ وَ يَجِبُ عَلَى الْوَالِي أَنْ يَكُونَ كَالرَّاعِي لَا يَغْفُلُ عَنْ رَعِيَّتِهِ وَ لَا يَتَكَبَّرُ عَلَيْهِمْ

O Hisham! Scarcity of speaking is a mighty decision, so upon you all is with being silent, for it is a good behaviour, and scarcity of burden (of sins), and fearing from the sins. Fortify the door of forbearance, for its door is the patience; and Allah<sup>-azwj</sup> Mighty and Majestic Hates the laughter from without fascination and the walking to other than a need, and He<sup>-azwj</sup> has Obligated upon the ruler that he should be like the shepherd not being heedless of his citizens nor be arrogant upon them.

فَاسْتَحْيُوا مِنَ اللَّهِ فِي سَرَائِرِكُمْ كَمَا تَسْتَحْيُونَ مِنَ النَّاسِ فِي عَلَانِيَتِكُمْ وَ اعْلَمُوا أَنَّ الْكَلِمَةَ مِنَ الْحِكْمَةِ ضَالَّةٌ الْمُؤْمِنِ فَعَلَيْكُمْ بِالْعِلْمِ قَبْلَ أَنْ يُرْفَعَ وَ رَفَعُهُ عَيْنُهُ عَالِمِكُمْ بَيْنَ أَظْهُرِكُمْ

Be embarrassed from Allah<sup>-azwj</sup> in your privacy just as you are embarrassed from the people in your open; and know that the word of wisdom is a lost property of the Momin, therefore it is upon you with (gaining) the knowledge before it is raised and your scholars are raised from your midst.

يَا هِشَامُ تَعَلَّمْ مِنَ الْعِلْمِ مَا جَهِلْتَ وَ عَلِّمِ الْجَاهِلَ بِمَا عَلَّمْتَ عَظِيمَ الْعِلْمِ لِعِلْمِهِ وَ دَعْ مُنَارِعَتَهُ وَ صَعِّرِ الْجَاهِلَ لِجَهْلِهِ وَ لَا تَطْرُدْهُ وَ لَكِنْ قَرِّبْهُ وَ عَلِّمَهُ

O Hisham! Learn from the knowledge what you are ignorant of and teach the ignorant one from what you have learnt; revere the scholar for his knowledge and leave debating him, and belittle the ignorance of the ignorant one, but do not repel him, but draw him closer and teach him.



يَا هِشَامُ إِنَّ كُلَّ نِعْمَةٍ عَجَزْتَ عَنْ شُكْرِهَا بِمَنْزِلَةِ سَيِّئَةٍ تُؤَاخَذُ بِهَا وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ إِنَّ لِلَّهِ عِبَادًا كَسَرَتْ قُلُوبَهُمْ خَشْيَةً فَأَسَكَّتَهُمْ عَنِ الْمُنْطِقِ وَ إِتَمَّ لِفَصْحَاءِ عُقْلَاهُ يَسْتَبِقُونَ إِلَى اللَّهِ بِالْأَعْمَالِ الرَّكِيَّةِ -

O Hisham! Every bounty you are incapable of thanking for it is as the state of an evil deed you are to be Seized with; and Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: 'For Allah<sup>-azwj</sup> there are servants, their hearts are broken out of fearfulness (of Allah<sup>-azwj</sup>), so they are silenced from the speaking and (although) they are eloquent, intellectual, preceding to Allah<sup>-azwj</sup> with the pure deeds.

لَا يَسْتَكْبِرُونَ لَهُ الْكَثِيرَ وَ لَا يَرْضَوْنَ لَهُمْ مِنْ أَنْفُسِهِمْ بِالْقَلِيلِ يَرَوْنَ فِي أَنْفُسِهِمْ أَهْمًا أَشْرَارًا وَ إِتَمَّ لَأَكْبِيَّاسٍ وَ أَبْرَارًا

They are not deeming the lot (of good deeds) as being a lot to Him<sup>-azwj</sup>, nor are they satisfied for them from themselves with the little. They are viewing within themselves as being vilest people and (although) they are cleverest and righteous.

يَا هِشَامُ الْحَيَاءُ مِنَ الْإِيمَانِ وَ الْإِيمَانُ فِي الْجَنَّةِ وَ الْبَدَاءُ مِنَ الْجَفَاءِ وَ الْجَفَاءُ فِي النَّارِ

O Hisham! The modesty is from the Eman, and the Eman is from the Paradise, and the immorality is from the disloyalty, and the disloyal one is in the Fire.

يَا هِشَامُ الْمُتَكَلِّمُونَ ثَلَاثَةٌ فَرِيحٌ وَ سَلَامٌ وَ شَاجِبٌ فَأَمَّا الرِّيحُ فَالذَّاكِرُ لِلَّهِ وَ أَمَّا السَّلَامُ فَالسَّامِكُ وَ أَمَّا الشَّاجِبُ فَالَّذِي يَخْضُ فِي الْبَاطِلِ إِنَّ اللَّهَ حَرَمَ الْجَنَّةَ عَلَى كُلِّ فَاحِشٍ بَدِيءٍ قَلِيلِ الْحَيَاءِ لَا يُبَالِي مَا قَالَ وَ لَا مَا قِيلَ فِيهِ

O Hisham! The speakers are three – beneficial, and safe, and talkative. As for the beneficial, he is a reminder of Allah<sup>-azwj</sup>, and as for the safe, he is the silent, and as for the talkative, he is the one wading in the falsehood. Allah<sup>-azwj</sup> has Prohibited the Paradise unto every immoral, obscene, of little shame, not caring what he says nor what is said regarding him.

وَ كَانَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ يَا مُبْتَغِي الْعِلْمِ إِنَّ هَذَا اللِّسَانَ مِفْتَاحُ خَيْرٍ وَ مِفْتَاحُ شَرٍّ فَاحْتِمِ عَلَى فِيكَ كَمَا تَحْتِمِ عَلَى ذَهَبِكَ وَ وَرِقِّكَ

And Abu Zarr<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, had said: 'O seeker of knowledge! This tongue is a key of good and a key of evil, therefore seal upon your mouth just as you seal (to protect) your gold and your silver.

يَا هِشَامُ يَمْسَسُ الْعَبْدُ عَبْدًا يَكُونُ ذَا وَجْهَيْنِ وَ ذَا لِسَانَيْنِ يُطْرِي أَخَاهُ إِذَا شَاهَدَهُ وَ يَأْكُلُهُ إِذَا غَابَ عَنْهُ إِنَّ أُعْطِيَ حَسَدَهُ وَ إِنْ ابْتُلِيَ حَدَلَهُ إِنَّ أَسْرَعَ الْخَيْرِ ثَوَابًا أَلْبَرُ وَ أَسْرَعَ الشَّرِّ عُقُوبَةً الْبَغْيِ

O Hisham! The evil servant is a servant who happens to be with two faces and with two tongues. He praises his brother when he sees him and backbites him when he is absent from him. If he is Given, he envies him, and if he is afflicted, he abandons him. The good deed of quickest Reward is the righteousness, and the evil of quickest Punishment is the transgression.

وَ إِنْ شَرَّ عِبَادِ اللَّهِ مَنْ نُكِرَهُ بِمَجَالَسَتِهِ لِفَحْشِيهِ وَ هَلْ يَكُفُّ النَّاسَ عَلَى مَنَاجِرِهِمْ فِي النَّارِ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ وَ مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُ مَا لَا يَغْنِيهِ



The evil servant of Allah<sup>-azwj</sup> is one you dislike sitting with him due to his immorality, and will the people be flung upon their nostrils into the Fire except due to harvest of their tongues? And from good Islam of the person is neglecting what does not concern him.

يَا هِشَامُ لَا يَكُونُ الرَّجُلُ مُؤْمِنًا حَتَّى يَكُونَ خَائِفًا رَاجِبًا وَ لَا يَكُونُ خَائِفًا رَاجِبًا حَتَّى يَكُونَ عَامِلًا لِمَا يَخَافُ وَ يَرْجُو

O Hisham! The man cannot be a Momin until he happens to be fearful, hopeful, and he cannot be fearful, hopeful until he happens to be a worker for what he fears and hopes.

يَا هِشَامُ قَالَ اللَّهُ جَلَّ وَ عَزَّ وَ عَزَّ وَ عَزَّ وَ جَلَّ وَ عَظَمَتِي وَ قُدْرَتِي وَ بَهَائِي وَ غُلْبَتِي فِي مَكَانِي - لَا يُؤْتِرُ عَبْدٌ هَوَايَ عَلَى هَوَاهُ إِلَّا جَعَلْتُ الْعَيْ فِي نَفْسِهِ وَ هَمَّهُ فِي آخِرَتِهِ وَ كَفَفْتُ عَلَيْهِ ضَيْعَتَهُ وَ ضَمَنْتُ السَّمَاوَاتِ وَ الْأَرْضَ رِزْقَهُ وَ كُنْتُ لَهُ مِنْ وَرَاءِ تِجَارَةِ كُلِّ تَاجِرٍ

O Hisham! Allah<sup>-azwj</sup> Majestic and Mighty Said: “By My<sup>-azwj</sup> Mighty and My<sup>-azwj</sup> Majesty, and My<sup>-azwj</sup> Magnificence, and My<sup>-azwj</sup> Power, and My<sup>-azwj</sup> Glory, and My<sup>-azwj</sup> Loftiness in My<sup>-azwj</sup> Position! No servant will prefer My<sup>-azwj</sup> Desire except I<sup>-azwj</sup> shall Make the richness to be within himself and his worries to be regarding his Hereafter, and I<sup>-azwj</sup> shall Withhold his craft upon him, and Guarantee the skies and the earth of his sustenance, and I<sup>-asws</sup> be from behind his trading every trader!”

يَا هِشَامُ الْعَضْبُ مِفْتَاحُ الشَّرِّ وَ أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَ إِنْ خَالَطَتِ النَّاسَ فَإِنْ اسْتَطَعْتَ أَنْ لَا تُخَالِطَ أَحَدًا مِنْهُمْ إِلَّا مِنْ كَانَتْ يَدُكَ عَلَيْهِ الْعُلْيَا فَافْعَلْ

O Hisham! The anger is a key of evil; and the most perfect of the Momineen in Eman is best of them in manners; and if you mingle with the people and if you are capable that you do not mingle with anyone of them except the one your hand will be higher upon him, then do so.

يَا هِشَامُ عَلَيْكَ بِالرِّفْقِ فَإِنَّ الرِّفْقَ يُمِّنُ وَ الْحَرَقُ شُوْمٌ إِنَّ الرِّفْقَ وَ الْبِرَّ وَ حَسَنَ الخُلُقِ يَغْمُرُ الدِّيَارَ وَ يَزِيدُ فِي الرِّزْقِ

O Hisham! Upon you is with the kindness, for the kindness is a blessing, and the clumsiness is inauspicious. The kindness, and the righteousness, and the good manners build the households and increase in the sustenance.

يَا هِشَامُ قَوْلُ اللَّهِ هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ جَرَتْ فِي الْمُؤْمِنِ وَ الْكَافِرِ وَ الْبِرِّ وَ الْفَاجِرِ مَنْ صُنِعَ إِلَيْهِ مَعْرُوفٌ فَعَلَيْهِ أَنْ يُكَافِيَ بِهِ وَ لَيْسَتْ الْمُكَافَاةُ أَنْ تَصْنَعَ كَمَا صَنَعَ حَتَّى تَرَى فَضْلَكَ فَإِنْ صَنَعْتَ كَمَا صَنَعَ فَلَهُ الْفَضْلُ بِالْإِبْتَدَاءِ

O Hisham! Words of Allah<sup>-azwj</sup>: ***‘Is the Recompense of goodness except for the goodness? [55:60].*** It flows in the Momin and the Kafir, and the righteous and the immoral. One to whom an act of kindness is done to, upon him is to reciprocate it, and the reciprocation isn’t that you do just as he has done, (but) until you see your extra, for if you were to do just as he has done, for him would be the merit for having initiated.

يَا هِشَامُ إِنَّ مَثَلَ الدُّنْيَا مَثَلُ الْحَيَّةِ مَسَّهَا لَيْتٌ وَ فِي جَوْفِهَا السَّمُّ الْقَاتِلُ يَحْدَرُهَا الرَّجَالُ ذَوُو الْعُقُولِ وَ يَهْوِي إِلَيْهَا الصِّبْيَانُ بِأَيْدِيهِمْ

O Hisham! An example of the world is an example of the snake. Its touch is soft and the fatal poison is in its interior. The man with intellect is cautious of it and the children incline to it with their hands.

يَا هِشَامُ اصْبِرْ عَلَى طَاعَةِ اللَّهِ وَ اصْبِرْ عَنِ مَعْاصِي اللَّهِ فَإِنَّمَا الدُّنْيَا سَاعَةٌ فَمَا مَضَى مِنْهَا فَلَيْسَ يَجِدُ لَهُ سُورًا وَلَا حُزْنَ وَمَا لَمْ يَأْتِ مِنْهَا فَلَيْسَ تَعْرِفُهُ  
فَاصْبِرْ عَلَى تِلْكَ السَّاعَةِ الَّتِي أَنْتَ فِيهَا فَكَأَنَّكَ قَدْ اغْتَبَطْتَ

O Hisham! Be patient upon obedience of Allah<sup>-azwj</sup> and patient from disobeying Allah<sup>-azwj</sup>, for rather the world is time. Whatever has passed from it, you will not find any happiness for it nor grief, and what has yet to come from it, you don't know it, therefore be patient upon that time which you are in, for it is as if you are in a good state.

يَا هِشَامُ مَثَلُ الدُّنْيَا مَثَلُ مَاءِ الْبَحْرِ كُلَّمَا شَرِبَ مِنْهُ الْعَطْشَانُ أَزْدَادَ عَطْشًا حَتَّى يَقْتُلَهُ

O Hisham! An example of the world is an example of water of the sea. Every time the thirsty one drinks from it, he is increased in thirst until it kills him.

يَا هِشَامُ إِيَّاكَ وَالْكِبْرَ فَإِنَّهُ لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ كِبْرٍ الْكِبْرُ رِذَاءُ اللَّهِ فَمَنْ نَازَعَهُ رِذَاءَهُ أَكْبَهُهُ اللَّهُ فِي النَّارِ عَلَى وَجْهِهِ

O Hisham! Beware of the arrogance, for he will not enter the Paradise, the one who has in him a mustard seed weight of arrogance. The greatness is a Robe of Allah<sup>-azwj</sup>, so the one who contends Him<sup>-azwj</sup> of His<sup>-azwj</sup> Robe, Allah<sup>-azwj</sup> will Fling him into the Fire upon his face.

يَا هِشَامُ لَيْسَ مِنَّا مَنْ لَمْ يُجَابِسْ نَفْسَهُ فِي كُلِّ يَوْمٍ فَإِنْ عَمِلَ حَسَنًا اسْتَزَادَ مِنْهُ وَإِنْ عَمِلَ سَيِّئًا اسْتَعْفَرَ اللَّهُ مِنْهُ وَ تَابَ إِلَيْهِ

O Hisham! He isn't from us, the one who does not reckon himself during every day. If he has done a good deed, he increases from it, and if he has done an evil deed he seeks Forgiveness of Allah<sup>-azwj</sup> from it and repents to Him<sup>-azwj</sup>.

يَا هِشَامُ تَمَثَّلَتِ الدُّنْيَا لِلْمَسِيحِ ع فِي صُورَةِ امْرَأَةٍ زُرْقَاءَ فَقَالَ لَهَا كَمْ تَزَوَّجْتِ فَقَالَتْ كَثِيرًا قَالَ فَكُلِّ طَلَقِكِ قَالَتْ لَا بِنِ كُلًّا فَتَلَّتْ قَالَ الْمَسِيحُ ع فَوَيْحَ لِأَزْوَاجِكِ الْبَاقِيْنَ كَيْفَ لَا يَغْتَبِرُونَ بِالْمَاضِيْنَ

O Hisham! The world resembled to the Messiah<sup>-as</sup> in an image of a blue-eyed woman. He<sup>-as</sup> said to her: 'How many have you married?' She said, 'Many'. He<sup>-as</sup> said: 'So you divorced all?' She said, 'No, but I killed all'. The Messiah<sup>-as</sup> said: 'Woe be to your remaining husbands, how they are not taking lesson with the past ones!'

يَا هِشَامُ إِنَّ صَوَةَ الْجَسَدِ فِي عَيْنَيْهِ فَإِنْ كَانَ الْبَصَرُ مُضِيئًا اسْتَضَاءَ الْجَسَدُ كُلُّهُ وَإِنْ صَوَةُ الرُّوحِ الْعَقْلُ فَإِذَا كَانَ الْعَبْدُ عَاقِلًا كَانَ عَالِمًا بِرَبِّهِ وَإِذَا كَانَ عَالِمًا بِرَبِّهِ أَبْصَرَ دِينَهُ وَإِنْ كَانَ جَاهِلًا بِرَبِّهِ لَمْ يَفْهَمْ لَهُ دِينَ وَ كَمَا لَا يَقُومُ الْجَسَدُ إِلَّا بِالنَّفْسِ الْحَيَّةِ فَكَذَلِكَ لَا يَقُومُ الدِّينُ إِلَّا بِالنِّيَّةِ الصَّادِقَةِ وَ لَا تَثْبُتُ النِّيَّةُ الصَّادِقَةُ إِلَّا بِالْعَقْلِ

O Hisham! Illumination of the body is in its eyes, so if the sight was illuminating, the whole of the body would be illuminated, and if the illumination of the soul is the intellect, the servant would be intellectual. He would be a knower of his Lord<sup>-azwj</sup>, and when he were a knower of his Lord<sup>-azwj</sup>, he would have insight of his religion, and if he were to be ignorant of his Lord<sup>-azwj</sup>, religion would not stand for him, and just as the body cannot stand except with the living soul, the religion cannot stand except with the truthful intention, and the truthful intention cannot be affirmed except with the intellect.

يَا هِشَامُ إِنَّ الرَّزْعَ يَنْبُثُ فِي السَّهْلِ وَ لَا يَنْبُثُ فِي الصَّخَا فَكَذَلِكَ الْحِكْمَةُ تَعْمُرُ فِي قَلْبِ الْمُتَوَاضِعِ وَ لَا تَعْمُرُ فِي قَلْبِ الْمُتَكَبِّرِ الْجَبَّارِ لِأَنَّ اللَّهَ جَعَلَ التَّوَاضِعَ آلَةَ الْعَقْلِ وَ جَعَلَ التَّكَبُّرَ مِنْ آلَةِ الْجُهْلِ أَلَمْ تَعْلَمْ أَنَّ مَنْ شَمَخَ إِلَى السَّقْفِ بِرَأْسِهِ شَجَّهَ وَ مَنْ خَفَضَ رَأْسَهُ اسْتَظَلَّ تَحْتَهُ وَ أَكْنَهُ وَ كَذَلِكَ مَنْ لَمْ يَتَوَاضِعْ لِلَّهِ خَفَضَهُ اللَّهُ وَ مَنْ تَوَاضِعَ لِلَّهِ رَفَعَهُ

O Hisham! The vegetation grows in the coast and does not grow in the solid rock. Like that, the wisdom grows in the humble heart and does not grow in the arrogant tyrannical heart, because Allah<sup>-azwj</sup> has Made the humility as a tool of the intellect, and Made the arrogance from a tool of the ignorance. Don't you know that the one jumps to the ceiling will injure his head, and the one who lowers his head will be shaded beneath it and it will cover him, and like that the one who does not humble to Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> Drops him, and one who humbles to Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> Raises him.

يَا هِشَامُ مَا أَقْبَحَ الْفَقْرَ بَعْدَ الْغِنَى وَ أَقْبَحَ الْحَطِيئَةَ بَعْدَ التُّسْكِ وَ أَقْبَحَ مِنْ ذَلِكَ الْعَابِدُ لِلَّهِ ثُمَّ يَتْرُكُ عِبَادَتَهُ

O Hisham! How ugly is the poverty after the riches, and how ugly is the sin after the devoutness, and uglier than that is the worshipper of Allah<sup>-azwj</sup>, then he neglects worshipping Him<sup>-azwj</sup>.

يَا هِشَامُ لَا خَيْرَ فِي الْعَيْشِ إِلَّا لِرَجُلَيْنِ لِمُسْتَمِعٍ وَاعٍ وَ عَالِمٍ نَاطِقٍ

O Hisham! There is no good in the life except for two (types of) men – a listener retaining and a scholar speaking.

يَا هِشَامُ مَا قَسِمَ بَيْنَ الْعِبَادِ أَفْضَلُ مِنَ الْعَقْلِ نَوْمُ الْعَاقِلِ أَفْضَلُ مِنْ سَهْرِ الْجَاهِلِ مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا عَاقِلًا حَتَّى يَكُونَ عَقْلُهُ أَفْضَلَ مِنْ جَمِيعِ جَهْدِ الْمُجْتَهِدِينَ وَ مَا أَدَى الْعَبْدُ فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ حَتَّى عَقَلَ عَنْهُ

O Hisham! Nothing better has been Apportion between the servants than the intellect. Sleep of an intellectual is better than vigil of the ignoramus. Allah<sup>-azwj</sup> has not Sent any Prophet<sup>-as</sup> except as an intellectual, until his<sup>-as</sup> intellect would be superior to entire struggle of the strugglers; and the servant has not fulfilled an Obligation from the Obligations of Allah<sup>-azwj</sup> until he understands about it.

يَا هِشَامُ قَالَ رَسُولُ اللَّهِ ص إِذَا رَأَيْتُمْ الْمُؤْمِنَ صَمُوتًا فَادْنُوا مِنْهُ فَإِنَّهُ يُلْقِي الْحِكْمَةَ وَ الْمُؤْمِنُ قَلِيلُ الْكَلَامِ كَثِيرُ الْعَمَلِ وَ الْمُتَأَفِّقُ كَثِيرُ الْكَلَامِ قَلِيلُ الْعَمَلِ

O Hisham! Rasool-Allah<sup>-saww</sup> said: 'When you see the Momin being silent, then go near him, for he will cast the wisdom'; and the Momin is of little speech, a lot of action, while the hypocrite is of a lot of talk, little of action.

يَا هِشَامُ أَوْحَى اللَّهُ تَعَالَى إِلَى دَاوُدَ ع قُلْ لِعِبَادِي- لَا تَجْعَلُوا بَيْنِي وَ بَيْنَهُمْ عَالِمًا مَفْتُونًا بِالدُّنْيَا فَيَصُدُّهُمْ عَنِ ذِكْرِي وَ عَنِ طَرِيقِ مَحَبَّتِي وَ مُنَاجَاتِي أُولَئِكَ قُطَاعُ الطَّرِيقِ مِنْ عِبَادِي إِنَّ أَدْنَى مَا أَنَا صَانِعٌ بِهِمْ أَنْ أَنْزِعَ حَلَاوَةَ مَحَبَّتِي وَ مُنَاجَاتِي مِنْ قُلُوبِهِمْ

O Hisham! Allah<sup>-azwj</sup> the Exalted Revealed to Dawood<sup>-as</sup>: "Say to My<sup>-azwj</sup> servants not to make between Me<sup>-azwj</sup> and them a scholar tempted by the world, for he will block them from My<sup>-azwj</sup> Zikr, and from the path of My<sup>-azwj</sup> love, and whispering to Me<sup>-azwj</sup>. They are the bandits from

My<sup>-azwj</sup> servants. The least of what I<sup>-azwj</sup> shall be doing with them is that I<sup>-azwj</sup> shall Snatch away sweetness of My<sup>-azwj</sup> Love and My<sup>-azwj</sup> Whispering from their hearts!"

يَا هِشَامُ مَنْ تَعَطَّمَ فِي نَفْسِهِ لَعْنَتَهُ مَلَائِكَةُ السَّمَاءِ وَ مَلَائِكَةُ الْأَرْضِ وَ مَنْ تَكَبَّرَ عَلَى إِخْوَانِهِ وَ اسْتَطَالَ عَلَيْهِمْ فَقَدْ ضَادَّ اللَّهَ وَ مَنْ ادَّعَى مَا لَيْسَ لَهُ فَهُوَ  
أَعَى لِعَيْرِ رُشْدِهِ

O Hisham! One who magnifies within himself, is cursed by Angels of the sky and Angels of the earth, and one who is arrogant upon his brothers and is superior upon them, so he has opposed Allah<sup>-azwj</sup>; and the one who claims what isn't for him, he is exhausting himself for other than his rightful way.

يَا هِشَامُ أَوْحَى اللَّهُ تَعَالَى إِلَى دَاوُدَ ع يَا دَاوُدُ حَدِّرْ فَأَنْذِرْ أَصْحَابَكَ عَنْ حُبِّ الشَّهَوَاتِ فَإِنَّ الْمُعَلَّقَةَ قُلُوبُهُمْ شَهَوَاتِ الدُّنْيَا قُلُوبُهُمْ مَحْجُوبَةٌ عَنِّي

O Hisham! Allah<sup>-azwj</sup> the Exalted Revealed to Dawood<sup>-as</sup>: "O Dawood<sup>-as</sup>! Take caution and warn your<sup>-as</sup> companions about love of the lustful desires, for the ones attaching their hearts to lustful desires of the world, their hearts are Veiled from Me<sup>-azwj</sup>!"

يَا هِشَامُ إِيَّاكَ وَ الْكِبْرَ عَلَى أَوْلِيَائِي وَ الْإِسْطِطَالََةَ بِعِلْمِكَ فَيَمُتُّكَ اللَّهُ فَلَا تَنْفَعُكَ بَعْدَ مَمْتِنِهِ دُنْيَاكَ وَ لَا آخِرَتُكَ وَ كُنْ فِي الدُّنْيَا كَسَاكِنِ دَارٍ لَيْسَتْ لَهُ إِتْمَا  
يَنْتَظِرُ الرَّجِيلَ

O Hisham! Beware of the arrogance upon my<sup>-asws</sup> friends and being superior with your knowledge, for Allah<sup>-azwj</sup> will Hate you, and your world will not benefit you after His<sup>-azwj</sup> Hate; and be in the world like a dweller in a house which isn't for him. But rather he awaits the departure.

يَا هِشَامُ مَجَالِسَةُ أَهْلِ الدِّينِ شَرَفُ الدُّنْيَا وَ الْآخِرَةِ وَ مَشَاوَرَةُ الْعَاقِلِ النَّاصِحِ يُمْنٌ وَ بَرَكَةٌ وَ رُشْدٌ وَ تَوْفِيقٌ مِنَ اللَّهِ فَإِذَا أَشَارَ عَلَيْكَ الْعَاقِلُ النَّاصِحُ فَإِيَّاكَ وَ  
الْحِلَافَ فَإِنَّ فِي ذَلِكَ الْعَطَبَ

O Hisham! The people of religion are nobility of the world and the Hereafter; and consulting the advising intellectual is a good fortune, and blessing, and rightful way, and an inclination from Allah<sup>-azwj</sup>. Upon you is the advising intellectual, therefore beware of the opposing, for there is destruction in that.

يَا هِشَامُ إِيَّاكَ وَ مُحَاوَلَةَ النَّاسِ وَ الْأُنْسَ بِهِمْ إِلَّا أَنْ بَجِدَ مِنْهُمْ عَاقِلًا وَ مَأْمُونًا فَأُنْسَ بِهِ وَ اهْرُبْ مِنْ سَائِرِهِمْ كَهَرَبِكَ مِنَ السَّبْعِ الضَّارِيَةِ

O Hisham! Beware of mingling with the people and being comforted by them except if you were to find an intellectual from them and a safe one, then be comforted with him, and flee from rest of them like your fleeing from the ferocious lion.

وَ يَنْبَغِي لِلْعَاقِلِ إِذَا عَمِلَ عَمَلًا أَنْ يَسْتَحْيِيَ مِنَ اللَّهِ وَ إِذَا تَفَرَّدَ لَهُ بِالنِّعَمِ أَنْ يُشَارِكَ فِي عَمَلِهِ أَحَدًا غَيْرَهُ

And it is befitting for the intellectual when he does a deed that he is embarrassed from Allah<sup>-azwj</sup> and when He<sup>-azwj</sup> Particularises to him with the bounty. From participating anyone else in his deed.

وَ إِذَا خَرَّ بِكَ أَمْرَانِ لَا تَدْرِي أَيُّهُمَا خَيْرٌ وَ أَصَوَّبٌ فَانظُرْ أَيُّهُمَا أَقْرَبُ إِلَى هَوَاكَ فَخَالِفْهُ فَإِنَّ كَثِيرَ الصَّوَابِ فِي مُخَالَفَةِ هَوَاكَ وَ إِيَّاكَ أَنْ تَغْلِبَ الْحِكْمَةَ وَ تَضَعَهَا فِي الْجَهَالَةِ-

And when two matter befall you (and) you don't know which of the two is better and more correct, them look which of the two is closer to your personal desire and oppose it, for most the correctness is in opposing your personal desires; and beware of the wisdom being overcome and you (have to) place it among the ignorant ones'.

قَالَ هِشَامٌ فَقُلْتُ لَهُ فَإِنْ وَجَدْتُ رَجُلًا طَالِبًا لَهُ غَيْرَ أَنْ عَقْلُهُ لَا يَتَّسِعُ لِصَبْطِ مَا أُلْقِيَ إِلَيْهِ

Hisham said, 'I said to him<sup>-asws</sup>, 'Supposing I were to find a man seeking for it, apart from that his intellect is not capacious enough for exactness of what I cast to him?'

قَالَ ع فَتَلَطَّفْ لَهُ فِي النَّصِيحَةِ فَإِنْ ضَاقَ قَلْبُهُ فَلَا تَعْرِضَنَّ نَفْسَكَ لِلْفِتْنَةِ وَ اخْذَرْ رَدَّ الْمُتَكَبِّرِينَ فَإِنَّ الْعِلْمَ يَنْدُلُّ عَلَى أَنْ يُجْلَى عَلَى مَنْ لَا يُعِيضُ

He<sup>-asws</sup> said: 'Be kind to him in the advising. If his heart constricts, then do not expose yourself to the Fitna (discord), and be careful of repelling the arrogant ones, for the knowledge is expended based upon that it would be filling upon the one not waking up (from heedlessness)'.  
قُلْتُ فَإِنْ لَمْ أَجِدْ مَنْ يَعْقِلُ السُّؤَالَ عَنْهَا

I said, 'Supposing I don't find the one understand the questioning about it?'

قَالَ ع فَاعْتَنِمْ جَهْلَهُ عَنِ السُّؤَالِ حَتَّى تَسْلَمَ مِنْ فِتْنَةِ الْقَوْلِ وَ عَظِيمِ فِتْنَةِ الرَّدِّ

He<sup>-asws</sup> said: 'Take advantage of his ignorance about the question until you are safe from temptation of the world, and mighty is the temptation of the responding.

وَ اعْلَمْ أَنَّ اللَّهَ لَمْ يَرْفَعِ الْمُتَوَاضِعِينَ بِقَدْرِ تَوَاضُعِهِمْ وَ لَكِنْ رَفَعَهُمْ بِقَدْرِ عَظَمَتِهِ وَ مَجْدِهِ وَ لَمْ يُؤْمِنِ الْخَائِفِينَ بِقَدْرِ خَوْفِهِمْ وَ لَكِنْ أَمَنَهُمْ بِقَدْرِ كَرَمِهِ وَ جُودِهِ وَ لَمْ يُفْرِجِ الْمَحْزُونِينَ بِقَدْرِ حُزْنِهِمْ وَ لَكِنْ بِقَدْرِ رَأْفَتِهِ وَ رَحْمَتِهِ

And know that Allah<sup>-azwj</sup> does not Raise the humbling ones in accordance to their humbleness, but He<sup>-azwj</sup> Raises them in accordance to His<sup>-azwj</sup> Magnificence and His<sup>-azwj</sup> Glory, and He<sup>-azwj</sup> does not Secure the fearful ones in accordance with their fear, but He<sup>-azwj</sup> Secures them in accordance to His<sup>-azwj</sup> Benevolence and His<sup>-azwj</sup> Generosity, and He<sup>-azwj</sup> does not Relieve the grieving ones in accordance to their grief, but in accordance to His<sup>-azwj</sup> Clemency and His<sup>-azwj</sup> Mercy.

فَمَا ظَنُّكَ بِالرَّؤُوفِ الرَّحِيمِ الَّذِي يَتَوَدَّدُ إِلَى مَنْ يُؤْذِيهِ بِأَوْلِيَائِهِ فَكَيْفَ يَمُنُّ بِؤُذَى فِيهِ وَ مَا ظَنُّكَ بِالتَّوَّابِ الرَّحِيمِ الَّذِي يَتُوبُ عَلَى مَنْ يُعَادِيهِ فَكَيْفَ يَمُنُّ بِرِضَاةٍ وَ يَحْتَايُ عِدَاوَةَ الْخَلْقِ فِيهِ

So what are your thoughts with the Kind, the Merciful Who Wants to be loved by the ones who hurt Him<sup>-azwj</sup> through His<sup>-azwj</sup> friends, so how would He<sup>-azwj</sup> be with the one who is being hurt for His<sup>-azwj</sup> Sake? And what are your thoughts with the Oft-turning, the Merciful Who

Turns to the one hostile to Him<sup>-azwj</sup>, so how would He<sup>-azwj</sup> be with the one who Pleases Him<sup>-azwj</sup> and has chosen enmity of the people for His<sup>-azwj</sup> Sake?

يَا هِشَامُ مَنْ أَحَبَّ الدُّنْيَا دَهَبَ خَوْفُ الْآخِرَةِ مِنْ قَلْبِهِ وَ مَا أُوتِيَ عَبْدٌ عِلْمًا فَازْدَادَ لِلدُّنْيَا حُبًّا إِلَّا اِزْدَادَ مِنَ اللَّهِ بُغْدًا وَ اِزْدَادَ اللَّهُ عَلَيْهِ غَضَبًا

O Hisham! One who loves the world, the fear of Hereafter will go away from his heart, and a servant is not Given knowledge, so he increases love for the world except it would increase in remoteness from Allah<sup>-azwj</sup> and Allah<sup>-azwj</sup> will Increase Wrath upon him.

يَا هِشَامُ إِنَّ الْعَاقِلَ اللَّيِّبَ مَنْ تَرَكَ مَا لَا طَاقَةَ لَهُ بِهِ وَ أَكْثَرَ الصَّوَابِ فِي خِلَافِ الْهُوَى وَ مَنْ طَالَ أَمَلُهُ سَاءَ عَمَلُهُ

O Hisham! The intellectual is the one of understanding, one who neglects what there is no strength for him with it; and most of the correctness is in opposing the personal desires; and the one who prolongs his hope, his deeds will be worse.

يَا هِشَامُ لَوْ رَأَيْتَ مَسِيرَ الْأَجَلِ لَأَهْمَكَ عَنِ الْأَمَلِ

O Hisham! If you were to see the course of the term, it will distract you from having long hopes.

يَا هِشَامُ إِنَّاكَ وَ الطَّمَعِ وَ عَلَيْنِكَ بِالْيَأْسِ مِمَّا فِي أَيْدِي النَّاسِ وَ أَمِتِ الطَّمَعِ مِنَ الْمُخْلُوقِينَ فَإِنَّ الطَّمَعِ مِفْتَاحُ اللَّذْلِ وَ اخْتِلَاسُ الْعَقْلِ وَ اخْتِلَاقُ الْمُرَوَّاتِ وَ تَذْيِيسُ الْعَرِضِ وَ الدَّهَابُ بِالْعِلْمِ

O Hisham! Beware of the greed, and upon you is with despairing from what is in the hands of people, and kill off the coveting from the created beings, for the coveting is a key to the disgrace, embezzlement of the intellect, and it spoils the personality (manliness), and pollutes the honour, and goes away with the knowledge.

وَ عَلَيْنِكَ بِالِاعْتِصَامِ بِرَبِّكَ وَ التَّوَكُّلِ عَلَيْهِ وَ جَاهِدْ نَفْسَكَ لِتُرَدَّهَا عَنْ هَوَاهَا فَإِنَّهُ وَاجِبٌ عَلَيْكَ كَجِهَادِ عَدُوِّكَ-

And upon you is with holding to your Lord<sup>-azwj</sup> and the relying upon Him<sup>-azwj</sup>, and fighting against yourself in order to repel it from its personal desires, for it is obligatory upon you like fighting your enemies’.

قَالَ هِشَامُ فَمُلْتُ لَهُ فَأَيُّ الْأَعْدَاءِ أَوْجِبُهُمْ مُجَاهَدَةً

Hisham said, ‘I said to him<sup>-asws</sup>, ‘So which of the enemies is most obligated to fight them?’

قَالَ عَ أَقْرَبُهُمْ إِلَيْكَ وَ أَعْدَاؤُهُمْ لَكَ وَ أَضْرُّهُمْ بِكَ وَ أَعْظَمُهُمْ لَكَ عَدَاوَةً وَ أَخْفَاهُمْ لَكَ شَخْصًا مَعَ دُنُوهِ مِنْكَ وَ مَنْ يُحِضُّ أَعْدَاءَكَ عَلَيْكَ وَ هُوَ إِبْلِيسُ الْمُؤَكَّلُ بِسُؤَاسٍ مِنَ الْقُلُوبِ

He<sup>-asws</sup> said: ‘The closes of them to you, and their most hostile to you, and their most harmful with you, and their mightiest of enmity towards you, and their most hidden person to you along with his nearness from you, and the one who urges your enemies against you, and he<sup>-la</sup> is Iblees<sup>-la</sup>, the one allocated with insinuations of the hearts.

فَلَهُ فَلْتَسْتَدَّ عَدَاوَتِكَ وَ لَا يَكُونَنَّ أَصْبَرَ عَلَى مُجَاهَدَتِكَ لِهَلْكَتِكَ مِنْكَ عَلَى صَبْرِكَ لِمُجَاهَدَتِهِ فَإِنَّهُ أضعفُ مِنْكَ رُكناً فِي قُوَّتِهِ وَ أَقلُّ مِنْكَ ضَرراً فِي كَثْرَةِ شَرِّهِ إِذَا أَنْتَ اعْتَصَمْتَ بِاللَّهِ فَقَدْ هُدِيتَ إِلَى صِرَاطٍ مُسْتَقِيمٍ

For him<sup>-la</sup> is to intensify hostility to you, and he<sup>-la</sup> will not be patient upon fighting you due to him<sup>-la</sup> being destroyed by you with patience from you to fight him<sup>-la</sup>, for he<sup>-la</sup> is weaker than you of defence in his<sup>-la</sup> strength, and less harmful than you in most of his<sup>-la</sup> evil when you were to hold tightly with Allah<sup>-azwj</sup>, so you would have been Guided to the Straight Path (Ali<sup>-asws</sup>).

يَا هِشَامُ مَنْ أكرمَهُ اللهُ بِثَلَاثٍ فَقَدْ لَطَفَ بِهِ عَقْلٌ يَكْفِيهِ مَثُونَةَ هَوَاهُ وَ عِلْمٌ يَكْفِيهِ مَثُونَةَ جَهْلِهِ وَ عِيٌّ يَكْفِيهِ مَخَافَةَ الْفَقْرِ

O Hisham! One whom Allah<sup>-azwj</sup> Honours with three, so He<sup>-azwj</sup> has been Kind with him – intellect sufficing him for the supply of his personal desires, and knowledge sufficing him for supply of his ignorance, and richness sufficing him for the fear of poverty.

يَا هِشَامُ احذِرْ هَذِهِ الدُّنْيَا وَ احذِرْ أَهْلِهَا فَإِنَّ النَّاسَ فِيهَا عَلَى أَرْبَعَةِ أَصْنَافٍ رَجُلٌ مُتَرَدِّئٌ مُعَانِقٌ هَوَاهُ وَ مُتَعَلِّمٌ مُقْرِئٌ كُلَّمَا ازدَادَ عِلْماً ازدَادَ كِبْراً يَسْتَعْلِي بِقِرَاءَتِهِ وَ عِلْمِهِ عَلَى مَنْ هُوَ دُونَهُ وَ عَابِدٌ جَاهِلٌ يَسْتَصْعِرُ مَنْ هُوَ دُونَهُ فِي عِبَادَتِهِ يُحِبُّ أَنْ يُعْظَمَ وَ يُوقَّرَ

O Hisham! Be cautious of this world and be cautious of its people, for the people in it are upon four types – a man regressing, hugging to his personal desires; and a learned reader, every time he increases in knowledge, increases in ignorance, considering himself lofty due to his reading and his knowledge over the one who is below him; and an ignorant worshipper belittling the ones who are below him regarding his worship. He loves to be revered and dignified.

وَ دُو بَصِيرَةٍ عَالِمٌ عَارِفٌ بِطَرِيقِ الْحَقِّ يُحِبُّ الْقِيَامَ بِهِ فَهُوَ عَاجِزٌ أَوْ مَعْلُوبٌ وَ لَا يَقْدِرُ عَلَى الْقِيَامِ بِمَا يَعْرِفُهُ فَهُوَ حَزُونٌ مَعْمُومٌ بِذَلِكَ فَهُوَ أَمْثَلُ أَهْلِ زَمَانِهِ وَ أَوْجَهُهُمْ عَقْلاً

And an insightful scholar, knower with the paths of truth. He loves standing with it, but he is incapable, or overcome, and he is not able upon the standing with what he knows. So, he grieves, saddened due to that. He is the best of people of his time and their most perfect of intellect.

يَا هِشَامُ اعْرِفِ الْعُقْلَ وَ جُنْدَهُ وَ الْجُهْلَ وَ جُنْدَهُ تَكُنْ مِنَ الْمُهْتَدِينَ

O Hisham! Recognise the intellect and its army, and the ignorancance and its army, you will be from the guided ones’.

قَالَ هِشَامٌ فَقُلْتُ جُعِلْتُ فِدَاكَ لَا نَعْرِفُ إِلَّا مَا عَرَفْتَنَا

Hisham said, ‘I said, ‘May I be sacrificed for you<sup>-asws</sup>! We do not know except what you<sup>-asws</sup> introduce to us!’

فَقَالَ ع يَا هِشَامُ إِنَّ اللهَ خَلَقَ الْعُقْلَ وَ هُوَ أَوَّلُ خَلْقٍ خَلَقَهُ اللهُ مِنَ الرُّوحَانِيَّاتِ عَنِ الْعَرْشِ مِنْ نُورِهِ فَقَالَ لَهُ أَدْبِرْ فَأَدْبَرَ ثُمَّ قَالَ لَهُ أَقْبِلْ فَأَقْبَلَ فَقَالَ اللهُ جَلَّ وَ عَزَّ خَلَقْتُكَ خَلْقاً عَظِيماً وَ كَرَّمْتُكَ عَلَى جَمِيعِ خَلْقِي



He<sup>-asws</sup> said: 'O Hisham! Allah<sup>-azwj</sup> Created the intellect, and it is the first creature from the spiritual beings Allah<sup>-azwj</sup> Created from right of the Throne, from His<sup>-azwj</sup> Noor. He<sup>-azwj</sup> Said to it: "Turn back!" So, it turned back. Then Said to it: "Come forward!" So, it came forward. The Mighty and Majestic Said: "I<sup>-azwj</sup> have Created you as a mighty creature and Have Honoured you over entirety of My<sup>-azwj</sup> creatures!"

ثُمَّ خَلَقَ الْجُهْلَ مِنَ الْبَحْرِ الْأَجَاعِ الظُّلْمَانِ فَقَالَ لَهُ أَدْبِرْ فَأَدْبَرَ ثُمَّ قَالَ لَهُ أَقْبِلْ فَلَمْ يُقْبَلْ فَقَالَ لَهُ اسْتَكْبَرْتَ فَلَعَنَهُ

Then He<sup>-azwj</sup> Created the ignorance from the bitter dark ocean. He<sup>-azwj</sup> Said to it: "Turn around!" It turned around. Then Said to it: "Come forward!" But it did not accept. He<sup>-azwj</sup> Said to it: "Are you being arrogant?" So, He<sup>-azwj</sup> Cursed it.

ثُمَّ جَعَلَ لِلْعَقْلِ حُمْسَةً وَ سَبْعِينَ جُنْدًا فَلَمَّا رَأَى الْجُهْلُ مَا كَرَّمَ اللَّهُ بِهِ الْعَقْلَ وَ مَا أَعْطَاهُ أَضَمَرَ لَهُ الْعَدَاوَةَ

Then He<sup>-azwj</sup> seventy-five armies to be for the intellect. When the ignorance saw what Allah<sup>-azwj</sup> had Honour the intellect with and what He<sup>-azwj</sup> had Granted it, it hid the hostility towards it.

فَقَالَ الْجُهْلُ يَا رَبِّ هَذَا خَلَقَ مِثْلِي خَلَقْتَهُ وَ كَرَّمْتَهُ وَ قَوَّيْتَهُ وَ أَنَا ضِدُّهُ وَ لَا قُوَّةَ لِي بِهِ أُعْطِيَ مِنَ الْجُنْدِ مِثْلَ مَا أُعْطِيْتَهُ

The ignorance said, 'O Lord<sup>-azwj</sup>! This is a creature like me. You<sup>-azwj</sup> Created it and Honour it and Strengthened it, while I am opposite to it and there is no strength for me with it. Grant me from army similar to what You<sup>-azwj</sup> have Granted it!'

فَقَالَ تَبَارَكَ وَ تَعَالَى نَعَمْ فَإِنْ عَصَيْتَنِي بَعْدَ ذَلِكَ أَخْرَجْتُكَ وَ جُنْدَكَ مِنْ جَوَارِي وَ مِنْ رَحْمَتِي

The Blessed and Exalted Said: "Yes! But if you were to disobey Me<sup>-azwj</sup> after that, I<sup>-azwj</sup> shall Expel you and your army from My<sup>-azwj</sup> Vicinity and from My<sup>-azwj</sup> Mercy!"

فَقَالَ قَدْ رَضِيْتُ فَأَعْطَاهُ اللَّهُ حُمْسَةً وَ سَبْعِينَ جُنْدًا

It said, 'I have agreed!' So, Allah<sup>-azwj</sup> Granted it seventy-five armies.

فَكَانَ بِمَا أُعْطِيَ الْعَقْلُ مِنَ الْحُمْسَةِ وَ السَّبْعِينَ جُنْدًا الْخَيْرَ وَ هُوَ وَزِيرُ الْعَقْلِ وَ جَعَلَ ضِدَّهُ الشَّرَّ وَ هُوَ وَزِيرُ الْجُهْلِ الْإِيمَانُ الْكُفْرُ التَّصْدِيقُ التَّكْذِيبُ الْإِخْلَاصُ التَّفَاقُ الرَّجَاءُ الْفُتُوْطُ الْعَدْلُ الْجُوْرُ الرِّضَى السَّخَطُ

It was from what He<sup>-azwj</sup> Granted to the intellect from the seventy-five armies: - (1) The good, and it is Vizier of the intellects, and Made the evil its opposite, and it is Vizier of the ignorance; (2) the Eman v/s the Kufir; (3) the ratification v/s the belying; (4) the sincerity v/s the hypocrisy; (5) the hope v/s the despair; (6) the justice v/s the tyranny; (7) the satisfaction v/s the annoyance.

الشُّكْرُ الْكُفْرَانُ الْيَأْسُ الطَّمَعُ التَّوَكُّلُ الْحِرْصُ الرَّافَةُ الْعِلَاطَةُ الْعِلْمُ الْجُهْلُ الْعَمَةُ التَّهْتِكُ الرُّهْدُ الرَّغْبَةُ الرَّغْفُ الْحَرْقُ الرَّغْبَةُ الْجُرْأَةُ التَّوَاضُعُ الْكِبْرُ

(8) the thanking v/s the denying; (9) the despair (from the people) v/s the coveting; (10) the reliance (upon Allah<sup>-azwj</sup> v/s the greed; (11) the clemency v/s the harshness; (12) the knowledge v/s the ignorance; (13) the chastity v/s the violation (of sanctity); (14) the asceticism



v/s the being desirous; (15) the kindness v/s the cruelty; (16) the fearfulness v/s the audacity; (17) the humility v/s the arrogance.

التَّوَدُّةُ الْعَجَلَةُ الْحِلْمُ السَّفَهُ الصَّمْتُ الْهَدْرُ الْإِسْتِسْلَامُ الْإِسْتِكْبَارُ التَّسْلِيمُ التَّجَبُّرُ الْعَفْوُ الْحِفْدُ الرَّحْمَةُ الْقِسْوَةُ الْيَقِينُ الشُّكُّ الصَّبْرُ الْجُرْعُ الصَّفْحُ الْإِنْتِقَامُ الْعَيْ  
الْفَقْرُ

(18) the slowness v/s the haste; (19) the forbearance v/s the foolishness; (20) the silence v/s talking frivolously; (21) the submissiveness v/s the arrogance; (22) the submission v/s the tyranny; (23) the pardon v/s the grudge; (24) the mercy v/s the cruelty; (25) the certainty v/s the doubt; (26) the patience v/s the panic; (27) the forgiveness v/s the revenge; (28) the richness v/s the poverty.

التَّفَكُّرُ السُّهُوُ الْحِفْظُ التَّسْيَانُ التَّوَاصُلُ الْقَطِيعَةُ الْقَنَاعَةُ الشَّرُّ الْمُوَاسَاةُ الْمُنْعُ الْمَوَدَّةُ الْعَدَاوَةُ الْوَفَاءُ الْغَدْرُ الطَّاعَةُ الْمَعْصِيَةُ الْخُضُوعُ التَّطَاوُلُ السَّلَامَةُ الْبَلَاءُ  
الْفَهْمُ الْعِبَاوَةُ

(29) the contemplation v/s the omission; (30) the memorising v/s the forgetfulness; (31) the connecting v/s the cutting off; (32) the contentment v/s/ the avarice; (33) the consoling v/s the preventing; (34) the cordiality v/s the enmity; (35) the loyalty v/s the betrayal; (36) the obedience v/s the disobedience; (37) the submissiveness v/s defiance; (38) the safety v/s the affliction; (39) the understanding v/s the stupidity.

الْمَعْرِفَةُ الْإِنْكَارُ الْمُدَارَاةُ الْمُكَاشَفَةُ سَلَامَةُ الْعَيْبِ الْمُمَاكِرَةُ الْكَيْتَمَانُ الْإِفْشَاءُ الْبِرُّ الْعُمُوقُ الْحَقِيقَةُ التَّسْوِيفُ الْمَعْرُوفُ الْمُنْكَرُ التَّقِيَّةُ الْإِدَاعَةُ الْإِنْصَافُ  
الظُّلْمُ التَّقَى الْحَسَدُ التَّظَافَةُ الْقَدْرُ

(40) the recognition v/s the denial; (41) the politeness v/s the rudeness; (42) safety in the absence v/s the deceiving; (43) the concealing v/s the publicising; (44) the righteousness v/s being disowned (by parents); (45) the reality v/s the delaying; (46) the act of kindness v/s the evil; (47) the Taqiyyah (dissimulation) v/s the broadcasting; (48) fairness v/s the injustice; (49) the piety v/s the envy; (50) the cleanliness v/s the filth.

الْحَيَاءُ الْقِحَّةُ الْقَصْدُ الْإِسْرَافُ الرَّاحَةُ التَّعَبُ السُّهُولَةُ الصُّعُوبَةُ الْعَافِيَةُ الْبَلْوَى الْقَوَامُ الْمُكَاتِرَةُ الْحِكْمَةُ الْهُوَى الْوَقَارُ الْحِفَّةُ السَّعَادَةُ الشَّقَاءُ التَّوْبَةُ الْإِصْرَارُ  
الْمُحَافَظَةُ التَّهَؤُلُ

(51) the modesty v/s shamelessness; (52) the moderation v/s the extravagance; (53) the rest v/s the fatigue; (54) the ease v/s the difficulty; (55) the well-being v/s the affliction (illness); (56) the stature v/s the priding; (57) the wisdom v/s the personal desire; (58) the dignity v/s the ignominy; (59) the fortunate v/s the miserable; (60) the repentance v/s the persistence (sinning); (61) the preserving v/s the negligence.

الدُّعَاءُ الْإِسْتِنكَافُ الشَّاطُ الْكَسَلُ الْفَرْحُ الْحَزْنُ الْأُلْفَةُ الْفُرْقَةُ السَّخَاءُ الْبُحْلُ الْخُسُوعُ الْعُجْبُ صَوْنُ الْحَدِيثِ التَّمِيمَةُ الْإِسْتِعْقَارُ الْإِغْتِرَارُ الْكَيْسَاءَةُ الْحَمَقُ

(62) The supplicating v/s the abstaining from supplicating; (63) the activity v/s the laziness; (64) the happiness v/s the grief; (65) the generosity v/s the stinginess; (66) the fearfulness v/s the self-pride; (67) fortifying the Hadeeth v/s the gossiping; (68) seeking the Forgiveness v/s being deluded; (69) the cleverness v/s the idiocy.

(please note there should be seventy-five but there has been a recording error in his Hadeeth, e.g., Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 14)

يَا هِشَامُ لَا تُجْمَعُ هَذِهِ الْخِصَالُ إِلَّا لِنَبِيِّ أَوْ وَصِيِّ أَوْ مُؤْمِنٍ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ وَ أَمَّا سَائِرُ ذَلِكَ مِنَ الْمُؤْمِنِينَ فَإِنَّ أَحَدَهُمْ لَا يَخْلُو مِنْ أَنْ يَكُونَ فِيهِ بَعْضُ هَذِهِ الْجُنُودِ مِنَ الْجُنَادِ الْعَقْلِيِّ يَتَخَلَّصُ مِنْ جُنُودِ الْجَهْلِ فَعِنْدَ ذَلِكَ يَكُونُ فِي الدَّرَجَةِ الْعُلْيَا مَعَ الْأَنْبِيَاءِ وَالْأَوْصِيَاءِ ع

O Hisham! There characteristics cannot be gathered except for a Prophet<sup>as</sup>, or a successor<sup>asws</sup>, or a Momin Allah<sup>azwj</sup> has Tested his heart for the Eman, and as for rest of that from the Momineen, one of them will not be empty from there being in him some of these armies from the armies of intellect to be finished off (rescued) from armies of ignorance. During that he would be in the lofty ranks with the Prophets<sup>as</sup> and the successors<sup>asws</sup>.

وَقَفَّنا اللَّهُ وَ إِيَّاكُمْ لِطَاعَتِهِ.

May Allah<sup>azwj</sup> Harmonise us<sup>asws</sup> and you all to obeying Him<sup>azwj</sup>’ .961

2- لي، الأمامي للصدوق عن أبيه عن مُحَمَّدِ الْعَطَّارِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكٍ عَنْ سَعِيدِ بْنِ عَمْرٍو عَنْ إِسْمَاعِيلِ بْنِ بِشْرِ بْنِ عَمَّارٍ قَالَ: كَتَبَ هَارُونُ الرَّشِيدُ إِلَى أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع عِظْنِي وَ أَوْجِزْ

(The book) ‘Al Amaali’ of Al-Sadouq – from his father, from Muhammad Al Attar, from Ja’far Bin Muhammad Bin Malik, from Saeed Bin Amro, from Ismail Bin Bishr Bin Ammar who said,

‘(The caliph) Haroun Al-Rasheed wrote to Abu Al-Hassan Musa Bin Ja’far<sup>asws</sup>, ‘Advise me, and be brief!’

فَكَتَبَ إِلَيْهِ مَا مِنْ شَيْءٍ تَرَاهُ عَيْنِيكَ [عَيْنُكَ] إِلَّا وَ فِيهِ مَوْعِظَةٌ.

He<sup>asws</sup> wrote to him: ‘There is nothing your eyes see except and there is preaching in it’’.962

3- ف، تحف العقول وَ رُوِيَ عَنْهُ ع فِي قِصَارِ هَذِهِ الْمَعَانِي وَ قَالَ ع يَبْغِي لِمَنْ عَقَلَ عَنِ اللَّهِ أَنْ لَا يَسْتَبْطِئَهُ فِي رِزْقِهِ وَ لَا يَتَّهَمَهُ فِي قِصَائِهِ.

(The book) ‘Tuhaf Al Uqoul’ –

‘And it is reported from him<sup>asws</sup> in brief of this meaning, ‘And he<sup>asws</sup> said: ‘It is befitting for the one understanding about Allah<sup>azwj</sup> that he neither thinks there is a delay in his sustenance nor accuses Him<sup>azwj</sup> in His<sup>azwj</sup> Decree’’.963

وَ قَالَ: سَأَلْتُهُ عَنِ الْيَقِينِ فَقَالَ ع يَتَوَكَّلْ عَلَى اللَّهِ وَ يُسَلِّمْ لِلَّهِ وَ يَرْضَى بِقِضَاءِ اللَّهِ وَ يُفَوِّضْ إِلَى اللَّهِ.

961 Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 25 H 1

962 Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 25 H 2

963 Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 25 H 3 / 1

And he (the narrator) said, 'I asked him<sup>-asws</sup> about the certainty. He<sup>-asws</sup> said: 'Relying upon Allah<sup>-azwj</sup>, and submitting to Allah<sup>-azwj</sup>, and being satisfied with Decree of Allah<sup>-azwj</sup>, and delegating (affairs) to Allah<sup>-azwj</sup>'.<sup>964</sup>

وَقَالَ عَبْدُ اللَّهِ بْنُ يَحْيَى كَتَبْتُ إِلَيْهِ فِي دُعَاءِ الْحَمْدِ لِلَّهِ مُنْتَهَى عِلْمِهِ فَكَتَبَ عَ لَا نَقُولَنَّ مُنْتَهَى عِلْمِهِ فَإِنَّهُ لَيْسَ لِعِلْمِهِ مُنْتَهَى وَ لَكِنْ قُلْ مُنْتَهَى رِضَاهُ

And Abdullah Bin Yahya said,

'I wrote to him<sup>-asws</sup> regarding a supplication, 'The Praise is for Allah<sup>-azwj</sup> to the end-point of His<sup>-azwj</sup> Knowledge'. He<sup>-asws</sup> wrote: 'Do not be saying, 'end-point of His<sup>-azwj</sup> Knowledge', for there isn't any end-point to His<sup>-azwj</sup> Knowledge, but say, 'end-point of His<sup>-azwj</sup> Satisfaction''.

وَسَأَلَهُ رَجُلٌ عَنِ الْجَوَادِ فَقَالَ عَ إِنَّ لِكَلَامِكَ وَجْهَيْنِ فَإِنْ كُنْتَ تَسْأَلُ عَنِ الْمُخْلُوقِينَ فَإِنَّ الْجَوَادَ الَّذِي يُؤَدِّي مَا افْتَرَضَ اللَّهُ عَلَيْهِ وَ الْبَخِيلَ مَنْ بَخِلَ بِمَا افْتَرَضَ اللَّهُ

And a man asked him<sup>-asws</sup> about the extremely generous one. He<sup>-asws</sup> said: 'There are two aspects to your speech. If you were asking about the created beings, then the extremely generous is the one who fulfills what Allah<sup>-azwj</sup> has Obligated upon him, and the miser is the one who is miserly with what Allah<sup>-azwj</sup> has Obligated upon him.

وَ إِنْ كُنْتَ تَعْنِي الْخَالِقَ فَهُوَ الْجَوَادُ إِنْ أَعْطَى وَ هُوَ الْجَوَادُ إِنْ مَنَعَ لِأَنَّهُ إِنْ أَعْطَاكَ أَعْطَاكَ مَا لَيْسَ لَكَ وَ إِنْ مَنَعَكَ مَنَعَكَ مَا لَيْسَ لَكَ-

And if you were to mean the Creator, He<sup>-azwj</sup> is the extremely Generous if He<sup>-azwj</sup> Gives, and He<sup>-azwj</sup> is the extremely Generous if He<sup>-azwj</sup> Prevents, because if He<sup>-azwj</sup> Gives you, He<sup>-azwj</sup> is Giving what isn't yours, and if He<sup>-azwj</sup> Prevents, He<sup>-azwj</sup> is Preventing what isn't yours'.

وَ قَالَ لِبَعْضِ شَيْعَتِهِ أَيْ فَلَانُ اتَّقِ اللَّهَ وَ قُلِ الْحَقُّ وَ إِنْ كَانَ فِيهِ هَلَكَكَ فَإِنَّ فِيهِ نَجَاتَكَ أَيْ فَلَانُ اتَّقِ اللَّهَ وَ دَعِ الْبَاطِلَ وَ إِنْ كَانَ فِيهِ نَجَاتَكَ فَإِنَّ فِيهِ هَلَكَكَ

And he<sup>-asws</sup> said to one of his<sup>-asws</sup> Shias: 'Yes, so and so! Fear Allah<sup>-azwj</sup> and speak the truth and even if there were to be your destruction in it, for therein is your salvation. Yes, so and so! Fear Allah<sup>-azwj</sup> and leave the falsehood and even if there were to be your salvation in it, for therein is your destruction'.

وَ قَالَ لَهُ وَكَيْلُهُ وَ اللَّهُ مَا حُتُّكَ

And his<sup>-asws</sup> representative said to him<sup>-asws</sup>, 'By Allah<sup>-azwj</sup> I have not betrayed you!'

فَقَالَ عَ لَهُ خِيَانَتُكَ وَ تَضْيِيعُكَ عَلَيَّ مَالِي سِوَاةَ وَ الْحَيَانَةُ شَرُّهُمَا عَلَيْكَ.

He<sup>-asws</sup> said to him: 'Your betrayal upon me<sup>-asws</sup> and your wasting my<sup>-asws</sup> wealth are the same, and the betrayal is eviler of the two upon you'.<sup>965</sup>

<sup>964</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 25 H 3 / 2

<sup>965</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 25 H 3 / 3

وَقَالَ عِ إِيَّاكَ أَنْ تَمْنَعَ فِي طَاعَةِ اللَّهِ فَتُنْفِقَ مِثْلَيْهِ فِي مَعْصِيَةِ اللَّهِ.

And he<sup>-asws</sup> said: ‘Beware of preventing (not spending) in obedience of Allah<sup>-azwj</sup>, for you will (end up) spending double of it in disobedience of Allah<sup>-azwj</sup>’.<sup>966</sup>

وَقَالَ عِ الْمُؤْمِنُ مِثْلُ كَمَّتِي الْمِيزَانَ كُلَّمَا زِيدَ فِي إِيمَانِهِ زِيدَ فِي بَلَائِهِ.

And he<sup>-asws</sup> said: ‘The Momin is like two hands of the scale. Every time he increases in his Eman, there is an increase in his afflictions’.<sup>967</sup>

وَقَالَ عِ عِنْدَ قَبْرِ حَضْرَتِهِ إِنَّ شَيْئاً هَذَا آخِرُهُ لِحَقِيقِ أَنْ يُرْهَدَ فِي أَوَّلِهِ وَإِنَّ شَيْئاً هَذَا أَوَّلُهُ لِحَقِيقِ أَنْ يُخَافَ آخِرُهُ.

And he<sup>-asws</sup> said by a grave he<sup>-asws</sup> had attended: ‘If this is the ending of something, it is a reality that he should be ascetic in its beginning, and if this is the beginning of something, it is a reality that he should fear its ending’.<sup>968</sup>

وَقَالَ عِ مَنْ تَكَلَّمَ فِي اللَّهِ هَلَكَ وَ مَنْ طَلَبَ الرِّئَاسَةَ هَلَكَ وَ مَنْ دَخَلَ الْعُجْبَ هَلَكَ.

And he<sup>-asws</sup> said: ‘One who speaks regarding (Self) of Allah<sup>-azwj</sup> is destroyed, and one seeking the governance is destroyed, and one whom the self-fascination enters is destroyed’.<sup>969</sup>

وَقَالَ عِ اشْتَدَّتْ مَعُونَةُ الدُّنْيَا وَ الدِّينِ فَأَمَّا مَعُونَةُ الدُّنْيَا فَإِنَّكَ لَا تَمُدُّ يَدَكَ إِلَى شَيْءٍ مِنْهَا إِلَّا وَجَدْتَ فَاجِراً قَدْ سَبَقَكَ إِلَيْهِ وَ أَمَّا مَعُونَةُ الآخِرَةِ فَإِنَّكَ لَا تَجِدُ أَعْوَاناً يُعِينُونَكَ عَلَيْهِ.

And he<sup>-asws</sup> said: ‘The provision of the world and the religion have intensified (become more difficult). As for provision of the world, you will not extend your hand to anything from it except you will find an immoral one having preceded you to it, and as for the Hereafter, your will not find any supporters to be assisting you upon it’.<sup>970</sup>

وَقَالَ عِ أَرْبَعَةٌ مِنَ الوَسْوَاسِ أَكَلُ الطِّينِ وَ فَتُ الطِّينِ وَ تَقْلِيمُ الأَطْفَارِ بِالأَسْنَانِ وَ أَكْلُ اللَّحْيَةِ وَ ثَلَاثٌ يَجْلِبْنَ البَصَرَ النَّظْرُ إِلَى الحَضْرَةِ وَ النَّظْرُ إِلَى المَاءِ الجَارِي وَ النَّظْرُ إِلَى الوَجْهِ الحَسَنِ.

And he<sup>-asws</sup> said: ‘Four are from the insinuations (of Satan<sup>-la</sup>) – eating the clay, and crumbling the clay, and clipping the nails with the teeth, and eating the beard. And three polish the sight – looking at the greenery, and looking at the flowing water, and looking at the beautiful face’.<sup>971</sup>

وَقَالَ عِ لَيْسَ حَسَنُ الجَوَارِ كَفِّ الأَذَى وَ لَكِنَّ حَسَنَ الجَوَارِ الصَّبْرُ عَلَى الأَذَى.

<sup>966</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 25 H 3 / 4

<sup>967</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 25 H 3 / 5

<sup>968</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 25 H 3 / 6

<sup>969</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 25 H 3 / 7

<sup>970</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 25 H 3 / 8

<sup>971</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 25 H 3 / 9

And he<sup>-asws</sup> said: ‘Good neighbourliness isn’t restraining the harm, but good neighbourliness is the patience upon the harm (from the neighbours)’<sup>.972</sup>

وَقَالَ ع لَا تُدْهِبِ الْحِشْمَةَ بَيْنَكَ وَ بَيْنَ أَخِيكَ وَ أَتَقِي مِنْهَا فَإِنَّ ذَهَابَهَا ذَهَابُ الْحَيَاءِ.

And he<sup>-asws</sup> said: ‘Do not lose the respect between you and your brother and keep some of it, for if it goes away, the modesty will be gone’.

وَقَالَ ع لِيَعْضِ وُلْدِهِ يَا بُنَيَّ إِيَّاكَ أَنْ يَرَاكَ اللَّهُ فِي مَعْصِيَةٍ تَهَاكَ عَنْهَا وَ إِيَّاكَ أَنْ يُفَقِدَكَ اللَّهُ عِنْدَ طَاعَةٍ أَمَرَكَ بِهَا

And he<sup>-asws</sup> said to one of his<sup>-asws</sup> sons: ‘O my<sup>-asws</sup> son! Beware of Allah<sup>-azwj</sup> Seeing you in an act of disobedience He<sup>-azwj</sup> has Prohibited you from; and beware of Allah<sup>-azwj</sup> Missing you in an act of obedience He<sup>-azwj</sup> has Commanded you with.

وَ عَلَيْنَا بِالْجِدِّ وَ لَا تُخْرِجَنَّ نَفْسَكَ مِنَ التَّقْوَى فِي عِبَادَةِ اللَّهِ وَ طَاعَتِهِ فَإِنَّ اللَّهَ لَا يُعْبَدُ حَقَّ عِبَادَتِهِ

And upon you is with the seriousness and not to exit yourself from the deficiency in worshipping Allah<sup>-azwj</sup> and obeying Him<sup>-azwj</sup>, for Allah<sup>-azwj</sup> cannot be worshipped as is right of worshipping Him<sup>-azwj</sup>.

وَ إِيَّاكَ وَ الْمِرَاحَ فَإِنَّهُ يَذْهَبُ بِنُورِ إِيْمَانِكَ وَ يَسْتَنْخِفُ مُرُوتَكَ

And beware of the jesting (joking) for it will do away the Noor of your Eman and lighten your personality.

وَ إِيَّاكَ وَ الضَّجَرَ وَ الْكَسَلَ فَإِنَّهُمَا يَمْنَعَانِ حَقَّكَ مِنَ الدُّنْيَا وَ الْآخِرَةِ.

And beware of being bored and the laziness, for these two will prevent your share from the world and the Hereafter’<sup>.973</sup>

وَقَالَ ع إِذَا كَانَ الْجُورُ أَغْلَبَ مِنَ الْحَقِّ لَمْ يَحِلَّ لِأَحَدٍ أَنْ يَظُنَّ بِأَحَدٍ خَيْرًا حَتَّى يَعْرِفَ ذَلِكَ مِنْهُ.

And he<sup>-asws</sup> said: ‘When the tyranny were to be more prevailing than the truth, it is not permissible for anyone that he thinks good with anyone until he knows that from him’<sup>.974</sup>

وَقَالَ ع لَيْسَ الْفُتْبَانَةُ عَلَى الْقِمِّ إِلَّا لِلزَّوْجَةِ وَ الْوَالِدِ الصَّغِيرِ.

And he<sup>-asws</sup> said: ‘There isn’t kissing upon the mouth except for the wife and the young child’<sup>.975</sup>

<sup>972</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 25 H 3 / 10

<sup>973</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 25 H 3 / 11

<sup>974</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 25 H 3 / 12

<sup>975</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 25 H 3 / 13

وَقَالَ ع اجْتَهِدُوا فِي أَنْ يَكُونَ زَمَانُكُمْ أَرْبَعَ سَاعَاتٍ سَاعَةً لِمُنَاجَاةِ اللَّهِ وَ سَاعَةً لِأَمْرِ الْمَعَاشِ وَ سَاعَةً لِمُعَاشَرَةِ الْإِخْوَانِ وَ الرِّقَاتِ الَّذِينَ يُعْرِفُونَكُمْ  
عِيُونَكُمْ وَ يُخْلِصُونَ لَكُمْ فِي الْبَاطِنِ وَ سَاعَةً تَخْلُونَ فِيهَا لِلذَّاتِكُمْ فِي غَيْرِ مُحَرَّمٍ

And he<sup>-asws</sup> said: ‘Struggle for your time to be of four timings – a time for whispering to Allah<sup>-azwj</sup>; and a time for the matters of livelihood; and a time for interacting with the brothers and the trusted ones, those who know your faults and are being sincere to you in the esoteric; and a time you can be alone in it for your pleasures in other than Prohibitions.

وَ يَحْذِرُ السَّاعَةَ تُقَدِرُونَ عَلَى الثَّلَاثَةِ سَاعَاتٍ - لَا تُحَدِّثُوا أَنْفُسَكُمْ بِعَقْرِ وَ لَا بِطُولِ عُمُرٍ فَإِنَّهُ مَنْ حَدَّثَ نَفْسَهُ بِالْفَقْرِ بَحَلٍ وَ مَنْ حَدَّثَهَا بِطُولِ الْعُمُرِ  
يَخْرُصُ

And with these timings you will be able upon three timings – you will not discuss the poverty within yourselves nor with long lifespan, for the one who discusses himself with the poverty will be miserly, and the one who discusses with long life will be greedy.

اجْعَلُوا لِأَنْفُسِكُمْ حِظًّا مِنَ الدُّنْيَا بِإِعْطَائِهَا مَا تَشْتَهِي مِنَ الْحَلَالِ وَ مَا لَا يَنْتَلِمُ الْمُرُوءَةَ وَ مَا لَا سَرْفَ فِيهِ وَ اسْتَعِينُوا بِذَلِكَ عَلَى أُمُورِ الدِّينِ فَإِنَّهُ رُويَ لَيْسَ  
مِنَّا مَنْ تَرَكَ دُنْيَاهُ لِدِينِهِ أَوْ تَرَكَ دِينَهُ لِدُنْيَاهُ.

Make for your selves a share from the world by giving it what it yearns for from the Permissible and what does not damage the personality, and what there is no extravagance in it, and be assisted with that upon affairs of the religion, for it is reported, ‘He isn’t from us<sup>-asws</sup>, one who neglects his world for his religion, or neglects his religion for his world’.<sup>976</sup>

وَقَالَ ع تَفَقَّهُوا فِي دِينِ اللَّهِ فَإِنَّ الْفَقْهَ مِفْتَاحُ الْبَصِيرَةِ وَ تَمَامُ الْعِبَادَةِ وَ السَّبَبُ إِلَى الْمَنَازِلِ الرَّفِيعَةِ وَ الرَّتْبِ الْجَلِيلَةِ فِي الدِّينِ وَ الدُّنْيَا وَ فَضْلُ الْفَقِيهِ عَلَى  
الْعَابِدِ كَفَضْلِ الشَّمْسِ عَلَى الْكَوَاكِبِ وَ مَنْ لَمْ يَتَفَقَّهْ فِي دِينِهِ لَمْ يَرْضَ اللَّهُ لَهُ عَمَلًا.

And he<sup>-asws</sup> said: ‘Ponder in the religion of Allah<sup>-azwj</sup>, for the pondering is a key to the insight and the completion of worship, and the cause to the lofty dwellings, and the majestic ranks in the religion and the world; and a merit of the pondering one (jurist) over the worshipper is like a merit of the sun over the stars; and the one who does not ponder in His<sup>-azwj</sup> religion, Allah<sup>-azwj</sup> will not be Satisfied for him of any deed’.

وَقَالَ ع لِعَلِيِّ بْنِ يَقْطِينٍ كَمَّارَةٌ عَمَلِ السُّلْطَانِ الْإِحْسَانُ إِلَى الْإِخْوَانِ.

And he<sup>-asws</sup> said to Ali Bin Yaqteen: ‘An atonement of working for the ruler is doing favours to the brothers’.<sup>977</sup>

هو علي بن يقطين بن موسى مولى بنى أسد كوفي الأصل سكن بغداد من أصحاب الصادق و الكاظم عليهما السلام و كان وفاة علي بن يقطين في أيام كان أبو الحسن عليه السلام محبوسا في سجن هارون ببغداد و بقي عليه السلام أربع سنين فيه بعد علي بن يقطين.

**Note:** He is Ali Bin Yaqteen Bin Musa, a slave of the clan of Asad. Originally of Al-Kufa, he settled in Baghdad. He is from companions of Al-Sadiq<sup>-asws</sup> and Al-Kazim<sup>-asws</sup>, and the death of

<sup>976</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 25 H 3 / 14

<sup>977</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 25 H 3 / 15

*Ali Bin Yaqteen was during the day Abu Al-Hassan<sup>-asws</sup> was imprisoned in the prison of Haroun (Al-Rasheed) at Baghdad, and he<sup>-asws</sup> remain four years in it after Ali Bin Yaqteen.*

و له أيضا مسائل عن أبي الحسن عليه السلام و استأذنه في ترك عمل السلطان فلم يأذن له و قال عليه السلام: « لا تفعل فان لنا بك أنسا و لاخوانك لك عزا و عسى أن يجبر الله بك كسرا و يكسر بك نانرة المخالفين عن أولياته يا على كفارة أعمالكم الاحسان الى اخوانكم».

*And for him as well are questions (answered) from Abu Al-Hassan<sup>-asws</sup> and his seeking permission in leaving working for the ruler, but he<sup>-asws</sup> did not permit for him and he<sup>-asws</sup> said: 'Do not do so, for there comfort for us<sup>-asws</sup> with you, and for your brothers there is honour for you, and perhaps Allah<sup>-azwj</sup> will Force through you a breaking and He<sup>-azwj</sup> will Break through you the fires of the adversaries from His<sup>-azwj</sup> friends. O Ali! An atonement of your working for the ruler is doing the favours to your brothers'.*

و ضمن علي بن يقطين لابي الحسن عليه السلام أن لا يأتيه ولى له الا أكرمه. فضمن أبو الحسن عليه السلام له ثلاث خصال: لا يظله سقف سجن أبدا و لا يناله حد سيف أبدا و لا يدخل الفقر فيه أبدا.

*And Ali Bin Yaqteen had guaranteed to Abu Al-Hassan<sup>-asws</sup> that no friend of his<sup>-asws</sup> will come to him except he would honour him, so Abu Al-Hassan<sup>-asws</sup> guaranteed three things to him – neither will he be shaded by a ceiling of a prison, ever, nor will sharpness of a sword attain him, ever, nor will the poverty enter into him, ever'.*

وَ قَالَ ع كَلَّمَا أَحَدْتُ النَّاسُ مِنَ الذُّنُوبِ مَا لَمْ يَكُونُوا يَعْمَلُونَ أَحَدْتُ اللَّهُ لَهُمْ مِنَ الْبَلَاءِ مَا لَمْ يَكُونُوا يُعَدُّونَ.

And he<sup>-asws</sup> said: 'Every time the people innovate from the sins what they had not been doing (before), Allah<sup>-azwj</sup> will Innovate for them the afflictions what they had not been counting (anticipating)'.<sup>978</sup>

وَ قَالَ: إِذَا كَانَ الْإِمَامُ عَادِلًا كَانَ لَهُ الْأَجْرُ وَ عَلَيْكَ الشُّكْرُ وَ إِذَا كَانَ جَائِرًا كَانَ عَلَيْهِ الْوِزْرُ وَ عَلَيْكَ الصَّبْرُ.

And he<sup>-asws</sup> said: 'When the leader were to be just, for him would be the Recompense, and upon you is the thanking, and when he were to be tyrannous, upon him would be the burden and upon you is with being patient'.<sup>979</sup>

وَ قَالَ أَبُو حَنِيفَةَ حَجَّجْتُ فِي أَيَّامِ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع فَلَمَّا أَتَيْتُ الْمَدِينَةَ دَخَلْتُ دَارَهُ فَجَلَسْتُ فِي الدَّهْلِيْزِ أَنْتَظِرُ إِذْهُ إِذْ حَرَجَ صَبِيٌّ يَدْبُجُ فَقُلْتُ يَا غُلَامُ أَيْنَ يَضَعُ الْغَرِيبُ الْغَائِطَ مِنْ بَلَدِكُمْ

And Abu Haneefa said, 'I performed Hajj during the days of Abu Abdullah Al-Sadiq<sup>-asws</sup>. When I came to Al-Medina, I entered his<sup>-asws</sup> house. I sat down in the threshold awaiting his<sup>-asws</sup> permission when a young boy came out having just begun to walk. I said, 'O boy! Where can the strange place the toilet in your<sup>-asws</sup> city?'

<sup>978</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 25 H 3 / 16

<sup>979</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 25 H 3 / 17

قَالَ عَلَىٰ رِسْلِكَ ثُمَّ جَلَسَ مُسْتَنِدًا إِلَى الْحَائِطِ ثُمَّ قَالَ تَوَقَّى شَطُوطَ الْأَهْجَارِ وَ مَسَاقِطَ الرِّمَارِ وَ أَفْنِيَةَ الْمَسَاجِدِ وَ فَارِعَةَ الطَّرِيقِ وَ تَوَارَ خَلْفَ جِدَارٍ وَ شَأْ نُؤْبَكَ وَ لَا تَسْتَقْبِلِ الْقِبْلَةَ وَ لَا تَسْتَدْبِرْهَا وَ ضَعَّ حَيْثُ شِئْتَ

He<sup>-asws</sup> said: ‘Slow down!’ Then he<sup>-asws</sup> sat leaning to the wall, then said: ‘Stay away from the river banks, and falling of the fruits, and courtyards of the Masjids, and middle of the road, and cover yourself behind a wall, and raise your cloth, and neither face the Qiblah nor let it be behind you, and place (your toilet) wherever you so desire to’.

فَأَعْجَبَنِي مَا سَمِعْتُ مِنَ الصَّبِيِّ فَقُلْتُ لَهُ مَا اسْمُكَ

It astonished me what I had heard from the boy. I said to him<sup>-asws</sup>, ‘What is your<sup>-asws</sup> name?’

فَقَالَ أَنَا مُوسَىٰ بْنُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> am Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>’.

فَقُلْتُ لَهُ يَا غُلَامُ مِمَّنِ الْمَعْصِيَةُ

I said to him<sup>-asws</sup>, ‘O boy! From who is the disobedience?’

فَقَالَ عِ إِنَّ السَّيِّئَاتِ لَا تَخْلُو مِنْ إِخْدَى ثَلَاثٍ إِمَّا أَنْ تَكُونَ مِنَ اللَّهِ وَ لَيْسَتْ مِنْهُ فَلَا يَنْبَغِي لِلرَّبِّ أَنْ يُعَذِّبَ الْعَبْدَ عَلَىٰ مَا لَا يَرْتَكِبُ وَ إِمَّا أَنْ تَكُونَ مِنْهُ وَ مِنَ الْعَبْدِ وَ لَيْسَتْ كَذَلِكَ فَلَا يَنْبَغِي لِلشَّرِيكِ الْقَوِي أَنْ يَظْلِمَ الشَّرِيكَ الضَّعِيفَ وَ إِمَّا أَنْ تَكُونَ مِنَ الْعَبْدِ وَ هِيَ مِنْهُ فَإِنْ عَفَا فَبِكْرَمِهِ وَ جُودِهِ وَ إِنْ عَاقَبَ فَبِدَنْبِ الْعَبْدِ وَ جَرِيرَتِهِ

He<sup>-asws</sup> said: ‘The evil deed is not vacant from one of three – either it happens from Allah<sup>-azwj</sup>, and it isn’t from Him<sup>-azwj</sup>, so it wouldn’t be befitting for the Lord<sup>-azwj</sup> that He<sup>-azwj</sup> Punishes the servant based upon what he had not committed; or it would be from Him<sup>-azwj</sup> and from the servant, and it isn’t like that, for it is not befitting for the strong partner that he oppressing the weak partner; or it happens from the servant, and it is from him. So, if He<sup>-azwj</sup> Pardons, it is due to His<sup>-azwj</sup> Benevolence and His<sup>-azwj</sup> Generosity, and if He<sup>-azwj</sup> Punishes, it is due to the sin of the servant and his crime’.

قَالَ أَبُو حَنِيفَةَ فَأَنْصَرَفْتُ وَ لَمْ أَلْقَ أَبَا عَبْدِ اللَّهِ ع وَ اسْتَعْنَيْتُ بِمَا سَمِعْتُ

Abu Haneefa said, ‘I left and did not meet Abu Abdullah<sup>-asws</sup>, and I had become needless due to what I had heard’.

وَ قَالَ لَهُ أَبُو أَحْمَدَ الْخُرَاسَانِيُّ الْكُفْرُ أَقْدَمُ أَمْ الشِّرْكُ

And Abu Ahmad Al-Khurasani said to him<sup>-asws</sup>, ‘Is the Kufir older or the Shirk?’

فَقَالَ لَهُ مَا لَكَ وَ لِمَذَا مَا عَهْدِي بِكَ تُكَلِّمُ النَّاسَ



He<sup>-asws</sup> said to him: 'What is it to you and this? It is not my<sup>-asws</sup> agreement with you to speak to the people!'

قُلْتُ أَمْرِي هِشَامُ بْنُ الْحَكَمِ أَنْ أَسْأَلَكَ

I said, 'Hisham Bin Al-Hakam instructed me to ask you<sup>-asws</sup>'.

فَقَالَ قُلْ لَهُ الْكُفْرُ أَقْدَمُ أَوَّلُ مَنْ كَفَرَ إِبْلِيسُ - أَبِي وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ وَ الْكُفْرُ شَيْءٌ وَاحِدٌ وَ الشِّرْكُ يُشْرِكُ وَاحِدًا وَ يُشْرِكُ مَعَهُ غَيْرُهُ

He<sup>-asws</sup> said: 'Tell him the Kufr is older. The first one to commit Kufr was Iblees<sup>-la</sup>. **He refused and was arrogant, and he became from the Kafirs [2:34]**; and the Kufr is one thing while the Shirk affirms One<sup>-azwj</sup> and associates another with Him<sup>-azwj</sup>'.

وَ رَأَى رَجُلَانِ يَتَسَابَّانِ فَقَالَ عَ الْبَادِي أَظْلَمُ وَ وَرُّهُ وَ وَرُّ صَاحِبِهِ عَلَيْهِ مَا لَمْ يَعْتَدِ الْمَظْلُومُ.

And he<sup>-asws</sup> saw two men reviling each other. He<sup>-asws</sup> said: 'The beginning is more unjust and his burden (of sin) and burden of his companion is upon him so long as the oppressed had not transgressed''<sup>980</sup>

وَ قَالَ عَ يُنَادِي مُنَادٍ يَوْمَ الْقِيَامَةِ أَلَا مَنْ كَانَ لَهُ عَلَى اللَّهِ أَجْرٌ فَلْيُتِمِّمْ فَلَا يَقُومُ إِلَّا مَنْ عَفَا وَ أَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ.

And he<sup>-asws</sup> said: 'A caller will call out on the Day of Qiyamah: 'Indeed! One who were to have a Recompense for him upon Allah<sup>-azwj</sup>, let him stand!' No one will be standing **But, one who pardons and amends, so his Recompense is upon Allah. [42:40]**'<sup>981</sup>

وَ قَالَ عَ السَّخِيُّ الْحَسَنُ الْخُلُقِ فِي كَنْفِ اللَّهِ - لَا يَتَخَلَّى اللَّهُ عَنْهُ حَتَّى يُدْخِلَهُ الْجَنَّةَ وَ مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا سَخِيًّا وَ مَا زَالَ أَبِي يُوصِيَنِي بِالسَّخَاءِ وَ حُسْنِ الْخُلُقِ حَتَّى مَضَى -

And he<sup>-asws</sup> said: 'The generous one of the good manners is in the Patronage of Allah<sup>-azwj</sup>. Allah<sup>-azwj</sup> will not Leave him alone until He<sup>-azwj</sup> Enters him into the Paradise, and Allah<sup>-azwj</sup> has not Sent any Prophet<sup>-saww</sup> except as generous, and my<sup>-asws</sup> father<sup>-asws</sup> did not cease to advise me<sup>-asws</sup> with being generous and good manners until he<sup>-asws</sup> passed away'.

وَ قَالَ السِّنْدِيُّ بْنُ شَاهَكَ وَ كَانَ الَّذِي وَكَلَهُ الرَّشِيدُ بِحَبْسِ مُوسَى عَ لَمَّا حَضَرَتْهُ الْوَفَاةُ دَعَانِي أُكْوِنُكَ

And Al-Sindi Bin Shahak said, and he was the one (the caliph) Al-Rasheed had allocated him with imprisoning Musa<sup>-asws</sup>, 'When the expiry presented to him<sup>-asws</sup>, he<sup>-asws</sup> called me. (I said), 'Shall I enshroud you<sup>-asws</sup>?'

فَقَالَ عَ إِنَّا أَهْلُ بَيْتِ حَجِّ صُرُورَتِنَا وَ مُهُورِ نِسَائِنَا وَ أُكْفَانِنَا مِنْ طُهُورِ أَمْوَالِنَا

<sup>980</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 25 H 3 / 18

<sup>981</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 25 H 3 / 19

He<sup>-asws</sup> said: 'We<sup>-asws</sup> People<sup>-asws</sup> of the Household, our<sup>-asws</sup> unmarried ones perform Hajj, and dowries of our<sup>-asws</sup> women, and our<sup>-asws</sup> shrouds are from our<sup>-asws</sup> clean wealth'.

وَقَالَ عَ لِفَضْلِ بْنِ يُونُسَ أُبْلِغْ خَيْرًا وَ قُلْ خَيْرًا وَ لَا تُكُنْ إِمْعَةً

And he<sup>-asws</sup> said to Fazl Bin Yunus: 'Communicate good, and speak good and do not be 'Imma'a'!

قُلْتُ وَ مَا الإِمْعَةُ

I said, 'And what is the 'Imma'a'?'

قَالَ لَا تَقُلْ أَنَا مَعَ النَّاسِ وَ أَنَا كَوَاحِدٍ مِنَ النَّاسِ إِنَّ رَسُولَ اللَّهِ ص قَالَ يَا أَيُّهَا النَّاسُ إِنَّمَا هُمَا نَجْدَانِ نَجْدُ خَيْرٍ وَ نَجْدُ شَرٍّ فَلَا يَكُنْ نَجْدُ الشَّرِّ أَحَبَّ إِلَيْكُمْ مِنْ نَجْدِ الْخَيْرِ

He<sup>-asws</sup> said: 'Do not say, 'I am with the people', and 'I am like one of the people'. Rasool-Allah<sup>-saww</sup> had said: 'O you people! But rather there are two paths – a path of good and a path of evil, so do not let the evil path be more beloved to you than the good path!'

وَ رُوِيَ أَنَّهُ مَرَّ بِرَجُلٍ مِنْ أَهْلِ السَّوَادِ دَمِيمِ الْمَنْظَرِ فَسَلَّمَ عَلَيْهِ وَ نَزَلَ عِنْدَهُ وَ حَادَثَهُ طَوِيلًا ثُمَّ عَرَضَ عَ عَلَيْهِ نَفْسَهُ فِي الْقِيَامِ بِحَاجَةٍ إِنْ عَرَضَتْ لَهُ فَقَبِلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَ تَنْزِلُ إِلَى هَذَا ثُمَّ تَسْأَلُهُ عَنْ حَوَائِجِهِ وَ هُوَ إِلَيْكَ أَحْوَجُ

And it is reported that he<sup>-asws</sup> passed by a man from people of the desert of ugly looks. He<sup>-asws</sup> greeted unto him and lodged with him and discussed with him at length. Then he<sup>-asws</sup> presented himself in the standing with a need if (ever) a need presented to him. It was said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! You<sup>-asws</sup> are lodging to this one, then you<sup>-asws</sup> asked him about his needs while he is needier to you<sup>-asws</sup>?'

فَقَالَ عَ عَبْدٌ مِنْ عِبِيدِ اللَّهِ وَ أَحٌّ فِي كِتَابِ اللَّهِ وَ جَارٌ فِي بِلَادِ اللَّهِ يَجْمَعُنَا وَ إِيَّاهُ خَيْرُ الْأَبَاءِ آدَمَ عَ وَ أَفْضَلُ الْأُذْيَانِ الْإِسْلَامَ وَ لَعَلَّ الدَّهْرَ يَرُدُّ مِنْ حَاجَاتِنَا إِلَيْهِ فَيَرَانَا بَعْدَ الزُّهُوِّ عَلَيْهِ مُتَوَاضِعِينَ بَيْنَ يَدَيْهِ

He<sup>-asws</sup> said: '(He is) a servant from servants of Allah<sup>-azwj</sup>, and a brother in the Book of Allah<sup>-azwj</sup>, and a neighbour in the country of Allah<sup>-azwj</sup>. We<sup>-asws</sup> and him are united in best of the fathers, Adam<sup>-as</sup>, and the best of the religions, Al-Islam, and perhaps the times will turn from our<sup>-asws</sup> need to him, so he will see us after the priding upon him, being humble in front of him'.

ثُمَّ قَالَ عَ نُؤَاصِلُ مَنْ لَا يَسْتَحِقُّ وَصَالَاتَنَا مَخَافَةَ أَنْ تَبْقَى بَعِيرٌ صَدِيقِي.

Then he<sup>-asws</sup> said: 'We<sup>-asws</sup> tend to connect the one who is not deserving our<sup>-asws</sup> connection fearing that we<sup>-asws</sup> might remain without any friend'<sup>982</sup>.

وَ قَالَ عَ لَا تَصْلُحُ الْمَسْأَلَةُ إِلَّا فِي ثَلَاثَةٍ فِي دَمٍ مُنْقَطِعٍ أَوْ عُرْمٍ مُنْقَلِبٍ أَوْ حَاجَةٍ مُدْفَعَةٍ.

<sup>982</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 25 H 3 / 20

And he<sup>-asws</sup> said: ‘The begging is not correct except regarding three – regarding a wergild not able to pay, or a heavy liability, or a severe need’.<sup>983</sup>

وَقَالَ ع غَدُّكَ لِلضَّعِيفِ مِنْ أَفْضَلِ الصَّدَقَةِ.

And he<sup>-asws</sup> said: ‘Your assistance to the weak is from the best charities’.<sup>984</sup>

وَقَالَ ع تَعَجُّبُ الْجَاهِلِ مِنَ الْعَاقِلِ أَكْثَرُ مِنْ تَعَجُّبِ الْعَاقِلِ مِنَ الْجَاهِلِ.

And he<sup>-asws</sup> said: ‘The wonder of the ignorant one from the intellectual is more than the wonder of the intellectual from the ignorant one’.<sup>985</sup>

وَقَالَ ع الْمُصِيبَةُ لِلصَّابِرِ وَاحِدَةٌ وَ لِلجَّازِعِ اثْنَتَانِ.

And he<sup>-asws</sup> said: ‘The difficulty for the patient is one and for the one panicking are two (difficulties)’.<sup>986</sup>

وَقَالَ ع يَعْرِفُ شِدَّةَ الجُورِ مَنْ حُكِمَ بِهِ عَلَيْهِ.

And he<sup>-asws</sup> said: ‘The severity of tyranny is recognised by the one who was judged with against him’.<sup>987</sup>

4- ف، تحف العقول روي عن موسى بن جعفر ع أنه قال: صلاة التوابع فربان إلى الله لكل مؤمن و الحج جهاد كل ضعيف و لكل شيء زكاة و زكاة الجسد صيام التوابع و أفضل العبادات بعد المعرفة انيطار الفرج و من دعا قبل التناء على الله و الصلاة على النبي ص كان كمن رمى بسهم بلا وتر –

(The book) ‘Tuhaf Al Uqoul’ –

‘It is reported from Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup> having said: ‘Optional Salat is an offering to Allah<sup>-azwj</sup> for every Momin, and the Hajj is a Jihad of every weak one, and there is Zakat for all things, and Zakat of the body is the optional fast; and the best worship after the recognition is awaiting the relief (Al-Qaim<sup>-ajfj</sup>); and the one who supplicates before the praise upon Allah<sup>-azwj</sup> and the Salawaat upon the Prophet<sup>-saww</sup> would be like the one who shoots an arrow without a bow string.

وَمَنْ أَيْقَنَ بِالْحَلْفِ جَادَ بِالْعَطِيَّةِ وَ إِنْ [مِمَّا عَالَ] انْمَرُوا افْتَصَدَ وَ التَّدْبِيرُ يَصِفُ الْعَيْشَ وَ التَّوَدُّدُ إِلَى النَّاسِ يَصِفُ الْعَقْلَ وَ كَثْرَةُ الْمِمُّ يُورِثُ الْهَرَمَ وَ الْعَجَلَةُ هِيَ الْحُرْقُ وَ قَلَّةُ الْعِيَالِ أَحَدُ الْبَسَارِينِ وَ مَنْ أَحْزَنَ وَالِدَيْهِ فَقَدْ عَقَّهُمَا

And the one who is certain of the replacement will be generous with the giving; and a person being moderate will not be destitute; and the management is half the good life; and being affectionate to the people is half the intellect; and a lot of worrying inherits the old age; and

<sup>983</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 25 H 3 / 21

<sup>984</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 25 H 3 / 22

<sup>985</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 25 H 3 / 23

<sup>986</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 25 H 3 / 24

<sup>987</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 25 H 3 / 25

the haste is stupidity; and scarcity of the dependants is one of the easies; and the one who aggrieves his parents so he has been disowned from them.

وَمَنْ ضَرَبَ يَدَيْهِ عَلَىٰ فِجْذِهِ أَوْ ضَرَبَ يَدَهُ الْوَاحِدَةَ عَلَىٰ الْأُخْرَىٰ عِنْدَ الْمُصِيبَةِ فَقَدْ حَبِطَ أَجْرُهُ وَ الْمُصِيبَةُ لَا تَكُونُ مُصِيبَةً يَسْتَوْجِبُ صَاحِبُهَا أَجْرَهَا إِلَّا بِالصَّبْرِ وَ الْإِسْتِزْجَاعِ عِنْدَ الصَّدْمَةِ

And one who strikes with his hand upon his thigh, or strike with the one hand upon the other at the calamity, his Recompense has been nullified; and the calamity cannot be a calamity obliging its owner of its Recompense except with the patience, and saying, ‘We are for Allah<sup>-azwj</sup> and we are returning from Him<sup>-azwj</sup>’ at the shock.

وَ الصَّنِيعَةُ لَا تَكُونُ صَنِيعَةً إِلَّا عِنْدَ ذِي دِينٍ أَوْ حَسَبٍ وَ اللَّهُ يُنْزِلُ الْمَعُونَةَ عَلَىٰ قَدْرِ الْمُتَوَكِّلِ وَ يُنْزِلُ الصَّبْرَ عَلَىٰ قَدْرِ الْمُصِيبَةِ- وَ مَنْ افْتَصَدَ وَ قَبِعَ بِقَيْثِ عَلَيْهِ التَّعَمُّهُ وَ مَنْ بَدَّرَ وَ أَسْرَفَ زَالَتْ عَنْهُ التَّعَمُّهُ

And the favour cannot be a favour except to the one with religion or pedigree; and Allah<sup>-azwj</sup> Sends down the Assistance in accordance to the provision (required), and Sends down the patience in accordance to the calamity; and one who is moderate and contented, the bounty will last upon him, and the one who wastes and is extravagant, the bounty will decline from him.

وَ آدَاءُ الْأَمَانَةِ وَ الصِّدْقُ يُجْلِبَانِ الرِّزْقَ وَ الْحِيَانَةُ وَ الْكُذْبُ يُجْلِبَانِ الْفَقْرَ وَ الْبِفَاقَ وَ إِذَا أَرَادَ اللَّهُ بِالذَّيَّةِ شَرًّا أَنْتَبَتْ لَهَا جَنَاحَيْنِ فَطَارَتْ فَأَكَلَهَا الطَّيْرُ

And fulfilling the entrustment and the truthfulness both attract the sustenance, while the betrayal and the lying both attract the poverty and the hypocrisy; and when Allah<sup>-azwj</sup> Wants evil with the particle (ant), Builds two wings for it, so it flies and the bird eats it.

وَ الصَّنِيعَةُ لَا تَنِيْمُ صَنِيعَةً عِنْدَ الْمُؤْمِنِ لِصَاحِبِهَا إِلَّا بِثَلَاثَةِ أَشْيَاءَ تَصْغِيرُهَا وَ سَتْرُهَا وَ تَعْجِيلُهَا فَمَنْ صَعَّرَ الصَّنِيعَةَ عِنْدَ الْمُؤْمِنِ فَقَدْ عَظَّمَ أَحَاهُ وَ مَنْ عَظَّمَ الصَّنِيعَةَ عِنْدَهُ فَقَدْ صَعَّرَ أَحَاهُ وَ مَنْ كَتَمَ مَا أَوْلَاهُ مِنْ صَنِيعَةٍ فَقَدْ كَرَّمَ فَعَالَهُ وَ مَنْ عَجَّلَ مَا وَعَدَ فَقَدْ هَنَى الْعَطِيَّةَ.

And the favour cannot be a complete favour with the Momin to his companion except with three things – belittling it, and veiling it, and hastening it. The one who belittles the favour with the Momin, so he has magnified his Recompense, and one who magnifies the favour with him, so he has belittled his Recompense; and the one who conceal the favour he does to him, so he has honoured his deed, and the one who hastens what he promises, so he has made the award pleasurable<sup>988</sup>.

5- كشف، كشف الغمة قال الأبي في كتاب نشر الدرر سمع موسى ع رجلاً يتمنى الموت فقال له هل بينك وبين الله قرابة يحاميك لها

(The book) ‘Kashf Al Ghumma’ – Al Aaby said in the book ‘Nashr Al Durar’,

‘Musa<sup>-asws</sup> heard a man wishing for the death. He<sup>-asws</sup> said to him: ‘Is there kinship between you and Allah<sup>-azwj</sup> He<sup>-azwj</sup> will Protect you due to it?’

<sup>988</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 25 H 4

قَالَ لَا

He said, 'No'.

قَالَ فَهَلْ لَكَ حَسَنَاتٍ قَدَّمْتَهَا تَرِيدُ عَلَيَّ سَيِّئَاتِكَ

He<sup>-asws</sup> said: 'Are there good deeds for you having sent these ahead which increase upon your evil deeds?'

قَالَ لَا

He said, 'No'.

قَالَ فَأَنْتَ إِذَا تَتَمَّتْ هَلَكَكَ الْأَبَدُ

He<sup>-asws</sup> said: 'So then you are wishing for the permanent destruction!'

وَقَالَ عَمَّنِ اسْتَوَى يَوْمَهُ فَهُوَ مَعْبُودٌ وَمَنْ كَانَ آخِرُ يَوْمِهِ شَرُّهَا فَهُوَ مَلْعُونٌ وَمَنْ لَمْ يَعْرِفِ الزِّيَادَةَ فِي نَفْسِهِ فَهُوَ فِي نُفْصَانٍ وَمَنْ كَانَ إِلَى النُّفْصَانِ قَالَمُوتٍ خَيْرٌ لَهُ مِنَ الْحَيَاةِ.

And he<sup>-asws</sup> said: 'One whose two days are equated, he is embezzled, and one the end of his day was eviler (than the beginning), he is accursed, and the one who does not recognise the increase within himself, he is in loss, and one who were to be going to the loss (does more evil deeds), then the death is better for him than the life'.<sup>989</sup>

وَرُوي عَنْهُ ع أَنَّهُ قَالَ- اتَّخِذُوا الْقِيَانَ فَإِنَّ لَهُنَّ فِطْنًا وَ عُقُوبًا لَيْسَتْ لِكَثِيرٍ مِنَ النِّسَاءِ كَأَنَّهُ أَرَادَ النِّجَابَةَ فِي أَوْلَادِهِنَّ.

And it is reported from him<sup>-asws</sup> having said: 'Take the maids, for there is discernment for them and intellect which isn't for most of the women' – it is as if he<sup>-asws</sup> intended the excellence in their children'.<sup>990</sup>

قُلْتُ الْقِيَانَ جَمْعُ قَيْنَةٍ وَ هِيَ الْأَمَةُ مُعْنِيَةً كَانَتْ أَوْ عَيْرَ مُعْنِيَةً قَالَ أَبُو عُمَرَ وَ كُلُّ عَبْدٍ هُوَ عِنْدَ الْعَرَبِ قَيْنٌ وَ الْأَمَةُ قَيْنَةٌ وَ بَعْضُ النَّاسِ يَطْلُقُ الْقَيْنَةَ الْمُعْنِيَةَ خَاصَّةً وَ لَيْسَ كَذَلِكَ.

**Note:** I said, '(Al-Qiyan) is a plural of 'Qayna', and it is the maid, whether she were to be a singer or not a singer. Abu Umar said, 'And every slave in possession of the Arabs is 'Qayn' and the maid is 'Qayna', and some of the people think 'Al-Qayna' is the female singer in particular, and it isn't like that''.

وَقَالَ ابْنُ حُمَلُونَ فِي تَلْكَرِيهِ قَالَ مُوسَى بْنُ جَعْفَرٍ ع وَجَدْتُ عِلْمَ النَّاسِ فِي أَرْبَعٍ أَوْلَاهَا أَنْ تَعْرِفَ رَبَّكَ وَ النَّائِبَةَ أَنْ تَعْرِفَ مَا صَنَعَ بِكَ وَ النَّالِيَةَ أَنْ تَعْرِفَ مَا أَرَادَ مِنْكَ وَ الرَّابِعَةَ أَنْ تَعْرِفَ مَا يُجْرِيكَ مِنْ دِينِكَ.

<sup>989</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 25 H 5 a

<sup>990</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 25 H 5 b

And Ibn Hamdoun said, in his (book) 'Tazkira' –

'Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> said: 'I<sup>-asws</sup> have found knowledge of the people being in four. It's first is your knowing your Lord<sup>-azwj</sup>, and the second is your knowing what He<sup>-azwj</sup> will Do with you, and the third is your knowing what He<sup>-azwj</sup> Wants from you, and the fourth is your knowing what will expel you from your religion.

مَعْنَى هَذِهِ الْأَرْبَعِ الْأُولَى وَجُوبُ مَعْرِفَةِ اللَّهِ تَعَالَى الَّذِي هِيَ اللَّطْفُ النَّائِبَةُ مَعْرِفَةُ مَا صَنَعَ بِكَ مِنَ النِّعَمِ الَّتِي يَتَمَعَّنُ عَلَيْكَ لِأَجْلِهَا الشُّكْرُ وَالْعِبَادَةُ

Meaning of these four – the first is obligation of recognising Allah<sup>-azwj</sup>, which is the kindness. The second is recognising what He<sup>-azwj</sup> has Done with you, from the bounties which is a duty upon you of the thanking and worshipping for its reason.

الثَّالِثَةُ أَنْ تَعْرِفَ مَا أَرَادَهُ مِنْكَ فِيمَا أَوْجِبَهُ عَلَيْكَ وَ تَدَبَّرَكَ إِلَى فِعْلِهِ لِتَفْعَلَهُ عَلَى الْحَدِّ الَّذِي أَرَادَهُ مِنْكَ فَتَسْتَحِقَّ بِذَلِكَ الثَّوَابَ وَ الرَّابِعَةُ أَنْ تَعْرِفَ الشَّيْءَ الَّذِي يُخْرِجُكَ عَنْ طَاعَةِ اللَّهِ فَتَجْتَنِبَهُ.

The third is your knowing what He<sup>-azwj</sup> Wants from you regarding what He<sup>-azwj</sup> has Obligated upon you and Appointed you to do it. If you were to do it upon the limits which He<sup>-azwj</sup> Wants from you, so you will be deserving the Rewards due to that; and the fourth is your knowing the thing which will expel you from obedience of Allah<sup>-azwj</sup>, so you should shun it".<sup>991</sup>

6- كَش، رجال الكشي عَنْ حَمْدَوَيْهِ عَنِ الْحَسَنِ بْنِ مُوسَى عَنِ إِسْمَاعِيلِ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ مَنْصُورِ الْخَزَاعِيِّ عَنْ عَلِيِّ بْنِ سُؤَيْدِ السَّائِي قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ مُوسَى ع وَ هُوَ فِي الْحَبْسِ أَسْأَلُهُ فِيهِ عَنْ خَالِهِ وَ عَنْ جَوَابِ مَسَائِلَ كَتَبْتُ بِهَا إِلَيْهِ

(The book) 'Rijaa' of Al Kashi – from Hamdawiya, from Al-Hassan Bin Musa, from Ismail Bin Mihran, from Muhammad Bin Mansour Al Khuzaie, from Ali Bin Suweyd Al Saie who said,

'I wrote to Abu Al-Hassan Musa<sup>-asws</sup> while he<sup>-asws</sup> was in custody asking in it about his<sup>-asws</sup> state, and about answers of the issues I had written with to him<sup>-asws</sup>. He<sup>-asws</sup> wrote:

فَكَتَبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الْعَلِيِّ الْعَظِيمِ الَّذِي بَعَّظَمَتِهِ وَ نُورُهُ أَبْصَرَ قُلُوبَ الْمُؤْمِنِينَ وَ بَعَّظَمَتِهِ وَ نُورُهُ عَادَاةَ الْجَاهِلُونَ وَ بَعَّظَمَتِهِ ابْتَعَى إِلَيْهِ الْوَسِيلَةَ بِالْأَعْمَالِ الْمُخْتَلِفَةِ وَ الْأَدْبَانِ الشَّتَّى فَمُصِيبٌ وَ مُخْطِئٌ وَ ضَالٌّ وَ مَهْتَدِي [مُهْتَدِي] وَ سَمِيعٌ وَ أَصَمٌّ وَ أَعْمَى وَ بَصِيرٌ وَ خَيْرٌ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! The Praise is for Allah<sup>-azwj</sup> the Exalted, the Magnificent, Who due to His<sup>-azwj</sup> Magnificence and His<sup>-azwj</sup> Noor is Insightful with hearts of the Momineen, and due to His<sup>-azwj</sup> Magnificent and His<sup>-azwj</sup> Noor the ignorant ones are hostile to Him<sup>-azwj</sup>, and due to His<sup>-azwj</sup> Magnificent the means is sought to Him<sup>-azwj</sup> with the different deeds and various religions. So, they are correct and erroneous, and straying and guided, and hearing and deaf, and blind and seeing, and confused.

فَالْحَمْدُ لِلَّهِ الَّذِي عَرَّفَ وَصَفَ دِينَهُ بِمُحَمَّدٍ ص

The Praise is for Allah<sup>-azwj</sup> Who Introduced description of His<sup>-azwj</sup> religion through Muhammad<sup>-saww</sup>.

<sup>991</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 25 H 5 c

أَمَّا بَعْدُ فَإِنَّكَ أَمْرٌ أَنْزَلَكَ اللَّهُ مِنْ آلِ مُحَمَّدٍ بِمَنْزِلَةٍ خَاصَّةٍ مَوَدَّةً بِمَا أَلْهَمَكَ مِنْ رُشْدِكَ وَ بَصْرَكَ مِنْ أَمْرِ دِينِكَ بِفَضْلِهِمْ وَ رَدَّ الْأُمُورِ إِلَيْهِمْ وَ الرِّضَا بِمَا قَالُوا

As for after, you are a person Allah<sup>-azwj</sup> has Accorded you a special status from Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, affectionate with what He<sup>-azwj</sup> has Inspired you of your rightful way, and Made you insightful of matters of your religion due to their<sup>-asws</sup> grace, and to refer the matter to them<sup>-asws</sup>, and the satisfaction with whatever they<sup>-asws</sup> say’.

فِي كَلَامٍ طَوِيلٍ وَ قَالَ ادْعُ إِلَى صِرَاطِ رَبِّكَ فِينَا مِنْ رَحْمَتِ إِجَابَتِهِ وَ لَا تَحْضُرْ حَضْرَانَا وَ وَالِ آلِ مُحَمَّدٍ ص

In a lengthy speech, and he<sup>-asws</sup> said: ‘Call to the path of your Lord<sup>-azwj</sup> regarding us<sup>-asws</sup> to the one who hopes for its answer, and do not confine us<sup>-asws</sup>, and befriend the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>.

And do not be saying at what reaches to you from us<sup>-asws</sup>, or (if) it is attributed to us<sup>-asws</sup>, ‘This is false’, and even though if you were to know differently to it, for you don’t know what we<sup>-asws</sup> have said it for, and upon which perspective we<sup>-asws</sup> have described it.

وَ لَا تَقُلْ لِمَا بَلَغَكَ عَنَّا أَوْ نُسِبَ إِلَيْنَا هَذَا بَاطِلٌ وَ إِنْ كُنْتَ تَعْرِفُ خِلَافَهُ فَإِنَّكَ لَا تَدْرِي لِمَا قُلْنَا وَ عَلَى أَيِّ وَجْهِ وَصَفْنَا أَمِنْ بِمَا أَخْبَرْتَنَا وَ لَا تُفْشِ مَا اسْتَكْتَمْتَنَا أَخْبِرَكَ أَنَّ مِنْ أَوْجِبِ حَقِّ أَخِيكَ أَنْ لَا تَكْتُمَهُ شَيْئاً يَنْفَعُهُ لِأَمْرِ دُنْيَاةٍ وَ لِأَمْرِ آخِرَتِهِ.

Believe is what I<sup>-asws</sup> am informing you and do not spread what I<sup>-asws</sup> am telling you to conceal. I<sup>-asws</sup> am informing you that from the most obligatory rights of your brother is that you do not conceal anything that would benefit him of matters of his world nor for matters of his hereafter”<sup>992</sup>.

7- كا، الكافي عن العدة عن سهل عن إسماعيل بن مهران عن محمد بن منصور الخزازي عن علي بن سويد و محمد بن يحيى عن محمد بن الحسين عن محمد بن إسماعيل بن بزيع عن عمة حمزة بن بزيع عن علي بن سويد و الحسن بن محمد عن محمد بن أحمد التهدي عن إسماعيل بن مهران عن محمد بن منصور عن علي بن سويد قال: كتبت إلى أبي الحسن موسى ع و هو في الحبس كتاباً أسأله عن حاله و عن مسائل كثيرة فاجتبت الجواب على أشهر ثم أجابني بجواب هذه نسخته.

(The book) ‘Al Kafi’ – From the number, from Sahl, from Ismail Bin Mihran, from Muhammad Bin Mansour Al Khuzae, from Ali Bin Suweyd and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from his uncle Hamza Bin Bazie, from Ali Bin Suweyd and Al-Hassan Bin Muhammad, from Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Ismail Bin Mihran, from Muhammad Bin Mansrou, from Ali Bin Suweyd who said, ‘

‘I wrote to Abu Al-Hassan Musa<sup>-asws</sup> while he<sup>-asws</sup> was in custody asking him<sup>-asws</sup> about his<sup>-asws</sup> condition and about numerous matters. The answer did not come for months, then he<sup>-asws</sup> answered me by an answer and this is its copy: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الْعَلِيِّ الْعَظِيمِ الَّذِي بَعَّظَمْتِهِ وَ نُورِهِ أَبْصَرَ قُلُوبَ الْمُؤْمِنِينَ وَ بَعَّظَمْتِهِ وَ نُورِهِ عَادَاهُ الْجَاهِلُونَ وَ بَعَّظَمْتِهِ وَ نُورِهِ ابْتَعَى مَنْ فِي السَّمَاوَاتِ وَ مَنْ فِي الْأَرْضِ إِلَيْهِ الْوَسِيلَةَ بِالْأَعْمَالِ الْمُحْتَلِفَةِ وَ الْأَدْيَانِ الْمُتَضَادَّةِ فَمُصِيبٌ وَ مُخْطِئٌ وَ ضَالٌّ وَ مُهْتَدٍ وَ سَمِيعٌ وَ أَصَمٌّ وَ بَصِيرٌ وَ أَعْمَى وَ حَيْرَانٌ

<sup>992</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 25 H 6

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! The Praise is for Allah<sup>-azwj</sup> the Exalted, the Magnificent Who is Insightful of hearts of the Momineen due to His<sup>-azwj</sup> Magnificent and His<sup>-azwj</sup> Noor, and the ignorant ones are hostile to Him<sup>-azwj</sup> due to His<sup>-azwj</sup> Magnificence and His<sup>-azwj</sup> Noor, and due to His<sup>-azwj</sup> Magnificence and His<sup>-azwj</sup> Noor, the ones in the skies and the ones in the earth seek the means to Him with the different deeds and the contradictory religions. So they are correct and erroneous, and straying and guided, and hearing and deaf, and seeing and blind, and confused.

فَالْحَمْدُ لِلَّهِ الَّذِي عَرَفَ وَ وَصَفَ دِينَهُ مُحَمَّدٌ ص.

The Praise is for Allah<sup>-azwj</sup> Who Introduced and Described His<sup>-azwj</sup> religion by Muhammad<sup>-saww</sup>.

أَمَّا بَعْدُ فَإِنَّكَ إِذْ رُوِيَ أَنْزَلَكَ اللَّهُ مِنْ آلِ مُحَمَّدٍ بِمَنْزِلَةٍ خَاصَّةٍ وَ حَفِظَ مَوَدَّةَ مَا اسْتَرْحَاكَ مِنْ دِينِهِ وَ مَا أَلْهَمَكَ مِنْ رُشْدِكَ وَ بَصَّرَكَ مِنْ أَمْرِ دِينِكَ بِتَفْضِيلِكَ إِتَاهُمْ وَ بَرَدِكَ الْأُمُورَ إِلَيْهِمْ

As for after, you are a person Allah<sup>-azwj</sup> has Accorded you a status from Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> with a special status, and protect affection of what He<sup>-azwj</sup> has Placed you in care of His<sup>-azwj</sup> religion, and what He<sup>-azwj</sup> has Inspired you of your rightful way, and Made you insightful of the matters of your religion, by your preferring them<sup>-asws</sup> and referring the matters to them.

كَتَبْتَ تَسْأَلُنِي عَنْ أُمُورٍ كُنْتُ مِنْهَا فِي تَقِيَّةٍ وَ مِنْ كِتْمَانٍهَا فِي سَعَةِ فَلَمَّا انْقَضَى سُلْطَانُ الْجَبَابِرَةِ وَ جَاءَ سُلْطَانُ ذِي السُّلْطَانِ الْعَظِيمِ بِفِرَاقِ الدُّنْيَا الْمَذْمُومَةِ إِلَى أَهْلِهَا الْعُنَاةِ عَلَى خَالِقِهِمْ

You wrote to ask me<sup>-asws</sup> about matter you were in Taqiyyah (dissimulation) from these, and regarding leeway of concealing these. When the authority of the tyrants are termination and the Authority of the One<sup>-azwj</sup> with the Mighty Authority comes with separation of the world it will be condemned to its people, the ones insolent to their Creator.

رَأَيْتُ أَنْ أَفْسِرَ لَكَ مَا سَأَلْتَنِي عَنْهُ مَخَافَةَ أَنْ يَدْخُلَ الْحَيْرَةُ عَلَى ضُعْفَاءِ شِيعَتِنَا مِنْ قِبَلِ جَهَاتِهِمْ فَأَتَى اللَّهُ عَزَّ ذِكْرُهُ وَ حُصَّ بِدَلِكِ الْأَمْرِ أَهْلُهُ

I<sup>-asws</sup> see that if I<sup>-asws</sup> were to explain to you what you have asked me<sup>-asws</sup> about, there is fear that the confusion might enter upon our<sup>-asws</sup> weak Shias due to their ignorance. Therefore fear Allah<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Mention, and special its rightful ones with that matter.

وَ اخْذَرُ أَنْ تَكُونَ سَبَبَ بَلِيَّةٍ عَلَى الْأَوْصِيَاءِ أَوْ حَارِشاً عَلَيْهِمْ بِإِقْشَاءِ مَا اسْتَوْدَعْتَكَ وَ إِظْهَارِ مَا اسْتَكْتَمْتَكَ وَ لَنْ تَفْعَلَ إِنْ شَاءَ اللَّهُ-

And be cautious of becoming a cause of calamity upon the successors<sup>-asws</sup> or harassment upon them by publicising what I<sup>-asws</sup> am entrusting to you and revealing what I<sup>-asws</sup> am telling you to conceal, and you will never do so, if Allah<sup>-azwj</sup> so Desires.

إِنَّ أَوَّلَ مَا أَهَى إِلَيْكَ أَبِي أَنْعَى إِلَيْكَ نَفْسِي فِي لَيْلِي هَذِهِ عَنِّي جَارِعٌ وَ لَا نَادِمٌ وَ لَا شَاكٍ فِيمَا هُوَ كَائِنٌ بِي مَا قَدْ قَضَى اللَّهُ جَلَّ وَ عَزَّ وَ حَتَمَ

The first of what I<sup>-asws</sup> am communicating to you is, I<sup>-asws</sup> hereby obituarise myself<sup>-asws</sup> to you during this night of mine<sup>-asws</sup>, without being alarmed, nor regret, nor doubt in what is to happen from what Allah<sup>-azwj</sup> Majestic and Mighty has Decreed and is inevitable.



فَاسْتَمْسِكْ بِعُرْوَةِ الدِّينِ آلِ مُحَمَّدٍ وَ الْعُرْوَةِ الْوُثْقَى الْوَصِيَّ بَعْدَ الْوَصِيِّ وَ الْمُسَالَمَةَ لَهُمْ وَ الرِّضَا بِمَا قَالُوا

Therefore, hold on to the handle of the religion Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and the firmest handhold of the successor<sup>-asws</sup> after the successor<sup>-asws</sup>, and the submitting to them<sup>-asws</sup> and the satisfaction with whatever they<sup>-asws</sup> say.

وَ لَا تَلْتَمِسْ دِينَ مَنْ لَيْسَ مِنْ شِيعَتِكَ وَ لَا تُحِبَّنْ دِينَهُمْ فَإِنَّهُمْ الْخَائِنُونَ الَّذِينَ خَانُوا اللَّهَ وَ رَسُولَهُ وَ خَانُوا أَمَانَاتِهِمْ

And do not seek religion of the one who isn't from your Shias not love their religion, for they are the betrayers, those who have betrayed Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and they have betrayed their entrustment.

وَ تَدْرِي مَا خَانُوا أَمَانَاتِهِمْ انْتُمِنُوا عَلَى كِتَابِ اللَّهِ فَحَرَّفُوهُ وَ بَدَّلُوهُ وَ دُلُّوا عَلَى وِلَاةِ الْأَمْرِ مِنْهُمْ فَأَنْصَرَفُوا عَنْهُمْ فَأَذَاقَهُمُ اللَّهُ لِيَأْسِ الْجُوعِ وَ الْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

And do you know what entrustment they have betrayed? They had been entrusted upon the Book of Allah<sup>-azwj</sup>, but they altered it and discarded it, and they had been pointed upon Masters<sup>-asws</sup> of the Command from them, but they turned away from them<sup>-asws</sup>, so Allah<sup>-azwj</sup> will Make them **taste the clothing of hunger and the fear due to what they had done [16:112]**.

وَ سَأَلْتُ عَنْ رَجُلَيْنِ اعْتَصَبَا رَجُلًا مَالًا كَانَ يُنْفِقُهُ عَلَى الْفُقَرَاءِ وَ الْمَسَاكِينِ وَ أَبْنَاءِ السَّبِيلِ وَ فِي سَبِيلِ اللَّهِ فَلَمَّا اعْتَصَبَاهُ ذَلِكَ لَمْ يَرْضِيَا حَيْثُ عَصَبَاهُ حَتَّى حَمَلَاهُ إِبَاهُ كُرْهًا فَوَقَّ رَقَبَتَيْهِ إِلَى مَنَازِلِهِمَا فَلَمَّا أَحْرَزَاهُ تَوَلَّيَا إِتْفَاقَهُ أَيْ بَدَّلَاكَ كُفْرًا

And you asked about two men usurping a man's wealth he was spending upon the poor, and the needy, and the traveller, and in the Way of Allah<sup>-azwj</sup>. When they usurped that, they were not satisfied when they usurped him until they carried him by force upon his neck to their houses. When they had got hold of him, they took charge of his spending. Did they reach Kufr due to that?

وَ لَعَمْرِي لَقَدْ نَافَقَا قَبْلَ ذَلِكَ وَ رَدَّ عَلَى اللَّهِ جَلَّ وَ عَزَّ كَلَامَهُ وَ هَزَبْنَا بِرَسُولِهِ ص وَ هُمَا الْكَافِرَانِ عَلَيْهِمَا لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ

And by my<sup>-asws</sup> life! They had both become hypocrites before that and had rebutted upon Allah<sup>-azwj</sup> Majestic and Mighty His<sup>-azwj</sup> Speech, and have mocked with His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and they are both Kafirs. Upon them is Curse of Allah<sup>-azwj</sup>, and of the Angels, and of the people in their entirety.

وَ اللَّهُ مَا دَخَلَ قَلْبَ أَحَدٍ مِنْهُمَا شَيْءٌ مِنَ الْإِيمَانِ مُنْذُ خُرُوجِهِمَا مِنْ حَالَتَيْهِمَا وَ مَا أَزْدَادَ إِلَّا شَكَاكَ كَانَا خَدَاعِينَ مُرْتَابِينَ مُنَافِقِينَ حَتَّى تَوَفَّيْتُهُمَا مَلَائِكَةُ الْعَذَابِ إِلَى مَحَلِّ الْحُزِيِّ فِي دَارِ الْمُقَامِ.

By Allah<sup>-azwj</sup>! Nothing from the Eman had entered into the heart of anyone one of them since their exit from their state, and they did not increase except in doubt. They are deceitful, suspicious, hypocrites, until the Angels of Punishment will cause them to die (taking them) to the place of disgrace in the house of ever-lasting stay.

وَسَأَلَتْ عَمَّنْ حَضَرَ ذَلِكَ الرَّجُلَ وَ هُوَ يُعْصَبُ مَالُهُ وَ يُوضَعُ عَلَى رَقَبَتِهِ مِنْهُمْ عَارِفٌ وَ مُنَكَّرٌ فَأَوْلَيْكَ أَهْلُ الرِّدَّةِ الْأُولَى مِنْ هَذِهِ الْأُمَّةِ فَعَلَيْهِمْ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ.

And you asked about the one who was present with that man while he was usurped of his wealth and placed upon his neck, from them were knowers and ones disliking. They are the people foremost of the apostasy from this community. Upon them is Curse of Allah<sup>-azwj</sup>, and of the Angels, and of the people in their entirety.

وَسَأَلَتْ عَنْ مَبْلَغِ عِلْمِنَا وَ هُوَ عَلَى ثَلَاثَةِ وُجُوهِ مَاضٍ وَ غَابِرٍ وَ حَادِثٍ فَأَمَّا الْمَاضِي فَمُقَسَّرٌ وَ أَمَّا الْعَابِرُ فَمَرْبُورٌ أَمَّا الْحَادِثُ فَقَدْفٌ فِي الثُّلُوبِ وَ نَقْرٌ فِي الْأَسْمَاعِ وَ هُوَ أَفْضَلُ عِلْمِنَا وَ لَا نَبِيَّ بَعْدَ نَبِيِّنَا مُحَمَّدٍ ص.

And you asked about the extent of our<sup>-asws</sup> knowledge, and it is upon three aspects – past, and ancient, and newly-occurring. As for the past, it is interpreted, and as for the ancient, it is written. As for the newly-occurring, it is cast into the hearts and reverberated into the ears, and it is the best of our<sup>-asws</sup> knowledge, and there is no Prophet<sup>-as</sup> after our Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup>.

وَسَأَلَتْ عَنْ أُمَّهَاتِ أَوْلَادِهِمْ وَ عَنْ نِكَاحِهِمْ وَ عَنْ طَلَاقِهِمْ فَأَمَّا أُمَّهَاتُ أَوْلَادِهِمْ فَهُنَّ عَوَاهِرُ إِلَى يَوْمِ الْقِيَامَةِ نِكَاحٌ بَعِيرٌ وَلِيٍّ وَ طَلَاقٌ بَعِيرٌ عِدَّةٍ وَ أَمَّا مَنْ دَخَلَ فِي دَعْوَتِنَا فَقَدْ هَدَمَ إِيمَانَهُ ضَلَالَةً وَ بَقِيئَةً شَكَّةً.

And you asked about the mothers of their children (taken as captives without permission of the Imam<sup>-asws</sup>), and about marrying them, and about divorcing them. As for mothers of their children, they are adulteresses up to the Day of Qiyamah, having married without a guardian, and divorced without (the Prescribed) waiting period, and as for the one who entered into our<sup>-asws</sup> call, his straying had demolished his Eman and his doubt (had demolished) his certainty.

وَسَأَلَتْ عَنِ الرِّكَاتِ فِيهِمْ فَمَا كَانَ مِنَ الرِّكَاتِ فَأَنْتُمْ أَحَقُّ بِهِ لِأَنَّكَ قَدْ أَخْلَلْنَا ذَلِكَ لَكُمْ مِنْ كَانَ مِنْكُمْ وَ أَيْنَ كَانَ.

And you asked about the Zakat among them. Whatever was from the Zakat, you (Shias) are more rightful with it, because we<sup>-asws</sup> has legalised that for you all, the ones who were from you, and wherever he may be.

وَسَأَلَتْ عَنِ الضُّعْفَاءِ فَالضُّعْفَاءُ مَنْ لَمْ تُرْفَعْ إِلَيْهِ حُجَّةٌ وَ لَمْ يَعْرِفِ الْإِخْتِلَافَ فَإِذَا عَرَفَ الْإِخْتِلَافَ فَلَيْسَ بِضَعِيفٍ.

And you asked about the weak. The weak is the one no argument has been raised to him nor does he know the differing. When he recognises the differing, he isn't with weakness.

وَسَأَلَتْ عَنِ الشَّهَادَةِ لَهُمْ فَأَقِيمِ الشَّهَادَةَ لِلَّهِ عَزَّ وَ جَلَّ وَ لَوْ عَلَى نَفْسِكَ أَوْ الْوَالِدَيْنِ وَ الْأَقْرَبِينَ فِيمَا بَيْنَكَ وَ بَيْنَهُمْ فَإِنْ خِفتَ عَلَى أَخِيكَ ضَيْمًا فَلَا

And you asked about the testifying for them. Establish the testimony for Allah<sup>-azwj</sup> Mighty and Majestic, and even if it was against yourself or the parents and the near of kin, regarding what is between you and them. If you fear injustice upon your brother, then no!

وَ ادْعُ إِلَى شَرَائِطِ اللَّهِ عَزَّ ذِكْرُهُ بِمَعْرِفَتِنَا مِنْ رِجَاوَتِ إِجَابَتِهِ وَ لَا تَحْصَنَّ بِحُصْنِ رِيَاءٍ وَ وَالِ آلَ مُحَمَّدٍ ع

And call to the conditions (Placed) by Allah<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Mention, of having our<sup>-asws</sup> recognition, the one who hopes for His<sup>-azwj</sup> Answer; and do not fortify with fortification of showing off; and befriend Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>.

وَلَا تَقُلْ لِمَا بَلَغَكَ عَنَّا وَ نُسِبَ إِلَيْنَا هَذَا بَاطِلًا وَ إِن كُنْتَ تَعْرِفُ مِنَّا خِلَافَهُ فَإِنَّكَ لَا تُدْرِي لِمَا قُلْنَا وَ عَلَيَّ أَيُّ وَجْهِ وَصَفْنَا

And do not say for whatever reaches you from us<sup>-asws</sup> and is attributed to us<sup>-asws</sup>, 'This is false', and even if you were to know from us<sup>-asws</sup> different to it, for you don't know what we<sup>-asws</sup> have said it for and upon which aspect we<sup>-asws</sup> have described it.

أَمِنَ بِمَا أُخْبِرَكَ وَ لَا تُفْشِ مَا اسْتَكْتَمْنَاكَ مِنْ حَبْرِكَ إِنَّ مِنْ وَاجِبِ حَقِّ أُخْبِكَ أَنْ لَا تُكْتَمَهُ شَيْئًا تَنْفَعُهُ بِهِ لِأَمْرِ دُنْيَا وَ آخِرَتِهِ وَ لَا تَحْقِدَ عَلَيْهِ وَ إِن أَسَاءَ وَ أَجَبَ دَعْوَتَهُ إِذَا دَعَاكَ وَ لَا تُخَلِّ بَيْنَهُ وَ بَيْنَ عَدُوِّهِ مِنَ النَّاسِ وَ إِن كَانَ أَقْرَبَ إِلَيْهِ مِنْكَ وَ عُدَّهُ فِي مَرَضِهِ

Believe in what I<sup>-asws</sup> am informing you and do not spread what we<sup>-asws</sup> are telling you to conceal of your news. From the obligatory rights of your brother is that you will not conceal anything benefiting of matters of his world and his Hereafter, nor having any grudge upon him and even if he were to be bad, and answer his invitation whenever he invites you, and do not leave him alone between him and his enemy from the people and even if he were to be closer to him than you, and console him in his illness.

لَيْسَ مِنْ أَخْلَاقِ الْمُؤْمِنِينَ الْغِيْشُ وَ لَا الْأَدَى وَ لَا الْحِيَانَةُ وَ لَا الْكِبْرُ وَ لَا الْحَنَاءُ وَ لَا الْمُحْسِنُ وَ لَا الْأَمْرُ بِهِ

It isn't from the manners of the Momineen, neither the cheating, nor the harming, nor the betrayal, nor the arrogance, nor the slander, nor the immorality, nor instructing with it.

فَإِذَا رَأَيْتَ الْمَشْوَةَ الْأَعْرَابِيَّ فِي جَحْقَلٍ جَرَّارٍ فَانْتَظِرْ فَرَجَكَ وَ لِشَيْعَتِكَ الْمُؤْمِنِينَ فَإِذَا انْكَسَمَتِ السَّمْسُ فَارْفَعْ بَصْرَكَ إِلَى السَّمَاءِ وَ انْظُرْ مَا فَعَلَ اللَّهُ عَزَّ وَ جَلَّ بِالْمُجْرِمِينَ

When you see the deformed Bedouins in a large battalion, then await your relief and for your Momineen Shias. When the sun is eclipsed then raise your sight towards the sky and await what Allah<sup>-azwj</sup> Mighty and Majestic Does with the criminals.

فَقَدْ فَسَّرْتُ لَكَ جَمَلًا مُجْمَلًا وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الْأَخْيَارِ.

I<sup>-asws</sup> have explained to you a summarised word, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-asws</sup> goodly Progeny<sup>-asws</sup>.<sup>993</sup>

8- الدُّرَّةُ الْبَاهِرَةُ، قَالَ الْكَاطِمُ ع الْمَعْرُوفُ غُلٌّ لَا يُفَكُّهُ إِلَّا مَكَاةٌ أَوْ شُكْرٌ لَوْ ظَهَرَتْ الْأَجَالُ افْتَضَحَتْ الْأَمَالُ مَنْ وَلَدَهُ الْفَقْرُ أَبْطَرَهُ الْغِنَى مَنْ لَمْ يَجِدْ لِلْإِسَاءَةِ مَضْضًا لَمْ يَكُنْ لِلْإِحْسَانِ عِنْدَهُ مَوْقِعٌ مَا تَسَابَّ اثْنَانِ إِلَّا انْحَطَّ الْأَعْلَى إِلَى مَرْتَبَةِ الْأَسْفَلِ.

(The book) 'Al Durr Al Bahira' –

And Al-Kazim<sup>-asws</sup> said: 'The act of kindness is a shackle which cannot be broken except by reciprocation or thanking; if the terms (time of deaths) were to be revealed, the hopes will be

<sup>993</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 25 H 7

exposed; one who was born of poverty the riches would spoil him; one who does not feel pain at the offence there will not be any place with him for the favour; no two will revile each other except the higher one will drop to the level of the lower one".<sup>994</sup>

9- أَعْلَامُ الدِّينِ، قَالَ مُوسَى بْنُ جَعْفَرٍ عَ أَوْلَى الْعِلْمِ بِكَ مَا لَا يَصْلُحُ لَكَ الْعَمَلُ إِلَّا بِهِ وَ أَوْجَبَ الْعَمَلِ عَلَيْكَ مَا أَنْتَ مَسْتَوِلٌ عَنِ الْعَمَلِ بِهِ وَ أَنْتُمْ الْعِلْمِ لَكَ مَا ذَلِكَ عَلَى صَلَاحِ قَلْبِكَ وَ أَطَهَرَ لَكَ فِسَادَهُ وَ أَحْمَدُ الْعِلْمِ عَاقِبَةُ مَا زَادَ فِي عِلْمِكَ الْعَاجِلِ

(The book) 'A'laam Al Deen' –

'Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> said: 'The knowledge foremost with you is what the deed cannot be correct except by it; and the deed most obligated upon you is what you will be Questioned about having done it; and the knowledge most necessary to you is what points upon the correction of your heart and reveals its corruption to you; and the knowledge of most praise-worthy result is what increases in your current knowledge.

فَلَا تَسْتَعْلِنَ بِعِلْمٍ مَا لَا يَضُرُّكَ جَهْلُهُ وَ لَا تُغْفَلَنَّ عَنْ عِلْمٍ مَا يَزِيدُ فِي جَهْلِكَ تَرْكُهُ.

Therefore, do not be pre-occupied with knowledge what ignoring it will not harm you, nor be neglectful from knowledge what will increase in your ignorance if you were to leave it".<sup>995</sup>

وَ قَالَ عَ لَوْ ظَهَرَتِ الْأَجَالُ افْتَضَّحَتِ الْأَعْمَالُ.

And he<sup>-asws</sup> said: 'If the terms (time of deaths) are revealed, the hopes will be exposed".<sup>996</sup>

وَ قَالَ عَ مَنْ أَتَى إِلَى أَخِيهِ مَكْرُوهًا فَيَنْفَسِيهِ بَدَأَ.

And he<sup>-asws</sup> said: 'One who comes to his brother with an abhorrence, so he has begun with himself".<sup>997</sup>

وَ قَالَ عَ مَنْ لَمْ يَجِدْ لِلْإِسَاءَةِ مَضْضًا لَمْ يَكُنْ عِنْدَهُ لِلْإِحْسَانِ مَوْعَا [مَوْعَا].

And he<sup>-asws</sup> said: 'One who does not feel pain at the offence there will not be any place with him for the favour'.

وَ قَالَ عَبْدُ الْمُؤْمِنِ الْأَنْصَارِيُّ دَخَلْتُ عَلَى الْإِمَامِ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَ وَ عِنْدَهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْجَعْفَرِيُّ فَتَبَسَّسْتُ إِلَيْهِ فَقَالَ أَعْجَبُهُ

And Abdul Momin Al-Ansari said, 'I entered to see the Imam Abu Al-Hassan Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> and in his<sup>-asws</sup> presence was Muhammad Bin Abdullah Al-Ja'fary. I smiled at him. He<sup>-asws</sup> said: 'Do you love him?'

فَقُلْتُ نَعَمْ وَ مَا أَحْبَبْتُهُ إِلَّا لَكُمْ

<sup>994</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 25 H 8

<sup>995</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 25 H 9 a

<sup>996</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 25 H 9 b

<sup>997</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 25 H 9 c

I said, 'Yes, and I do not love him except for you<sup>-asws</sup> (Imams<sup>-asws</sup>)'.

فَقَالَ ع هُوَ أَحْوَكُ وَ الْمُؤْمِنُ أَحْوُ الْمُؤْمِنِ لِأُمِّهِ وَ أَبِيهِ وَ إِنْ لَمْ يَلِدْهُ أَبُوهُ مَلْعُونٌ مِّنْ أُمَّهِ أَخَاهُ مَلْعُونٌ مِّنْ عَشْرِ أَخَاهُ مَلْعُونٌ مِّنْ لَّمْ يَنْصَحْ أَخَاهُ مَلْعُونٌ مِّنْ  
اَعْتَابَ أَخَاهُ.

He<sup>-asws</sup> said: 'He is your brother, and the Momin is a brother of the Momin, of his mother and his father, and even though his father has not begotten him. Accursed is the one who accuses his brother! Accursed is the one who cheats his brother! Accursed is the one who does not advise his brother! Accurses is the one who backbites his brother''<sup>.998</sup>

وَ قَالَ ع مَا تَسَابَّ اثْنَانِ إِلَّا انْحَطَّ الْأَعْلَى إِلَى مَرْتَبَةِ الْأَسْفَلِ

And he<sup>-asws</sup> said: 'No two will revile each other except the higher one will drop to the level of the lower one'.

وَ قَدِمَ عَلَى الرَّشِيدِ رَجُلٌ مِّنَ الْأَنْصَارِ يُقَالُ لَهُ- نُفَيْعٌ وَ كَانَ عَارِفًا فَحَضَرَ يَوْمَ بَابِ الرَّشِيدِ وَ تَبِعَهُ عَبْدُ الْعَزِيزِ بْنُ عَمَرَ بْنِ عَبْدِ الْعَزِيزِ وَ حَضَرَ مُوسَى بْنُ جَعْفَرٍ ع عَلَى جِمَارٍ لَهُ فَتَلَقَاهُ الْحَاجِبُ بِالْإِكْرَامِ وَ الْإِجْلَالِ وَ أَعْظَمَهُ مَن كَانَ هُنَاكَ وَ عَجَّلَ لَهُ الْإِدْنَ

And a man from the Helpers called Nufie arrived to (the caliph) Al-Rasheed, and he was a Gnostic. One day he presented at the door of Al-Rasheed, and Abdul Aziz Bin Umar Bin Abdul Aziz followed him, and Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> presented upon a donkey of his<sup>-asws</sup>. The guard received him<sup>-asws</sup> with the honour and the reverence, and the ones who were there revered him<sup>-asws</sup>, and he hastened the permission for him<sup>-asws</sup>.

فَقَالَ نُفَيْعٌ لِعَبْدِ الْعَزِيزِ مَن هَذَا الشَّيْخُ

Nufie said to Abdul Aziz, 'Who is this sheykh?'

فَقَالَ لَهُ أَوْ مَا تَعْرِفُهُ هَذَا شَيْخُ آلِ أَبِي طَالِبٍ هَذَا مُوسَى بْنُ جَعْفَرٍ ع

He said to him, 'And don't you recognise him<sup>-asws</sup>? This sheykh is of the Progeny<sup>-asws</sup> of Abu Talib<sup>-as</sup>. This is Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>!'

فَقَالَ نُفَيْعٌ مَا رَأَيْتُ أَحَبَّ مِنْ هَؤُلَاءِ الْقَوْمِ يَفْعَلُونَ هَذَا بِرَجُلٍ لَوْ يَمْدُرُ عَلَى زَوْالِهِمُ عَنِ السَّرِيرِ لَفَعَلَ أَمَا إِنْ خَرَجَ لِأَسْوَأَتِهِ

Nufie said, 'I have not seen any stranger than these people! They are doing this with a man<sup>-asws</sup>, if he<sup>-asws</sup> were able upon removing them from the Throne, he<sup>-asws</sup> would do so. But, if he<sup>-asws</sup> goes out, I shall speak bad about him<sup>-asws</sup>'.

فَقَالَ لَهُ عَبْدُ الْعَزِيزِ - لَا تَفْعَلْ فَإِنَّ هَؤُلَاءِ أَهْلُ بَيْتٍ فَلَمَّا تَعَرَّضَ لَهُمْ أَحَدٌ بِخَطَابٍ إِلَّا وَاسَمُوهُ فِي الْجَوَابِ وَ سَمَّيْتُهُ بَيْنَمَا عَارِضًا عَلَيْهِ أَبَدَ الدَّهْرَ

<sup>998</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 25 H 9 d

Abdul Aziz said to him, 'Don't do so, for they<sup>-asws</sup> are People<sup>-asws</sup> of the Household. Whenever someone objects to them with an address, they<sup>-asws</sup> mark him in the answer with a mark, it's shame remains upon him for all time'.

وَ خَرَجَ مُوسَى عَ فَقَامَ إِلَيْهِ نُفَيْعٌ فَأَخَذَ بِلِجَامِ حِمَارِهِ ثُمَّ قَالَ لَهُ مَنْ أَنْتَ

And Musa<sup>-asws</sup> went out, so Nufie stood up to him<sup>-asws</sup> and grabbed a rein of his<sup>-asws</sup> donkey, then said to him<sup>-asws</sup>, 'Who are you<sup>-asws</sup>?'

قَالَ يَا هَذَا إِنْ كُنْتَ تُرِيدُ النَّسَبَ فَأَنَا ابْنُ مُحَمَّدٍ حَبِيبِ اللَّهِ بْنِ إِسْمَاعِيلَ ذَبِيحِ اللَّهِ بْنِ إِبْرَاهِيمَ خَلِيلِ اللَّهِ

He<sup>-asws</sup> said: 'O you! If you were intending the lineage, so I<sup>-asws</sup> am a son<sup>-asws</sup> of Muhammad<sup>-saww</sup>, Beloved of Allah<sup>-azwj</sup>, son<sup>-saww</sup> of Ismail<sup>-as</sup> Slaughter of Allah<sup>-azwj</sup>, son<sup>-as</sup> Ibrahim<sup>-as</sup> Friend of Allah<sup>-azwj</sup>.

وَ إِنْ كُنْتَ تُرِيدُ الْبَلَدَ فَهُوَ الَّذِي فَرَضَ حَلَّ وَ عَزَّ عَلَيْكَ وَ عَلَى الْمُسْلِمِينَ إِنْ كُنْتَ مِنْهُمْ الْحَجَّ إِلَيْهِ

And if you were intending the city, it is which the Mighty and Majestic has Obligated upon the Muslims, of you were from them, to be performing Hajj to it.

وَ إِنْ كُنْتَ تُرِيدُ الْمُفَاخِرَةَ فَوَ اللَّهُ مَا رَضِيَ مُشْرِكِي [مُشْرِكُو] قَوْمِي مُسْلِمِي قَوْمِكَ أَكْفَاءَ هُمْ حَتَّى قَالُوا يَا مُحَمَّدُ أَخْرِجْ لَنَا أَكْفَاءَنَا مِنْ قُرَيْشٍ حَلَّ عَنِ الْحِمَارِ

And if you were intending the priding, so by Allah<sup>-azwj</sup>! The Polytheists of my<sup>-asws</sup> people were not satisfied with Muslims of your people as a match for them, to the extent that they said, 'O Muhammad<sup>-saww</sup>! Bring out to us our match (peers) from Qureysh!' Get away from the donkey!

فَخَلَّى عَنْهُ وَ يَدُهُ تُرْعَدُ وَ انْصَرَفَ بِحِزْيٍ

He let go of it and his hand was shaking and he left disgraced.

فَقَالَ لَهُ عَبْدُ الْعَزِيزِ أَمْ أَقُلُّ لَكَ.

Abdul Aziz said to him, 'Did I not say to you?'

وَ قِيلَ حَجَّ الرَّشِيدُ فَلَقِيَ مُوسَى عَ عَلَى بَعْلَةٍ لَهُ فَقَالَ لِلرَّشِيدِ [الرَّشِيدُ] مَنْ مِثْلُكَ فِي حَسَبِكَ وَ نَسَبِكَ وَ تَقْدِيمِكَ يَلْقَانِي عَلَى بَعْلَةٍ

And it is said, '(The caliph) Al-Rasheed performed Hajj. He met Musa<sup>-asws</sup> upon a mule of his<sup>-asws</sup>. Al-Rasheed said, 'Who is like you<sup>-asws</sup> in your<sup>-asws</sup> ancestry and your<sup>-asws</sup> lineage, and your<sup>-asws</sup> coming ahead meeting me while being upon a mule?'

فَقَالَ تَطَّاطَأْتُ عَنْ حِيَلَاءِ الْحَيْلِ وَ ارْتَفَعْتُ عَنْ ذَلَّةِ الْحَمِيرِ.

He<sup>-asws</sup> said: '(It is being) lower than pomp of the horse, and higher than humiliation of the donkey'.<sup>999</sup>

---

<sup>999</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 25 H 9 e

CHAPTER 26 – PREACHING BY AL-REZA<sup>-asws</sup>

1- ف، تحف العقول روي عنه ع في قصار هذه المعاني قال الرضا ع لا يكون المؤمن مؤمناً حتى تكون فيه ثلاث خصال سنة من ربه و سنة من نبيه ص و سنة من وليه ع

(The book) 'Tuhaf Al Uqoul' –

It is reported from him<sup>-asws</sup> in brief of this meaning – Al-Reza<sup>-asws</sup> said: 'The Momin cannot be a Momin until there happen to be three traits in him – a Sunnah from his Lord<sup>-azwj</sup>, and a Sunnah from his Prophet<sup>-saww</sup>, and a Sunnah from his Guardian<sup>-asws</sup>.

فَأَمَّا السُّنَّةُ مِنْ رَبِّهِ فَكَيْفَ الْمَسْرُورِ وَأَمَّا السُّنَّةُ مِنْ نَبِيِّهِ ص فَمُدَارَاةُ النَّاسِ وَأَمَّا السُّنَّةُ مِنْ وَلِيِّهِ ع فَالصَّبْرُ فِي الْبِئْسَاءِ وَالضَّرَاءِ.

As for the Sunnah from his Lord<sup>-azwj</sup>, it is concealment of the secret, and as for Sunnah from his Prophet<sup>-saww</sup>, it is politeness with the people, and as for the Sunnah from his Guardian<sup>-asws</sup>, it is being patient during the disasters and the harms".<sup>1000</sup>

وَقَالَ ع صَاحِبُ النِّعَمَةِ يَجِبُ أَنْ يُوسِّعَ عَلَى عِيَالِهِ.

And he<sup>-asws</sup> said: 'The owner of the bounties is obliged to be capacious upon his dependants".<sup>1001</sup>

وَقَالَ ع لَيْسَ الْعِبَادَةُ كَثْرَةُ الصِّيَامِ وَالصَّلَاةِ وَإِنَّمَا الْعِبَادَةُ كَثْرَةُ التَّفَكُّرِ فِي أَمْرِ اللَّهِ.

And he<sup>-asws</sup> said: 'The worship isn't abundance of the fasts and the Salats, and rather the worship us abundance of the contemplation regarding Commands of Allah<sup>-azwj</sup>".<sup>1002</sup>

وَقَالَ ع مِنْ أَحْلَاقِ الْأَنْبِيَاءِ التَّنَظُّفُ.

And he<sup>-asws</sup> said: 'From manners of the Prophets is the cleanliness".<sup>1003</sup>

وَقَالَ ع ثَلَاثٌ مِنْ سُنَنِ الْمُرْسَلِينَ الْعَطْرُ وَإِحْفَاءُ الشَّعْرِ وَكَثْرَةُ الطَّرِيقَةِ.

And he<sup>-asws</sup> said: 'Three are from Sunnah(s) (conducts) of the Messengers<sup>-as</sup> – the perfume, and shortening the hair, and abundance of love for women".<sup>1004</sup>

وَقَالَ ع لَمْ يَخْنُكِ الْأَمِينُ وَ لَكِنْ انْتَمَنْتِ الْحَائِزِ.

<sup>1000</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 1 / 1

<sup>1001</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 1 / 2

<sup>1002</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 1 / 3

<sup>1003</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 1 / 4

<sup>1004</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 1 / 5



And he<sup>-asws</sup> said: ‘The trustworthy does not betray you, but you entrust the betrayer’.<sup>1005</sup>

قَالَ ع إِذَا أَرَادَ اللَّهُ أَمْرًا سَلَبَ الْعِبَادَ عُقُولَهُمْ فَأَنْفَعَهُمْ فَأَنْفَعَهُ أَمْرُهُ وَ نَمَّتْ إِرَادَتُهُ فَإِذَا أَنْفَعَهُ أَمْرُهُ رَدَّ إِلَى كُلِّ ذِي عَقْلٍ عَقْلَهُ فَيَقُولُ كَيْفَ ذَا وَمِنْ أَيْنَ ذَا.

And he<sup>-asws</sup> said: ‘When Allah<sup>-azwj</sup> Wants a matter, He<sup>-azwj</sup> Strips the servants of their intellects. He<sup>-azwj</sup> Implements His<sup>-azwj</sup> Command and Completes what He<sup>-azwj</sup> Wants. When He<sup>-azwj</sup> has Implemented His<sup>-azwj</sup> Command, He<sup>-azwj</sup> Returns to everyone with intellect, his intellect, so he says, ‘How can that be so? And from where is that?’<sup>1006</sup>

وَقَالَ ع الصَّمْتُ بَابٌ مِنْ أَبْوَابِ الْحِكْمَةِ إِنَّ الصَّمْتَ يَكْسِبُ الْمَحَبَّةَ إِنَّهُ دَلِيلٌ عَلَى كُلِّ خَيْرٍ.

And he<sup>-asws</sup> said: ‘The silence is a door from the doors of wisdom. If the silence earns the love, it is evidence upon all good’.<sup>1007</sup>

وَقَالَ ع مَا مِنْ شَيْءٍ مِنَ الْفُضُولِ إِلَّا وَهُوَ يَحْتَاجُ إِلَى الْفُضُولِ مِنَ الْكَلَامِ.

And he<sup>-asws</sup> said: ‘There is nothing from the vanity except it is needy to the vanity from the speech’.<sup>1008</sup>

وَقَالَ ع الْأَخُ الْأَكْبَرُ بِمَنْزِلَةِ الْأَبِ.

And he<sup>-asws</sup> said: ‘The older brother is at the status of the father’.<sup>1009</sup>

وَسُئِلَ ع عَنِ السَّفَلَةِ فَقَالَ مَنْ كَانَ لَهُ شَيْءٌ يُلْهِبُهُ عَنِ اللَّهِ.

And he<sup>-asws</sup> was asked about the lowly one. He<sup>-asws</sup> said: ‘One who were to have something for him distracting him from Allah<sup>-azwj</sup>’.

And he<sup>-asws</sup> said: ‘And he<sup>-asws</sup> was sprinkling sand on the letter (to dry the ink), and he<sup>-asws</sup> said: ‘There is no problem with it’.

وَكَانَ ع يُرَبِّبُ الْكِتَابَ وَ يَقُولُ لَا نَأْسَ بِهِ وَ كَانَ إِذَا أَرَادَ أَنْ يَكْتُبَ تَذَكَّرَاتٍ حَوَائِجِهِ كَتَبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَدُكَّرُ إِنْ شَاءَ اللَّهُ ثُمَّ يَكْتُبُ مَا يُرِيدُ.

And when he intended to write a reminder of his<sup>-asws</sup> needs, he<sup>-asws</sup> wrote: ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! I<sup>-asws</sup> shall remember if Allah<sup>-azwj</sup> so Desires’. Then he<sup>-asws</sup> would write whatever he<sup>-asws</sup> wanted to’.<sup>1010</sup>

وَقَالَ ع إِذَا ذَكَرْتَ الرَّجُلَ وَ هُوَ حَاضِرٌ فَكَنِّهِ وَ إِذَا كَانَ غَائِبًا فَسَمِّهِ.

<sup>1005</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 1 / 6

<sup>1006</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 1 / 7

<sup>1007</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 1 / 8

<sup>1008</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 1 / 9

<sup>1009</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 1 / 10

<sup>1010</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 1 / 11

And he<sup>-asws</sup> said: ‘Whenever you remember the man while he is present, then teknonym him, and when he were to be absent, then name him’’.<sup>1011</sup>

وَقَالَ ع صَدِيقُ كُلِّ امْرِئٍ عَقْلُهُ وَ عَدُوُّهُ جَهْلُهُ.

And he<sup>-asws</sup> said: ‘A friend of every person is his intellect, and his ignorance is his enemy’’.<sup>1012</sup>

وَقَالَ ع التَّوَدُّدُ إِلَى النَّاسِ نِصْفُ الْعَقْلِ.

And he<sup>-asws</sup> said: ‘Being affectionate to the people is half the intellect’’.<sup>1013</sup>

وَقَالَ ع إِنَّ اللَّهَ يُبْغِضُ الْقَبِيلَ وَالْقَالَ وَ إِضَاعَةَ الْمَالِ وَ كَثْرَةَ السُّؤَالِ.

And he<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Hates the, ‘It was said’, and the, ‘He said’, and wasting the wealth, and asking a lot of questions’’.<sup>1014</sup>

وَقَالَ ع لَا يَبِيحُ عَقْلُ امْرِئٍ مُسْلِمٍ حَتَّى تُكُونَ فِيهِ عَشْرُ خِصَالٍ الْخَيْرُ مِنْهُ مَأْمُولٌ وَ الشَّرُّ مِنْهُ مَأْمُونٌ يَسْتَكْبِرُ قَلِيلَ الْخَيْرِ مِنْ غَيْرِهِ وَ يَسْتَقِيلُ كَثِيرَ الْخَيْرِ مِنْ نَفْسِهِ- لَا يَسْأَلُ مَنْ طَلَبَ الْحَوَائِجَ إِلَيْهِ وَ لَا يَمَلُ مَنْ طَلَبَ الْعِلْمَ طَوْلَ دَهْرِهِ

And he<sup>-asws</sup> said: ‘The intellect of the Muslim person cannot be complete until there happen to be ten traits in him – The good is hoped from him and the evil is safe from him; he deems the little good from others as being a lot and belittles a lot of good from himself; he does not get tired from the ones seeking the needs to him nor does he get fed up from seeking the knowledge the length of his life.

الْفَقْرُ فِي اللَّهِ أَحَبُّ إِلَيْهِ مِنَ الْعَنَى وَ الدُّلُّ فِي اللَّهِ أَحَبُّ إِلَيْهِ مِنَ الْعَرِّ فِي عَدُوِّهِ وَ الْحُمُولُ أَشْهَى إِلَيْهِ مِنَ الشُّهْرَةِ

The poverty for the Sake of Allah<sup>-azwj</sup> is more beloved to him than the riches, and the humiliation (suffered) for the Sake of Allah<sup>-azwj</sup> is more beloved to him than the honour among his enemies; and the anonymity is more desirable to him than the fame’.

ثُمَّ قَالَ ع العَاشِرَةُ وَ مَا العَاشِرَةُ قِيلَ لَهُ مَا هِيَ

Then he<sup>-asws</sup> said: ‘The ‘Aashira’, what is the ‘Aashira?’ It was said to him<sup>-asws</sup>, ‘And what is it?’

قَالَ ع لَا يَرَى أَحَدًا إِلَّا قَالَ هُوَ خَيْرٌ مِنِّي وَ أَنْقَى إِنَّمَا النَّاسُ رَجُلَانِ رَجُلٌ خَيْرٌ مِنْهُ وَ أَنْقَى وَ رَجُلٌ شَرٌّ مِنْهُ وَ أَدْنَى

He<sup>-asws</sup> said: ‘He does not see anyone except he says, ‘He is better than me and more pious’. But rather the people are two (types of) men – a man better than him and more pious, and a man eviler than him and lower (less pious).

<sup>1011</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 1 / 12

<sup>1012</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 1 / 13

<sup>1013</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 1 / 14

<sup>1014</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 1 / 15

فَإِذَا لَقِيَ الَّذِي شَرُّ مِنْهُ وَ أَدْنَى قَالَ لَعَلَّ خَيْرَ هَذَا بَاطِنٌ وَ هُوَ خَيْرٌ لَهُ وَ خَيْرِي ظَاهِرٌ وَ هُوَ شَرُّ لِي

When he meets the one who is eviler than him and lower (less pious), he says, 'Perhaps the goodness of this one is hidden and it is better for him, and my goodness is apparent and it is eviler for me'.

وَ إِذَا رَأَى الَّذِي هُوَ خَيْرٌ مِنْهُ وَ أَتَمَّى تَوَاضَعَ لَهُ لِيَلْحَقَ بِهِ فَإِذَا فَعَلَ ذَلِكَ فَقَدْ عَلَا بِحَدُّهُ وَ طَابَ خَيْرُهُ وَ حَسُنَ دِكْرُهُ وَ سَادَ أَهْلَ زَمَانِهِ

And when he sees the one who is better than him and more pious, he humbles to him in order to join with him. When he does that, so he has raised his glory, and his goodness would be good, and his mention would be good, and he will be a chief of the people of his time'.

وَ سَأَلَهُ رَجُلٌ عَنْ قَوْلِ اللَّهِ- وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ فَقَالَ عَ لِلتَّوَكُّلِ دَرَجَاتٌ مِنْهَا أَنْ تَتَّقَ بِهِ فِي أَمْرِكَ كُلِّهِ فِيمَا فَعَلَ بِكَ فَمَا فَعَلَ بِكَ كُنْتَ رَاضِيًا

And a man asked him<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>: **And one who relies upon Allah, so He would Suffice him. [65:3]**. He<sup>-asws</sup> said: 'There are levels for the reliance. From these are, you trust in Him<sup>-azwj</sup> regarding your affairs, all of them, regarding whatever He<sup>-azwj</sup> Does with you. So, whatever He<sup>-azwj</sup> Does with you, you should be satisfied.

وَ تَعْلَمُ أَنَّهُ لَمْ يَأْلِكَ خَيْرًا وَ نَظْرًا وَ تَعْلَمُ أَنَّ الْحُكْمَ فِي ذَلِكَ لَهُ فَتَتَوَكَّلْ عَلَيْهِ بِتَفْوِضِ ذَلِكَ إِلَيْهِ

And know that He<sup>-azwj</sup> does not Yoke you with good and consideration; and know that the wisdom in that is for Him<sup>-azwj</sup>, therefore rely upon Him<sup>-azwj</sup> by delegating that to Him<sup>-azwj</sup>.

وَ مِنْ ذَلِكَ الْإِيمَانُ بِغُيُوبِ اللَّهِ الَّتِي لَمْ يُحِطْ عِلْمُكَ بِهَا فَوَكَّلْتَ عِلْمَهَا إِلَيْهِ وَ إِلَى أَمْنَائِهِ عَلَيْهَا وَ وَثِقْتَ بِهِ فِيهَا وَ فِي غَيْرِهَا

And from that is the belief in hidden matters of Allah<sup>-azwj</sup> with your knowledge has not encompassed with it, therefore relying of its knowledge to Him<sup>-azwj</sup>, and to His<sup>-azwj</sup> Trustees upon it, and trust with Him<sup>-azwj</sup> regarding these and regarding other (matters)'.<sup>1015</sup>

وَ سَأَلَهُ أَحْمَدُ بْنُ نَجْمٍ عَنِ الْعُجْبِ الَّذِي يُفْسِدُ الْعَمَلَ فَقَالَ عَ لِلْعُجْبِ دَرَجَاتٌ مِنْهَا أَنْ يُزَيَّنَ لِلْعَبْدِ سُوءُ عَمَلِهِ فَيَرَاهُ حَسَنًا فَيَعْجِبُهُ وَ يَحْسَبُ أَنَّهُ يُحْسِنُ صُنْعًا وَ مِنْهَا أَنْ يُؤْمِنَ الْعَبْدُ بِرَبِّهِ فَيَمُنَّ عَلَى اللَّهِ وَ لِلَّهِ الْمِنَّةُ عَلَيْهِ فِيهِ.

And Ahmad Bin Najm asked him<sup>-asws</sup> about the fascination which spoils the deed. He<sup>-asws</sup> said: 'There are levels for the fascination. From these is that for the servant, his evil deeds are adorned for him, so he sees it as a good deed, and it fascinates him, and he reckons that he is doing good; and from these is that the servant believes in his Lord<sup>-azwj</sup> and thinks he is doing a favour upon Allah<sup>-azwj</sup>, while for Allah<sup>-azwj</sup> is the Favour upon him regarding it''<sup>1015</sup>.

قَالَ الْقَضَلُ قُلْتُ لِأبي الْحَسَنِ الرِّضَا ع- يُؤْتِسُ بِنُ عَبْدِ الرَّحْمَنِ يَزُومُهُ أَنَّ الْمَعْرِفَةَ إِنَّمَا هِيَ ائْتِسَابُ

Al-Fazl said, 'I said to Abu Al-Hassan Al-Reza<sup>-asws</sup>, 'Yunus Bin Abdul Rahman claims that the recognition, rather it is earned'.

قَالَ ع لَا مَا أَصَابَ إِنَّ اللَّهَ يُعْطِي الْإِيمَانَ مَنْ يَشَاءُ فَمِنْهُمْ مَنْ يَجْعَلُهُ مُسْتَقَرًّا فِيهِ وَ مِنْهُمْ مَنْ يَجْعَلُهُ مُسْتَوْذَعًا عِنْدَهُ فَأَمَّا الْمُسْتَقَرُّ فَالَّذِي لَا يَسْلُبُهُ اللَّهُ ذَلِكَ أَبَدًا وَ أَمَّا الْمُسْتَوْذَعُ فَالَّذِي يُعْطَاهُ الرَّجُلُ ثُمَّ يَسْلُبُهُ إِثَاءً.

He<sup>-asws</sup> said: 'No, it cannot be achieved. Allah<sup>-azwj</sup> Gives the Eman to the one He<sup>-azwj</sup> so Desires to. From them is one He<sup>-azwj</sup> has Made it to be settled (permanently) in him, and from them is one He<sup>-azwj</sup> has Made it as a loan (temporary) with him. As for the settled, it is which Allah<sup>-azwj</sup> will not be Confiscating that, ever, and as for the loan, it is which the man is Given, then He<sup>-azwj</sup> Strips him of it"<sup>1016</sup>.

وَ قَالَ صَفْوَانُ بْنُ يَحْيَى سَأَلْتُ الرِّضَا ع عَنِ الْمَعْرِفَةِ هَلْ لِلْعِبَادِ فِيهَا صُنْعٌ

And Safwan Bin Yahya said, 'I asked Al-Reza<sup>-asws</sup> about the recognition, 'Is there any making for the servants in (achieving) it?'

قَالَ ع لَا

He<sup>-asws</sup> said: 'No'.

قُلْتُ لَهُمْ فِيهَا أَجْرٌ

I said, 'Is there Recompense for them regarding (achieving) it?'

قَالَ ع نَعَمْ تَطَوَّلَ عَلَيْهِمْ بِالْمَعْرِفَةِ وَ تَطَوَّلَ عَلَيْهِمْ بِالصَّوَابِ.

He<sup>-asws</sup> said: 'Yes! He<sup>-azwj</sup> Gifts the recognition to them and Gifts the correctness to them"<sup>1017</sup>.

وَ قَالَ الْفَضَّلُ بْنُ يَسَارٍ سَأَلْتُ الرِّضَا ع عَنِ أَقَاعِيلِ الْعِبَادِ مَخْلُوقَةٌ هِيَ أَمْ غَيْرُ مَخْلُوقَةٍ

And Al-Mufazzal Bin Yasaar said, 'I asked Al-Reza<sup>-asws</sup> about the actions of the servants, 'Are these creation or non-creations?'

قَالَ ع هِيَ وَ اللَّهُ مَخْلُوقَةٌ أَرَادَ خَلْقَ تَقْدِيرٍ لَا خَلْقَ تَكْوِينٍ

He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>, these are creations! He<sup>-azwj</sup> Intended creation in Pre-determination, not as creation of coming into being (as a form)''.

ثُمَّ قَالَ ع إِنَّ الْإِيمَانَ أَفْضَلُ مِنَ الْإِسْلَامِ بِدَرَجَةٍ وَ التَّقْوَى أَفْضَلُ مِنَ الْإِيمَانِ بِدَرَجَةٍ وَ لَمْ يُعْطِ بَنُو آدَمَ أَفْضَلَ مِنَ الْبَيْقِينَ-

<sup>1016</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 1 / 17

<sup>1017</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 1 / 18

Then he<sup>-asws</sup> said: ‘The Eman is superior to Al-Islam by a level, and the piety is superior to the Eman by a level, and the certainty is superior to the Eman by a level, and the children of Adam<sup>-as</sup> were not been Given anything superior to the certainty’.

وَ سئلَ عَن خِيَارِ الْعِبَادِ فَقَالَ عَ الدِّينِ إِذَا أَحْسَنُوا اسْتَبَشَرُوا وَ إِذَا أَسَاءُوا اسْتَعْفَرُوا وَ إِذَا أُعْطُوا شَكَرُوا وَ إِذَا ابْتُلُوا صَبَرُوا وَ إِذَا غَضِبُوا عَفَوْا.

And he<sup>-asws</sup> was asked about the best servants. He<sup>-asws</sup> said: ‘Those when they do good deeds they are joyful, and when they do bad deeds they seek Forgiveness, and when they are given they thank, and when they are afflicted they are patient, and when they are angry they pardon’.

وَ سئلَ عَ عَن حَدِّ التَّوَكُّلِ فَقَالَ عَ أَنْ لَا تَخَافَ أَحَدًا إِلَّا اللَّهَ.

And he<sup>-asws</sup> was asked about the limit of reliance. He<sup>-asws</sup> said: ‘It is that you should not fear anyone except Allah<sup>-azwj</sup>’.<sup>1018</sup>

وَ قَالَ عَ مِنَ السُّنَّةِ إِطْعَامِ الطَّعَامِ عِنْدَ التَّزْوِيجِ.

And he<sup>-asws</sup> said: ‘From the Sunnah is feeding the food at the wedding’.<sup>1019</sup>

وَ قَالَ عَ الْإِيمَانُ أَرْبَعَةٌ أَكْبَانِ التَّوَكُّلِ عَلَى اللَّهِ وَ الرِّضَا بِقَضَاءِ اللَّهِ وَ التَّسْلِيمُ لِأَمْرِ اللَّهِ وَ التَّقْوِيضُ إِلَى اللَّهِ وَ قَالَ الْعَبْدُ الصَّالِحُ - وَ أَوْضُ أَمْرِي إِلَى اللَّهِ ... فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا.

And he<sup>-asws</sup> said: ‘The Eman has four elements – the reliance upon Allah<sup>-azwj</sup>, and the satisfaction with Decree of Allah<sup>-azwj</sup>, and the submission to the Command of Allah<sup>-azwj</sup>, and the delegating (of affairs) to Allah<sup>-azwj</sup>; and the righteous servant (the Momin of people of Pharaoh<sup>-la</sup>) said: **and I entrust my matters to Allah, [40:44] So Allah Saved him from the evil of what they planned, [40:45]**’.<sup>1020</sup>

وَ قَالَ عَ صِلِ رَجْمَكَ وَ لَوْ بِشَرْبَةِ مِنْ مَاءٍ وَ أَفْضَلُ مَا تُوصَلُ بِهِ الرَّجْمُ كَفُّ الْأَذَى عَنْهَا

And he<sup>-asws</sup> said: ‘Connect your kinship, and even if it is with a drink of water, and best of what you can connect the kinship with is restraining the harm from them’.

وَ قَالَ فِي كِتَابِ اللَّهِ لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَ الْأَذَى.

And he<sup>-asws</sup> said: ‘In the Book of Allah<sup>-azwj</sup>: **Do not invalidate your charities by reminders of generosity and (causing) distress, [2:264]**’.<sup>1021</sup>

وَ قَالَ عَ إِنَّ مِنْ عَلَامَاتِ الْفَقْهِ الْجَلْمِ وَ الْعِلْمِ وَ الصَّمْتِ بَابٌ مِنْ أَبْوَابِ الْحِكْمَةِ إِنَّ الصَّمْتَ يَكْسِبُ الْمَحَبَّةَ إِنَّهُ دَلِيلٌ عَلَى كُلِّ خَيْرٍ.

<sup>1018</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 1 / 19

<sup>1019</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 1 / 20

<sup>1020</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 1 / 21

<sup>1021</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 1 / 22

And he<sup>-asws</sup> said: 'From the signs of understanding is the forbearance and the knowledge. And the silence is a door from the doors of wisdom. If the silence earns the love, its evidence is upon all good'.<sup>1022</sup>

وَقَالَ عِ إِذَّ الَّذِي يَطْلُبُ مِنْ فَضْلِ يَكْفُ بِهِ عِبَالَهُ أَعْظَمُ أَجْرًا مِنَ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ

And he<sup>-asws</sup> said: 'The one seeks from the Grace to suffice his dependants with is of mightier Recompense than the fighter in the Way of Allah<sup>-azwj</sup>'.

وَقِيلَ لَهُ كَيْفَ أَصْبَحْتَ

And it was said to him<sup>-asws</sup>, 'How have you<sup>-asws</sup> become?'

فَقَالَ عِ أَصْبَحْتُ بِأَجْلِ مَنْفُوسٍ وَ عَمَلٍ مَحْفُوظٍ وَ الْمَوْتِ فِي رِقَابِنَا وَ النَّارِ مِنْ وَرَائِنَا وَ لَا نَدْرِي مَا يَفْعَلُ بِنَا.

He<sup>-asws</sup> said: 'I<sup>-asws</sup> have become reduce by the term (life-span), and preserving of deeds while the death is in our necks, and the Fire is from behind us, and we don't know what is to be Done with us'.<sup>1023</sup>

وَقَالَ عِ خَمْسٌ مَنْ لَمْ تَكُنْ فِيهِ فَلَا تَرْجُوهُ لِشَيْءٍ مِنَ الدُّنْيَا وَ الْآخِرَةِ مَنْ لَمْ تَعْرِفِ الْوَلَاةَ فِي أُورَمَتِهِ وَ الْكِرَمَ فِي طِبَاعِهِ وَ الرِّصَانَةَ فِي خُلُقِهِ وَ النَّبْلَ فِي نَفْسِهِ وَ الْمَخَافَةَ لِرَبِّهِ.

And he<sup>-asws</sup> said: 'Five (matters) one who does not have these in him, so do not hope to him for anything from the world and the Hereafter – one you don't know the bond (kinship/loyalty) in his origin, and the benevolence in his nature, and the steadfastness in his manners, and the nobility within himself, and the fear of his Lord<sup>-azwj</sup>'.<sup>1024</sup>

وَقَالَ عِ مَا التَّقَتِ فِتْنَانِ قَطُّ إِلَّا نُصِرَ أَعْظَمُهُمَا عَفْوًا.

And he<sup>-asws</sup> said: 'No two groups will meet in battle at all except the mightier of the two in pardoning will be victorious'.<sup>1025</sup>

وَقَالَ عِ السَّخِيُّ يَأْكُلُ مِنْ طَعَامِ النَّاسِ لِيَأْكُلُوا مِنْ طَعَامِهِ وَ الْبَخِيلُ لَا يَأْكُلُ مِنْ طَعَامِ النَّاسِ لِيَأْكُلُوا مِنْ طَعَامِهِ.

And he<sup>-asws</sup> said: 'The generous eat from food of the people for them to be eating from his food, while the miser does not eat from food of the people lest they eat from his food'.<sup>1026</sup>

وَقَالَ عِ إِنَّا أَهْلُ بَيْتِ نَرَى وَعَدْنَا عَلَيْنَا دَيْنًا كَمَا صَنَعَ رَسُولُ اللَّهِ ص.

<sup>1022</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 1 / 23

<sup>1023</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 1 / 24

<sup>1024</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 1 / 25

<sup>1025</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 1 / 26

<sup>1026</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 1 / 27

And he<sup>-asws</sup> said: 'We<sup>-asws</sup>, People<sup>-asws</sup> of the Household, we<sup>-asws</sup> view our<sup>-asws</sup> promises (made) as a debt upon us<sup>-asws</sup> just as Rasool-Allah<sup>saww</sup> had done".<sup>1027</sup>

وَ قَالَ ع يَا بِي عَلَى النَّاسِ زَمَانٌ تَكُونُ الْعَاقِبَةُ فِيهِ عَشْرَةٌ أَجْزَاءٍ تِسْعَةٌ مِنْهَا فِي اعْتِزَالِ النَّاسِ وَ وَاحِدٌ فِي الصَّمْتِ

And he<sup>-asws</sup> said: 'A time shall come upon the people, during it the well-being will be in ten segments, nine-tenths of these would be in isolating from the people, and one would be in the silence'.

وَ قَالَ لَهُ مُعَمَّرُ بْنُ خَلَّادٍ عَجَّلَ اللَّهُ فَرْجَكَ فَقَالَ ع يَا مُعَمَّرُ ذَلِكَ فَرْجُكُمْ أَنْتُمْ فَأَمَّا أَنَا فَوَ اللَّهُ مَا هُوَ إِلَّا مِرْوَدٌ فِيهِ كَفٌ سَوِيْقٍ مَخْتَوْمٍ بِخَاتَمٍ.

And Muammar Bin Khallad said to him<sup>-asws</sup>, 'May Allah<sup>-azwj</sup> Hasten your<sup>-asws</sup> relief'.

He<sup>-asws</sup> said: 'O Muammar! That is your relief. As for me<sup>-asws</sup>, by Allah<sup>-azwj</sup> it is not except it is a sack of provision wherein is a handful of barley, sealed with a seal".<sup>1028</sup>

وَ قَالَ ع عَزُّكَ لِلضَّعِيفِ أَفْضَلُ مِنَ الصَّدَقَةِ.

And he<sup>-asws</sup> said: 'Your assisting the weak is better than the charity".<sup>1029</sup>

وَ قَالَ ع لَا يَسْتَكْمِلُ عَبْدٌ حَقِيقَةَ الْإِيمَانِ حَتَّى تَكُونَ فِيهِ خِصَالٌ ثَلَاثٌ التَّفَقُّهُ فِي الدِّينِ وَ حُسْنُ التَّقْدِيرِ فِي الْمَعِيشَةِ وَ الصَّبْرُ عَلَى الرَّزَايَا.-

And he<sup>-asws</sup> said: 'A servant will not perfect the realities of Eman until there happen to be three characteristics in him – the pondering in the religion, and the goodly assessment regarding the livelihood, and the patience upon the disasters"'.<sup>1029</sup>

وَ قَالَ ع لِأَبِي هَاشِمٍ دَاوُدَ بْنِ الْقَاسِمِ الْجَعْفَرِيِّ يَا دَاوُدُ إِنَّ لَنَا عَلَيْكُمْ حَقًّا بِرَسُولِ اللَّهِ ص وَ إِنَّ لَكُمْ عَلَيْنَا حَقًّا فَمَنْ عَرَفَ حَقَّنَا وَجَبَ حَقُّهُ وَ مَنْ لَمْ يَعْرِفْ حَقَّنَا فَلَا حَقَّ لَهُ.-

And he<sup>-asws</sup> said to Abu Hashim Dawood Bin Al-Qasim Al-Jafari: 'O Dawood! There is a right for us<sup>-asws</sup> upon you all due to Rasool-Allah<sup>saww</sup>, and there is a right for you all upon us<sup>-asws</sup>. So, the one who recognises our<sup>-asws</sup> right his right would be obligated, and the one who does not recognise our<sup>-asws</sup>, there is no right for him"'.<sup>1029</sup>

وَ حَضَرَ ع يَوْمَ مَجْلِسِ الْمَأْمُونِ وَ دُو الرِّئَاسَتَيْنِ حَاضِرٌ قَتَادَاكَرُوا اللَّيْلَ وَ النَّهَارَ وَ أُيُّهُمَا حُلِقَ قَبْلَ صَاحِبِهِ فَسَأَلَ دُو الرِّئَاسَتَيْنِ الرِّضَا ع عَنْ ذَلِكَ

And one day he<sup>-asws</sup> attended a gathering of (the caliph) Al-Mamoun and Zul Riyasateyn (his minister) was present. They discussed the night and the day, which of the two had been Created before its counterpart. Zul Riyasateyn asked Al-Reza<sup>-asws</sup> about that.

فَقَالَ ع لَهُ تُحِبُّ أَنْ أُعْطِيَكَ الْجَوَابَ مِنْ كِتَابِ اللَّهِ أَمْ حِسَابِكَ

<sup>1027</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 1 / 28

<sup>1028</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 1 / 29

<sup>1029</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 1 / 30

He<sup>-asws</sup> said to him: 'Would you like me<sup>-asws</sup> to give you the answer from the Book of Allah<sup>-azwj</sup> or your (astrological) calculation?'

فَقَالَ أُرِيدُهُ أَوَّلًا مِنَ الْحِسَابِ

He said, 'I want it first from the (astrological) calculation'.

فَقَالَ عَ أَلَيْسَ تَقُولُونَ إِنَّ طَالِعَ الدُّنْيَا السَّرَطَانُ وَ إِنَّ الْكَوَاكِبَ كَانَتْ فِي أَشْرَافِهَا

He<sup>-asws</sup> said: 'Aren't you saying that the ascendant of the world is the Cancer, and that the star happen to be in its rising?'

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ فَرُجِحُ فِي الْمِيزَانِ وَ الْمُشْتَرِي فِي السَّرَطَانِ وَ الْمَرِيحُ فِي الْجُدِيِّ وَ الزُّهْرَةُ فِي الْحَوْتِ وَ الْقَمَرُ فِي الثَّوْرِ وَ الشَّمْسُ فِي وَسْطِ السَّمَاءِ فِي الْحَمَلِ وَ هَذَا لَا يَكُونُ إِلَّا نَهَارًا

He<sup>-asws</sup> said: 'Saturn in the Libra, and Jupiter in the Cancer, and the Mars in the Capricorn, and the Venus in the Pisces, and the Moon in the Taurus, and the Sun is in the middle of the sky in Aries, and (all) this cannot happen except at day time'.

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ فَمِنْ كِتَابِ اللَّهِ

He said, 'So, from the Book of Allah<sup>-azwj</sup>?'

قَالَ عَ قَوْلُهُ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَ لَا اللَّيْلُ سَابِقُ النَّهَارِ أَيُّ إِنَّ النَّهَارَ سَبَقَهُ.

He<sup>-asws</sup> said: 'His<sup>-azwj</sup> Words: **The sun, it is not befitting for it that it should overtake the moon, nor for the night to precede the day, and all are floating in an orbit [36:40]** – i.e., the day preceded it".<sup>1030</sup>

قَالَ عَلِيُّ بْنُ شُعَيْبٍ دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا عَ فَقَالَ لِي يَا عَلِيُّ مَنْ أَحْسَنُ النَّاسِ مَعَاشًا

Ali Bin Shueyb said, 'I entered to see Abu Al-Hassan Al-Reza<sup>-asws</sup>. He<sup>-asws</sup> said to me: 'O Ali! Who is best of the people in livelihood?'

قُلْتُ يَا سَيِّدِي أَنْتَ أَعْلَمُ بِهِ مِنِّي

<sup>1030</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 1 / 31



I said, 'O my Master<sup>-asws</sup>! You<sup>-asws</sup> are more knowing with it than me!'

فَقَالَ ع يَا عَلِيُّ مِنْ حَسَنَ مَعَاشٍ غَيْرِهِ فِي مَعَاشِهِ يَا عَلِيُّ مَنْ أَسْوَأَ النَّاسِ مَعَاشاً

He<sup>-asws</sup> said: 'O Ali! One who improves livelihood of others in his livelihood. O Ali<sup>-asws</sup>! Who is evilest of the people in livelihood?'

فُلْتُ أَنْتَ أَعْلَمُ

I said, 'You<sup>-asws</sup> are more knowing'.

قَالَ مَنْ لَمْ يُعِشْ غَيْرُهُ فِي مَعَاشِهِ يَا عَلِيُّ أَحْسِنُوا جِوَارَ النَّعَمِ فَإِنَّهَا وَحْشِيَّةٌ مَا نَأْتُ عَنْ قَوْمٍ فَعَادَتْ إِلَيْهِمْ

He<sup>-asws</sup> said: 'One who does not let others live in his livelihood. O Ali<sup>-asws</sup>! Improve the vicinity of the bounty for it is wild (scared). Whatever distances from a people does not return to them''.

يَا عَلِيُّ إِنَّ شَرَّ النَّاسِ مَنْ مَنَعَ رِفْدَهُ وَ أَكَلَ وَحْدَهُ وَ جَلَدَ عَبْدَهُ.

O Ali! Evilest of the people is one who prevents his supply, and eats alone, and whips his slave''.

وَ قَالَ لَهُ ع رَجُلٌ فِي يَوْمِ الْفِطْرِ إِنِّي أَفْطَرْتُ الْيَوْمَ عَلَى تَمْرٍ وَ طِينِ الْقَبْرِ

And a man said to him<sup>-asws</sup>, 'During the day of (Eid) Al-Fitr, I broke fast of the day upon dates and clay of the grave (of Al Husayn<sup>-asws</sup>)'.

فَقَالَ ع جَمَعْتَ السُّنَّةَ وَ الْبَرَكَةَ-.

He<sup>-asws</sup> said: 'You gathered the Sunnah and the Blessing''.

وَ قَالَ ع لِأَبِي هَاشِمِ الْجَعْفَرِيِّ يَا أَبَا هَاشِمِ الْعَقْلُ جِبَاءٌ مِنَ اللَّهِ وَ الْأَدَبُ كُفْلَةٌ فَمَنْ تَكَلَّفَ الْأَدَبَ قَدَرَ عَلَيْهِ وَ مَنْ تَكَلَّفَ الْعَقْلَ لَمْ يَزِدْ بِذَلِكَ إِلَّا جَهْلًا.

And he<sup>-asws</sup> said to Abu Hashim Al-Ja'fary: 'O Abu Hashim! The intellect is an Endowment from Allah<sup>-azwj</sup>, and the discipline Encumbered. So, the one who encumbers the discipline is able upon it, and the one who encumbers the intellect does not increase with that except ignorance''.<sup>1031</sup>

وَ قَالَ أَحْمَدُ بْنُ عَمَرَ وَ الْحُسَيْنُ بْنُ يَزِيدَ دَخَلْنَا عَلَى الرِّضَا ع فَعُلْنَا إِنَّا كُنَّا فِي سَعَةِ مِنَ الرِّزْقِ وَ عَضَارَةٍ مِنَ الْعَيْشِ فَتَغَيَّرَتِ الْحَالُ بَعْضَ التَّغْيِيرِ فَأَدْعَى اللَّهُ أَنْ يَزِدَّ ذَلِكَ إِلَيْنَا

Ahmad Bin Umar and Al Husayn Bin Yazeed said,

<sup>1031</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 1 / 32

‘We entered to see Al-Reza<sup>-asws</sup>. We said, ‘We used to be in capaciousness of the sustenance and affluence from the affluent lifestyle. The situation changes with some of the changes, therefore supplicate to Allah<sup>-azwj</sup> to Return that to us!’

فَقَالَ ع أَيُّ شَيْءٍ تُرِيدُونَ تَكُونُونَ مُلُوكًا أَمْ يَسُرُّكُمْ أَنْ تَكُونُوا مِثْلَ طَاهِرٍ وَ هَارِسَمَةَ وَ إِنَّكُمْ عَلَى خِلَافٍ مَا أَنْتُمْ عَلَيْهِ

He<sup>-asws</sup> said: ‘Which thing are you intending. Are you wanting to become kings? Will it make you happy if you were to be like Tahir and Harsama and you would be opposite to what you are upon (Wilayah)?’

فَقُلْتُ لَا وَ اللَّهُ مَا سَرَّيْنِي أَنْ لِي الدُّنْيَا بِمَا فِيهَا ذَهَبًا وَ فِضَّةً وَ إِنِّي عَلَى خِلَافٍ مَا أَنَا عَلَيْهِ

I said, ‘No, by Allah<sup>-azwj</sup> it will not make be happy if the world with whatever is in it were gold and silver and for me to be opposite to what I am upon (at the moment)!’

فَقَالَ ع إِنَّ اللَّهَ يَقُولُ - اْعْمَلُوا آلَ دَاوُدَ شُكْرًا وَ قَلِيلًا مِنْ عِبَادِي الشُّكُورُ أَحْسِنِ الظَّنَّ بِاللَّهِ فَإِنَّ مَنْ حَسَنَ ظَنَّهُ بِاللَّهِ كَانَ اللَّهُ عِنْدَ ظَنِّهِ

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Says: **Work gratefully, family of Dawood, and a few from My servants are grateful [34:13]**. Have good thoughts with Allah<sup>-azwj</sup>, for the one having good thoughts with Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> would be with his thoughts (good with him).

وَ مَنْ رَضِيَ بِالْقَلِيلِ مِنَ الرِّزْقِ قُبِلَ مِنْهُ الْيَسِيرُ مِنَ الْعَمَلِ وَ مَنْ رَضِيَ بِالْيَسِيرِ مِنَ الْخَلَالِ خَفَّتْ مَثْوَيْتُهُ وَ نَعِمَ أَهْلُهُ وَ بَصُرَهُ اللَّهُ دَاءَ الدُّنْيَا وَ دَوَاءَهَا وَ أَخْرَجَهُ مِنْهَا سَالِمًا إِلَى دَارِ السَّلَامِ

And the one who is satisfied with the little from the sustenance, He<sup>-azwj</sup> will Accept from him the less from the deeds, and the one who is satisfied with the less from the Permissible (sustenance), his provisions would be light, and his family would be blissful, and Allah<sup>-azwj</sup> will Cause him to be insightful of diseases of the world and its cures, and Extract him from it safely to the house of peace’.

وَ قَالَ لَهُ ابْنُ السِّكِّيتِ مَا الْحُجَّةُ عَلَى الْخَلْقِ الْيَوْمَ

And Ibn Al-Sikeet said to him<sup>-asws</sup>, ‘What is the argument upon the creatures today?’

فَقَالَ ع الْعَقْلُ يَعْرِفُ بِهِ الصَّادِقَ عَلَى اللَّهِ فَيُصَدِّقُهُ وَ الْكَاذِبَ عَلَى اللَّهِ فَيَكْذِبُهُ

He<sup>-asws</sup> said: ‘The intellect. By it one can recognise the one being truthful upon Allah<sup>-azwj</sup> so he would ratify him, and the liar upon Allah<sup>-azwj</sup>, so he would belie him’.

فَقَالَ ابْنُ السِّكِّيتِ هَذَا وَ اللَّهُ هُوَ الْجَوَابُ.

Ibn Al-Sikeet said, ‘By Allah<sup>-azwj</sup>, this, it is the answer!’<sup>1032</sup>

<sup>1032</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 1 / 33

وَقَالَ ع لَا يُقْبَلُ الرَّجُلُ يَدَ الرَّجُلِ فَإِنَّ قُبْلَةَ يَدِهِ كَالصَّلَاةِ لَهُ.

And he<sup>-asws</sup> said: ‘The man should not kiss the hands of a man, for kissing his hand is like (praying) the Salat to him’.<sup>1033</sup>

وَقَالَ ع قُبْلَةُ الْأُمِّ عَلَى النَّوْمِ وَ قُبْلَةُ الْأُخْتِ عَلَى الْحَدِّ وَ قُبْلَةُ الْإِمَامِ بَيْنَ عَيْنَيْهِ.

And he<sup>-asws</sup> said: ‘Kiss the mother upon the mouth, and kiss the sister upon the cheek, and kiss the Imam<sup>-asws</sup> between his<sup>-asws</sup> eyes’.<sup>1034</sup>

وَقَالَ ع لَيْسَ لِيخِيلٍ رَاحَةٌ وَ لَا لِحُسُودٍ لَذَّةٌ وَ لَا لِمُلُوكٍ وَقَاءٌ وَ لَا لِكُذُوبٍ مُرُوءَةٌ.

And he<sup>-asws</sup> said: ‘There is no rest for the miser, nor any pleasure for an envier, nor any loyalty for the kings, nor any personality (manliness) for the liars’.<sup>1035</sup>

2- ما، الأمايلي للشيخ الطوسي عن جماعة عن أبي المفضل عن مسعر بن عبيد بن زياد عن حريز بن سعد بن أحمد بن مالك عن العباس بن المأمون عن أبيه قال: قال لي علي بن موسى الرضا ع ثلاثة مؤكل بما ثلاثة تحامل الأيام على ذوي الأدوات الكاملة و استيلاء الحرمان على المتقدم في صنعته و معاداة العوام على أهل المعرفة.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – from a group, from Abu Al Mufazzal, from Mis’ar Bin Ali Bin Ziyad, from Hareez Bin Sa’ad Bin Ahmad Bin Malik, from Al Abbas Bin Al Mamoun, from his father who said,

‘Ali<sup>-asws</sup> Bin Musa Al-Reza<sup>-asws</sup> said to me: ‘Three have been allocated with three – burden of the days (are allocated to be) upon the ones with perfect tools, and the seizure of the deprivation (is allocated to be) upon the one advanced in his craft, and the hostility of the general public (is allocated to be) upon the people of recognition’.<sup>1036</sup>

3- ص، قصص الأنبياء عليهم السلام بإسناده إلى الصّدوق عن أبيه عن سعد بن عيسى عن علي بن سيف عن محمد بن عبيدة قال: دخلت على الرضا ع فبعث إلى صالح بن سعيد فحضرنا جميعاً فوعظنا ثم قال إن العابد من بني إسرائيل لم يكن عابداً حتى يصمت عشر سنين فإذا صمت عشر سنين كان عابداً

(The book) ‘Qasas Al Anbiya<sup>-as</sup>’, may the greetings be upon them<sup>-as</sup> – by his chain to Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Ali Bin Sayf, from Muhammad Bin Ubeyda who said,

‘I entered to see Al-Reza<sup>-asws</sup>. He<sup>-asws</sup> sent for Salih Bin Saeed, so we presented together. He<sup>-asws</sup> preached us, then said: ‘The worshipper from the children of Israel could not become a worshipper until he had been silent for ten years. When he had been silent for ten years, he would (then) be a worshipper’.

ثم قال قال أبو جعفر ع كن خيراً لا شرّاً معه كن ورعاً لا شوك معه و لا تكن شوكاً لا ورعاً معه و شرّاً لا خير معه

<sup>1033</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 1 / 34

<sup>1034</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 1 / 35

<sup>1035</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 1 / 36

<sup>1036</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 2

Then he<sup>-asws</sup> said: ‘Abu Ja’far<sup>-asws</sup> had said: ‘Be good having not evil with it, be a leaf having no thorn with it, and do not be a thorn having not leaf with it, and evil not having any good with it!’

ثُمَّ قَالَ إِنَّ اللَّهَ تَعَالَى يُبْغِضُ الْقَيْلَ وَالْقَالَ وَ إِبْضَاعَ الْمَالِ وَ كَثْرَةَ السُّؤَالِ -

Then he<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> the Exalted Hates the, ‘It was said’, and ‘He said’, and wastage of wealth, and too many questions’.

ثُمَّ قَالَ إِنَّ بَنِي إِسْرَائِيلَ شَدَّدُوا فَشَدَّدَ اللَّهُ عَلَيْهِمْ قَالَ لَهُمْ مُوسَى ع اذْجُوعُوا بَقْرَةَ قَالُوا مَا لَوْهَمَا فَلَمْ يَزَالُوا شَدَّدُوا حَتَّى دَجَّحُوا بَقْرَةَ مِمَّا جِلْدُهَا ذَهَبًا

Then he<sup>-asws</sup> said: ‘The children of Israel became difficult, so Allah<sup>-azwj</sup> became Difficult upon them. Musa<sup>-as</sup> had said to them: ‘Slaughter a cow!’ They said, ‘What is it’s colour?’ They did not cease to be difficult until they did slaughter a cow (having bought it for) its skin full of gold’.

ثُمَّ قَالَ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع قَالَ إِنَّ الْحُكَمَاءَ ضَيَعُوا الْحِكْمَةَ لَمَّا وَضَعُوا عِنْدَ غَيْرِ أَهْلِهَا.

Then he<sup>-asws</sup> said: ‘Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said: ‘The wise ones wasted the wisdom when they placed it with other than its rightful ones’<sup>.1037</sup>

4- ضا، فقه الرضا عليه السلام سَلُوا رَبَّكُمْ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ فَإِنَّهُ أَرْوِي عَنِ الْعَالِمِ أَنَّهُ قَالَ الْمُلْكُ الْخَفِيُّ إِذَا حَضَرَتْ لَمْ يُؤْبَهُ لَهَا وَ إِنْ غَابَتْ عُرِفَ فَضْلُهَا

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>’, may the greetings be upon him<sup>-asws</sup> – ‘Ask your Lord<sup>-azwj</sup> for the well-being in the world and the Hereafter, for it is reported from the Scholar<sup>-asws</sup> that he<sup>-asws</sup> had said: ‘The kingdom (good health) is hidden. When it is present, it is not turned to (paid attention to), and if it disappears, its merit is recognised.

وَ اجْتَهِدُوا أَنْ يَكُونَ زَمَانُكُمْ أَرْبَعَ سَاعَاتٍ سَاعَةً لِلَّهِ لِمُنَاجَاتِهِ وَ سَاعَةً لِأَمْرِ الْمَعَاشِ وَ سَاعَةً لِمُعَاشَرَةِ الْإِخْوَانِ الثَّقَاتِ وَ الَّذِينَ يُعْرِفُونَكُمْ عُيُوبَكُمْ وَ يُخْلِصُونَ لَكُمْ فِي الْبَاطِنِ وَ سَاعَةً تُخْلُونَ فِيهَا لِلذَّاتِكُمْ

And struggle for your time to be of four timings – a time for Allah<sup>-azwj</sup> for whispering to Him<sup>-azwj</sup>, and a timing for the matters of livelihood, and a timing for socialising with the trusted brother and those who introduce your faults to you and are being sincere to you in the esoteric, and a timing you can be alone in it for your pleasures.

وَ يَهْدِيهِ السَّاعَةَ تَقْدِرُونَ عَلَى الثَّلَاثِ السَّاعَاتِ - لَا تُحَدِّثُوا أَنْفُسَكُمْ بِالْفَقْرِ وَ لَا يَطُولُ الْعُمُرُ فَإِنَّهُ مَنْ حَدَّثَ نَفْسَهُ بِالْفَقْرِ بَجَلٍ وَ مَنْ حَدَّثَهَا بِطُولِ الْعُمُرِ حَرَصَ

And by these timings, you are able upon the three timings – neither discuss yourself with the poverty nor with long life, for the one who discusses himself with the poverty will be miserly, and the one who discusses it with the long life will be greedy.

<sup>1037</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 3

اجْعَلُوا لِأَنْفُسِكُمْ حِطًّا مِنَ الدُّنْيَا بِإِعْطَائِهَا مَا تَشْتَهِي مِنَ الْحَلَالِ وَ مَا لَمْ يَتْلَمْ الْمُرُوءَةَ وَ لَا سَرَفَ فِيهِ وَ اسْتَعِينُوا بِذَلِكَ عَلَى أُمُورِ الدُّنْيَا فَإِنَّهُ تَرَوِي لَيْسَ مِنَّا مَنْ تَرَكَ دُنْيَاهُ لِدِينِهِ وَ دِينَهُ لِدُنْيَاهُ

Make for your souls a share from the world by giving it what it desires from the Permissibles, and what does not damage the personality, nor having extravagance in it, and be assisted with upon matters of the world, for it has been reported: ‘He isn’t from us<sup>-asws</sup>, one who neglects his world for his religion, nor his religion for his world’.

وَ تَتَفَقَّهُوا فِي دِينِ اللَّهِ فَإِنَّهُ أَرَوِي مَنْ لَمْ يَتَفَقَّهُ فِي دِينِهِ مَا يُحْطَى أَكْثَرَ مِمَّا يُصِيبُ فَإِنَّ الْفَقْمَةَ مِفْتَاحُ الْبَصِيرَةِ وَ تَمَامُ الْعِبَادَةِ وَ السَّبَبُ إِلَى الْمَنَازِلِ الرَّفِيعَةِ وَ حَازَ الْمَرْءُ الْمَرْتَبَةَ الْجَلِيلَةَ فِي الدِّينِ وَ الدُّنْيَا

And ponder in the religion of Allah<sup>-azwj</sup>, for it has been reported: ‘One who does not ponder in his religion, what he does wrong will be more than what he gets right’, for the pondering is a key of insight, and completes the worship, and the means to the lofty dwellings, and the person gets the majestic rank in the religion and the world.

فَضْلُ الْفَقِيهِ عَلَى الْعِبَادِ كَفَضْلِ الشَّمْسِ عَلَى الْكَوَاكِبِ وَ مَنْ لَمْ يَتَفَقَّهُ فِي دِينِهِ لَمْ يُزَكَّ اللَّهُ لَهُ عَمَلًا.

The merit of a pondering one upon the worshipper is like a merit of the sun upon the stars, and the one who does not ponder in his religion, Allah<sup>-azwj</sup> will not Purify any deed for him”<sup>1038</sup>.

وَ أَرَوِي عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: لَوْ وَجَدْتُ شَابًا مِنْ شُبَّانِ الشِّيْعَةِ لَا يَتَفَقَّهُ لَصَرْتُهُ ضَرْبَةً بِالسَّيْفِ

And it is reported from the Scholar<sup>-asws</sup> having said: ‘If I<sup>-asws</sup> were to find a youth from the Shias not pondering (in the religion) I<sup>-asws</sup> strike him a strike of the sword’.

وَ رَوَى غَيْرِي عِشْرُونَ سَوْطًا

And it is reported by others, ‘Twenty lashes’.

وَ أَنَّهُ قَالَ تَفَقَّهُوا وَ إِلَّا أَنْتُمْ أَعْرَابٌ جُهَالٌ.

And he<sup>-asws</sup> said: ‘Ponder (in the religion), or else you are ignorant Bedouins!’<sup>1039</sup>

وَ رَوِي أَنَّهُ قَالَ: مَنْزِلَةُ الْفَقِيهِ فِي هَذَا الْوَقْتِ كَمَنْزِلَةِ الْأَنْبِيَاءِ فِي نَبِيِّ إِسْرَائِيلَ.

And it is reported that he<sup>-asws</sup> said: ‘The status of a jurist (pondering one) in this era is like the status of Prophets<sup>-as</sup> among the children of Israel’<sup>1040</sup>.

رَوِي أَنَّ الْفَقِيهَ يَسْتَعْفِرُ لَهُ مَلَائِكَةُ السَّمَاءِ وَ أَهْلُ الْأَرْضِ وَ الْوَحْشُ وَ الطَّيْرُ وَ حَيْثَانُ الْبَحْرِ-

<sup>1038</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 4 / 1

<sup>1039</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 4 / 2

<sup>1040</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 4 / 3

It is reported that the jurist (pondering one), they seek Forgiveness for him, Angels of the sky, and people of the earth, and the beasts, and the birds, and fishes of the sea.

وَعَلَيْكُمْ بِالْقَصْدِ فِي الْعَيْ وَالْفَقْرِ وَالْبِرِّ مِنَ الْقَلِيلِ وَالْكَثِيرِ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يُعْظِمُ شِقَّةَ الثَّمَرَةِ حَتَّى يَأْتِيَ يَوْمَ الْقِيَامَةِ كَجَبَلٍ أُحَدٍ

And upon you is with the moderation during the riches and the poverty, and the acts of righteousness from the little and the more, for Allah<sup>-azwj</sup> Blessed and Exalted will Magnify a part of a day to the extent that it will be brought on the Day of Qiyamah like being like Mount Ohad.

إِيَّاكُمْ وَالْحِرْصَ وَالْحَسَدَ فَإِنَّهُمَا أَهْلَكَ الْأُمَّمَ السَّالِفَةَ وَإِيَّاكُمْ وَالْبُحْلَ فَإِنَّهَا عَاهَةٌ لَا تَكُونُ فِي حُرٍّ وَلَا مُؤْمِنٍ إِنَّهَا خِلَافُ الْإِيمَانِ

Beware of the greed and the envy, for these two have destroyed the previous communities! And beware of the miserliness for it is a handicap which can neither be in a free person nor a Momin. It opposes the Eman.

عَلَيْكُمْ بِالتَّقِيَّةِ فَإِنَّهُ رُويَ مَنْ لَا تَقِيَّةَ لَهُ لَا دِينَ لَهُ وَ رُويَ تَارِكُ التَّقِيَّةِ كَافِرٌ وَ رُويَ اتَّقِ حَيْثُ لَا يُنْفَى التَّقِيَّةُ دِينَ مِنْذُ أَوَّلِ الدَّهْرِ إِلَى آخِرِهِ

Upon you is with the Taqiyyah (dissimulation), for it has been reported: 'One having not Taqiyyah for him, there is no religion for him'. And it is reported: 'The neglecter of Taqiyyah is a Kafir'. And it is reported: 'And utilise Taqiyyah where they are not using Taqiyyah. The Taqiyyah has been religion since the beginning of times to its end'.

وَ رُويَ أَنَّ أَبَا عَبْدِ اللَّهِ ع كَانَ يَمْضِي يَوْمًا فِي أَسْوَاقِ الْمَدِينَةِ وَ خَلْفَهُ أَبُو الْحَسَنِ مُوسَى فَجَدَبَ رَجُلٌ ثَوْبَ أَبِي الْحَسَنِ ثُمَّ قَالَ لَهُ مِنَ الشَّيْخِ فَقَالَ لَا أَعْرِفُ

And it is reported that Abu Abdullah<sup>-asws</sup> was one day passing by in the markets of Al-Medina and Abu Al-Hassan Musa<sup>-asws</sup> was behind him. A man grabbed hold of the cloth of Abu Al-Hassan<sup>-asws</sup>, then said to him<sup>-asws</sup>: 'Who is the Sheykh?' He<sup>-asws</sup> said: 'I<sup>-asws</sup> don't know'.

تَزَاوَرُوا تَحَابُّوا وَ تَصَافَحُوا وَ لَا تَحَاسَبُوا فَإِنَّهُ رُويَ الْمُحْتَسِمُ وَ الْمُحْتَسِمُ فِي النَّارِ-

Visit each other, gift each other, shake hands and do not be angry with each other, for it is reported: 'The angry one and the angering one are in the Fire!'

لَا تَأْكُلُوا النَّاسَ بِأَلِ مُحَمَّدٍ فَإِنَّ التَّأْكُلَ بِهِمْ كُفْرٌ- لَا تَسْتَقْلُوا قَلِيلَ الرِّزْقِ فَتُحْرَمُوا كَثِيرَهُ-

Do not eat (earn from) the people through the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, for the eating through them<sup>-asws</sup> is Kufur; Do not belittle the little sustenance, for you will be deprived a lot.

عَلَيْكُمْ فِي أُمُورِكُمْ بِالْكَتْمَانِ فِي أُمُورِ الدِّينِ وَ الدُّنْيَا فَإِنَّهُ رُويَ أَنَّ الْإِدَاعَةَ كُفْرٌ وَ رُويَ الْمُدْبِيعُ وَ الْقَاتِلُ شَرِيكَانَ وَ رُويَ مَا نَكْتُمُهُ مِنْ عَدُوِّكَ فَلَا يَقِفْ عَلَيْهِ وَلِيَّتْ-

Upon you all during your lifetimes is with the concealment in matters of religion and the world, for it has been reported: 'The publicising is Kufur'. And it is reported: 'The publiciser and

the killer are both partners'. And it is reported: 'Whatever you conceal from your enemy, do not pause your friend upon it'.

لَا تَغْضَبُوا مِنَ الْحَقِّ إِذَا صَدَعْتُمْ وَ لَا تَعْرَنُكُمْ الدُّنْيَا فَإِنَّمَا لَا تَصْلُحُ لَكُمْ كَمَا لَا تَصْلُحُ لِمَنْ كَانَ قَبْلَكُمْ مِّنْ أطمَأَنَّ إِلَيْهَا

Do not be angered from the truth when it is proclaimed to you, nor be deceived by the world for it is not correct for you just as it is not correct for the ones who were before you, from the ones who had been reassured to it'.

وَ رُوِيَ أَنَّ الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَ الْقَبْرُ بَيْتُهُ وَ الْجَنَّةُ مَأْوَاهُ وَ الدُّنْيَا جَنَّةُ الْكَافِرِ وَ الْقَبْرُ سِجْنُهُ وَ النَّارُ مَأْوَاهُ

And it is reported: 'The world is a prison of the Momin, and the grave is his house, and the Paradise is his abode, while the world is a garden of the Kafir, and the grave is his prison, and the Fire is his abode'.

عَلَيْكُمْ بِالصِّدْقِ وَ إِتْيَاكُمْ وَ الْكَذِبِ فَإِنَّهُ لَا يَصْلُحُ إِلَّا لِأَهْلِهِ أَكْثَرُوا مِنْ ذِكْرِ الْمَوْتِ - فَإِنَّهُ أَرْوَى أَنَّ ذِكْرَ الْمَوْتِ أَفْضَلُ الْعِبَادَةِ

Upon you all is with the truthfulness, and beware of the lying, for it is not correct except for its rightful ones; frequent from remembering the death, for it has been reported: 'Remembering the death is the best worship'.

وَ أَكْثَرُوا مِنَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ ع وَ الدُّعَاءَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ فِي آتَاءِ اللَّيْلِ وَ النَّهَارِ فَإِنَّ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ أَفْضَلُ أَعْمَالِ الْبِرِّ

And frequent from the Salawaat upon Muhammad<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>, and the supplicating for the Momineen and the Mominaat in the middle of the night and the day, for the Salawaat upon Muhammad<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup> is best of the righteous deeds.

وَ اِخْرُصُوا عَلَى قَضَاءِ حَوَائِجِ الْمُؤْمِنِينَ وَ إِدْخَالِ السُّرُورِ عَلَيْهِمْ وَ دَفْعِ الْمَكْرُوهِ عَنْهُمْ فَإِنَّهُ لَيْسَ شَيْءٌ مِنَ الْأَعْمَالِ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ بَعْدَ الْفَرَائِضِ أَفْضَلَ مِنْ إِدْخَالِ السُّرُورِ عَلَى الْمُؤْمِنِ -

And be eager upon fulfilling needs of the Momineen and entering the gladness upon them, and repel the abhorrence(s) away from them, for there isn't anything from the deeds in the Presence of Allah<sup>-azwj</sup> Mighty and Majestic, after the Obligation, better than entering the gladness upon the Momin.

لَا تَدَعُوا الْعَمَلَ الصَّالِحَ وَ الْاجْتِهَادَ فِي الْعِبَادَةِ اتِّكَالًا عَلَى حُبِّ آلِ مُحَمَّدٍ ع وَ التَّسْلِيمَ لِأَمْرِهِمْ اتِّكَالًا عَلَى الْعِبَادَةِ فَإِنَّهُ لَا يُقْبَلُ أَحَدُهُمَا دُونَ الْآخَرِ

Do not leave the righteous deeds and the struggling in the worship relying upon love of love of Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>. Do not leave love of Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup> and the submitting to their<sup>-asws</sup> instructions, relying upon the worship, for one of these is not Accepted without the other.

وَ اغْلَمُوا أَنَّ رَأْسَ طَاعَةِ اللَّهِ سُبْحَانَهُ التَّسْلِيمُ لِمَا عَقَلْنَاهُ وَ مَا لَمْ نَعْقِلْهُ فَإِنَّ رَأْسَ الْمَعَاصِي الرَّذِّ عَلَيْهِمْ وَ إِذَا امْتَحَنَ اللَّهُ عَزَّ وَ جَلَّ النَّاسَ بِطَاعَتِهِ لِمَا عَقَلُوهُ وَ مَا لَمْ يَعْقِلُوهُ إِجَابًا لِلْحُجَّةِ وَ قَطْعًا لِلشُّبْهَةِ

And know that the top obedience of Allah<sup>-azwj</sup> the Glorious is the submission to what we have understood and what we have not understood, for the top disobedience is the rebuttal against them<sup>-asws</sup>, and rather Allah<sup>-azwj</sup> Mighty and Majestic Tests the people with obedience to Him<sup>-azwj</sup> at what they have understood and what they have not understood, responding to the argument and cutting off the lustful desires.

وَ اتَّقُوا اللَّهَ وَ قُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ- وَ يُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَ مَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ

***O you those who believe! Fear Allah and speak the correct speech [33:70] He will Correct your deeds for you [33:71] and Enter you into Gardens beneath which the rivers flow, and goodly dwellings in the Gardens of Eden [61:12].***

وَ لَا يَفُوتَنَّكُمْ خَيْرُ الدُّنْيَا فَإِنَّ الْآخِرَةَ لَا تُلْحَقُ وَ لَا تُنَالُ إِلَّا بِالدُّنْيَا.

And do not miss out on goodness of the world, for the Hereafter can neither be grasped nor attained except through the world”.<sup>1041</sup>

5- ضا، فقه الرضا عليه السلام تَرَوِي انْظُرِي إِلَى مَنْ هُوَ دُونَكَ فِي الْمَقْدَرَةِ وَ لَا تَنْظُرِي إِلَى مَنْ هُوَ فَوْقَكَ فَإِنَّ ذَلِكَ أَفْنَعُ لَكَ وَ آخِرَى أَنْ تَسْتَوْجِبَ الزِّيَادَةَ

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>’ – We are reporting: ‘Look at the one who is below you in the ability and do not look at the one who is above you, for that would be of more contentment to you and worthier of obligating the increase.

وَ اعْلَمُ أَنَّ الْعَمَلَ الدَّائِمَ الْقَلِيلَ عَلَى الْبِقِينِ وَ الْبَصِيرَةَ أَفْضَلَ عِنْدَ اللَّهِ مِنَ الْعَمَلِ الْكَثِيرِ عَلَى غَيْرِ بَقِينٍ وَ الْجُهْدِ-

And know that the little deed done constantly based upon the certainty and the insight is superior in the Presence of Allah<sup>-azwj</sup> than a lot of deeds done based upon uncertainty and the effort.

وَ اعْلَمُ أَنَّهُ لَا وَرَعَ أَنْفَعُ مِنْ بَحْتِ مَحَارِمِ اللَّهِ وَ الْكَفِّ عَنِ أَدَى الْمُؤْمِنِ وَ لَا عَيْشَ أَهْنًا مِنْ حُسْنِ الْخَلْقِ وَ لَا مَالَ أَنْفَعُ مِنَ الْفُنُوعِ وَ لَا جَهْلَ أَضْرُّ مِنَ الْعُجْبِ

And know that there is no devoutness more beneficial than shunning the Prohibitions of Allah<sup>-azwj</sup> and the restraint from harming the Momin; and there is no life more pleasurable than good manners, nor any wealth more beneficial than the contentment, nor any ignorance more harmful than the self-fascination.

وَ لَا تُخَاصِمِ الْعُلَمَاءَ وَ لَا تُلَاعِبُهُمْ وَ لَا تُحَارِبُهُمْ وَ لَا تُوَاضِعُهُمْ

And do not dispute with the scholar nor play around with them, nor battle them, nor drop them’.

<sup>1041</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 4 / 4



وَأَزْوَى مِنَ الْخَتْمِ الْجُفَا لَمْ يَشْكُرِ النِّعْمَةَ

And we are reporting: ‘One who endures the disloyalty (forsaking) has not thanked for the bounty’.

وَأَزْوَى مِنَ الْعَالِمِ أَنَّ قَالَ رَجِمَ اللَّهُ عَبْدًا حَبَبْنَا إِلَى النَّاسِ وَ لَمْ يُبْعِضْنَا إِلَيْهِمْ وَ أَيْمَ اللَّهُ لَوْ يَرَوُونَ حَاسِنَ كَلَامِنَا لَكَانُوا أَعَزَّ وَ لَمَا اسْتَطَاعَ أَحَدٌ أَنْ يَتَعَلَّقَ عَلَيْهِمْ بِشَيْءٍ.

And I am reporting from the Scholar<sup>-asws</sup> having said: ‘May Allah<sup>-azwj</sup> have Mercy on a servant who makes us beloved to the people and does not make us<sup>-asws</sup> hateful to them, and I<sup>-asws</sup> swear by Allah<sup>-azwj</sup>, if they were to see the excellence of our<sup>-asws</sup> speech, they would be dearer and no one would be capable of attaching anything upon them’.<sup>1042</sup>

وَأَزْوَى مِنَ الْعَالِمِ أَنَّهُ قَالَ: عَلَيْكُمْ بِتَقْوَى اللَّهِ وَ الْوَرَعِ وَ الْإِجْتِهَادِ وَ آدَاءِ الْأَمَانَةِ وَ صِدْقِ الْحَدِيثِ وَ حُسْنِ الْجَوَارِ فِيهِذَا جَاءَ مُحَمَّدٌ ص

And I am reporting from the Scholar<sup>-asws</sup> having said: ‘Upon you is with fearing Allah<sup>-azwj</sup>, and the devoutness, and the struggle, and fulfilling the entrustment, and the truthful narration, and the good neighbourliness, for this is what Muhammad<sup>-saww</sup> had come with.

صَلُّوا فِي عَشَائِرِكُمْ وَ صَلُّوا أَرْحَامَكُمْ وَ عُوذُوا مَرْضَاكُمْ وَ احْضَرُوا حَنَائِزَكُمْ كُونُوا زَيْنًا وَ لَا تَكُونُوا شَيْنًا حَبَبْنَا إِلَى النَّاسِ وَ لَا تُبْعِضُونَا جُرُوا إِلَيْنَا كُلَّ مَوَدَّةٍ وَ ادْفَعُوا عَنَّا كُلَّ فَبِيحٍ وَ مَا قِيلَ فِينَا مِنْ خَيْرٍ فَنَحْنُ أَهْلُهُ وَ مَا قِيلَ فِينَا مِنْ شَرٍّ فَمَا نَحْنُ كَذَلِكَ - الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Connect in your clans and connect your kinships, and console your sick, and attend your funerals, and do not be shameful. Make us<sup>-asws</sup> beloved to the people and do not make us<sup>-asws</sup> hateful. Attract every affection towards us<sup>-asws</sup> and repel every ugliness away from us<sup>-asws</sup>, and whatever from good is said regarding us<sup>-asws</sup>, we<sup>-asws</sup> are its rightful, and whatever from evil is said regarding us<sup>-asws</sup>, we<sup>-asws</sup> are not like that. The Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the world!’

And it is reported that a man said to Al-Sadiq<sup>-asws</sup>, may the greetings and the Mercy be upon him<sup>-asws</sup>, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! In what is the manliness?’

وَ يُزْوَى أَنْ رَجُلًا قَالَ لِلصَّادِقِ السَّلَامُ وَ الرَّحْمَةُ عَلَيْهِ يَا ابْنَ رَسُولِ اللَّهِ فِيمَ الْمَرْوَةُ فَقَالَ أَلَا يَرَاكَ اللَّهُ حَيْثُ نَهَاكَ وَ لَا يَقْدِرُكَ حَيْثُ أَمَرَكَ.

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> should not See you where He<sup>-azwj</sup> has Prohibited you from, nor Miss you where He<sup>-azwj</sup> has Commanded you to be’.<sup>1043</sup>

6- كشف، كشف الغمة قال الأبي في نثر الدرر سئل الرضا ع عن صفة الزاهد فقال متبليغ بدون فوته مستعد ليوم موته مبرم بحياته

(The book) ‘Kashf Al Ghumma’ – Al Aaby said in ‘Nashr Al Durar’ –

‘Al-Reza<sup>-asws</sup> was asked about description of the ascetism. He<sup>-asws</sup> said: ‘The one satisfied with less than his daily subsistence, preparing for the day of his death, fed up with his life’.

<sup>1042</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 5 a

<sup>1043</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 5 b

وَسُئِلَ عَنِ الْقَنَاعَةِ فَقَالَ الْقَنَاعَةُ تَجْتَمِعُ إِلَى صِيَانَةِ النَّفْسِ وَ عَزِّ الْقَدْرِ وَ طَرَحِ مَوْنِ الْإِسْتِكْنَارِ وَ التَّعَبُّدِ لِأَهْلِ الدُّنْيَا وَ لَا يَسْتَلُكَ طَرِيقَ الْقَنَاعَةِ إِلَّا رَجُلَانِ إِمَّا مُتَعَلِّلٌ يُرِيدُ أَجْرَ الْآخِرَةِ أَوْ كَرِيمٌ مُتَنَزِّهٌ عَنِ لِقَامِ النَّاسِ

And he<sup>-asws</sup> was asked about the contentment. He<sup>-asws</sup> said: ‘The contentment combines to self-preservation, and the worthy honour, and dropping the extravagance, and the servitude to people of the world, and no one cannot travel the path of contentment except two men – either a worshipper intending Recompense of the Hereafter, or a benevolent one removed from the lowly people’.

وَ اِمْتَنَعَ عِنْدَهُ رَجُلٌ مِنْ عَسَلِ الْيَدِ قَبْلَ الطَّعَامِ فَقَالَ اغْسِلْهَا وَ الْعَسَلَةُ الْأُولَى لَنَا وَ أَمَّا الثَّانِيَةُ فَلَكَ فَإِنْ شِئْتَ فَانْتَرِكْهَا.

And a man in his<sup>-asws</sup> presence refused from washing the hand before the meal, so he<sup>-asws</sup> said: ‘Wash it, and the first washing is for us, and as for the second it is for you. If you so desire, you can leave it’ (washing hands).<sup>1044</sup>

قَالَ ع فِي قَوْلِ اللَّهِ تَعَالَى فَاصْفَحِ الصَّفْحَ الْجَمِيلَ قَالَ عَفُوٌّ بَعِيرٌ عَتَابٍ

He<sup>-asws</sup> said regarding Words of Allah<sup>-azwj</sup> the Exalted: **therefore pardon with the beautiful pardoning [15:85]**. He<sup>-asws</sup> said: ‘Pardoning without reproach’.

وَ فِي قَوْلِهِ خَوْفًا وَ طَمَعًا قَالَ خَوْفًا لِلْمُسَافِرِ وَ طَمَعًا لِلْمُقِيمِ.

And regarding His<sup>-azwj</sup> Words: **fear and hope [13:12]**. He<sup>-asws</sup> said: ‘Fear of the traveller and greed of the stayer (not travelling)’.<sup>1045</sup>

7- وَ مِنْ تَذَكُّرَةِ ابْنِ مُحَمَّدٍ، قَالَ ع مَنْ رَضِيَ مِنَ اللَّهِ عَزَّ وَ جَلَّ بِالْقَلِيلِ مِنَ الرِّزْقِ رَضِيَ مِنْهُ بِالْقَلِيلِ مِنَ الْعَمَلِ

And from ‘Tazkira’ – Ibn Hamdoun –

‘He<sup>-asws</sup> said: ‘One who is satisfied from Allah<sup>-azwj</sup> Mighty and Majestic with the little from the sustenance, He<sup>-azwj</sup> will be Satisfied from him with the little from the deeds’.

وَ قَالَ لَا يَعْدَمُ الْمَرْءُ دَائِرَةَ السَّوِّ مَعَ نَكْثِ الصَّفْقَةِ وَ لَا يَعْدَمُ تَعْجِيلَ الْعُقُوبَةِ مَعَ إِدْرَاءِ الْبُعْيِ

And he<sup>-asws</sup> said: ‘The person will not lack the evil circle with having broken the agreement, nor will he lack the hastened Punished with deceptive transgression’.

وَ قَالَ النَّاسُ ضَرْبَانِ بَالِغٌ لَا يَكْتَفِي وَ طَالِبٌ لَا يَجِدُ.

And he<sup>-asws</sup> said: ‘The people are of two types – One reaching not satisfied, and a seeker not finding’.<sup>1046</sup>

<sup>1044</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 6 a

<sup>1045</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 6 b

<sup>1046</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 7

8- كَش، رجال الكشي عَنْ حَمْدُوَيْهِ عَنِ الْحَسَنِ بْنِ مُوسَى عَنِ إِسْمَاعِيلِ بْنِ مِهْرَانَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ: كَتَبَ الْحُسَيْنُ بْنُ مِهْرَانَ إِلَى أَبِي الْحَسَنِ الرِّضَا ع كِتَابًا قَالَ فَكَانَ يَمْشِي شَاكًّا فِي وَفُوَيْهِ قَالَ فَكَتَبَ إِلَى أَبِي الْحَسَنِ يَأْمُرُهُ وَ يَنْهَاهُ فَأَجَابَهُ أَبُو الْحَسَنِ بِجَوَابٍ وَ بَعَثَ بِهِ إِلَى أَصْحَابِهِ فَنَسَخُوهُ وَ رَدُّوا إِلَيْهِ لِغَلَا يَسْتَرُهُ حُسَيْنُ بْنُ مِهْرَانَ وَ كَذَلِكَ كَانَ يَفْعَلُ إِذَا سُئِلَ عَنْ شَيْءٍ فَأَحَبَّ سَتْرَ الْكِتَابِ فَهَذِهِ نُسْخَةُ الْكِتَابِ الَّذِي أَجَابَهُ بِهِ-

(The book) 'Rijal' of Al Kashy – from Hamdawiya, from Al-Hassan Bin Musa, from Ismail Bin Mihran, from Ahmad Bin Muhammad who said,

'Al-Husayn Bin Mihran wrote a letter to Abu Al-Hassan Al-Reza<sup>-asws</sup>. He was walking complaining regarding his pausing. So, he wrote to Abu Al-Hassan<sup>-asws</sup> to instruct him and forbid him. Abu Al-Hassan<sup>-asws</sup> answered him with an answer and sent it to his<sup>-asws</sup> companions. They copied it and returned it to him<sup>-asws</sup> lest Husayn Bin Mihran conceal it, and he<sup>-asws</sup> used to do that whenever he<sup>-asws</sup> was asked about something. I loved the writing of the letter. This is a copy of the letter which he<sup>-asws</sup> had answered with: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ عَافَاَنَا اللَّهُ وَ إِيَّاكَ جَاءَنِي كِتَابُكَ تَذَكُّرٌ فِيهِ الرَّجُلُ الَّذِي عَلَيْهِ الْجِنَايَةُ وَ الْعَيْنُ وَ تَقُولُ أَخَذْتَهُ وَ تَذَكُّرٌ مَا تَلَقَّانِي بِهِ وَ تَبَعْتُ إِلَيَّ بِغَيْرِهِ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! May Allah<sup>-azwj</sup> Keep us<sup>-asws</sup> and you well! Your letter has come to me<sup>-asws</sup> mentioning in it the man upon whom is the crime and the embezzlement, and you are saying I<sup>-asws</sup> have seized him, and you mentioned what you faced me<sup>-asws</sup> with it, and you sent to me<sup>-asws</sup> with someone else.

فَاحْتَجَجْتَ فِيهِ فَأَكْثَرْتَ وَ عَمِيتَ عَلَيْهِ أَمْرًا وَ أَرَدْتَ الدُّخُولَ فِي مِثْلِهِ تَقُولُ إِنَّهُ عَمِلَ فِي أَمْرِي بِعَقْلِهِ وَ حِيلَتِهِ نَظَرًا مِنْهُ لِنَفْسِهِ وَ إِزَادَةَ أَنْ تَمِيلَ إِلَيْهِ قُلُوبُ النَّاسِ لِيَكُونَ مِثْلَهُ الْأَمْرُ بِيَدِهِ وَلَيْتَهُ يَعْمَلُ فِيهِ بِرَأْيِهِ وَ يَزْعُمُ أَنِّي طَاوَعْتُهُ فِيمَا أَشَارَ بِهِ عَلَيَّ

You argued in it and it is a lot and have generalised matters upon it, and I<sup>-asws</sup> want to enter into similar to it. You are saying he is working regarding my<sup>-asws</sup> instructions with his intellect and his ploys as a consideration from him for himself and wants to incline hearts of the people to him for similar to it be the matter in his hands, in his charge, he can work regarding it with his own opinion, and he claims that I<sup>-asws</sup> have complied with him regarding what he has indicated to me<sup>-asws</sup>.

وَ هَذَا أَنْتَ تُشِيرُ عَلَيَّ فِيمَا يَسْتَقِيمُ عِنْدَكَ فِي الْعَقْلِ وَ الْحِيلَةِ بَعْدَكَ لَا يَسْتَقِيمُ الْأَمْرُ إِلَّا بِأَحَدِ أَمْرَيْنِ إِمَّا قَبِلْتَ الْأَمْرَ عَلَى مَا كَانَ يَكُونُ عَلَيْهِ وَ إِمَّا أَعْطَيْتَ الْقَوْمَ مَا طَلَبُوا وَ قَطَعْتَ عَلَيْهِمْ وَ إِلَّا فَالْأَمْرُ عِنْدَنَا مُعَوَّجٌ وَ النَّاسُ غَيْرُ مُسْلِمِينَ مَا فِي أَيْدِيهِمْ مِنْ مَالٍ وَ ذَاهِبُونَ بِهِ

And this, you are indicating to me<sup>-asws</sup> regarding what is straight in your view, regarding the intellect and the ploy after you. The matter cannot be straight except with one of the two matters – either you accept the matter being upon what they had been upon, or you give the people what they are seeking and cut upon them, or else the matter in our<sup>-asws</sup> view is crooked and the people are not safe of what wealth there is in their hands and they are going with it.

فَالْأَمْرُ لَيْسَ بِعَقْلِكَ وَ لَا بِحِيلَتِكَ يَكُونُ وَ لَا تَفْعَلُ الَّذِي نَحَلْتَهُ بِالرَّأْيِ وَ الْمَشُورَةِ وَ لَكِنَّ الْأَمْرَ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَحْدَهُ لَا شَرِيكَ لَهُ يَفْعَلُ فِي خَلْقِهِ مَا يَشَاءُ

So, the matter isn't with your intellect nor does it happen with your ploys, nor are you doing which we<sup>-asws</sup> have made permissible with the views and the consultation, but the matter is

up to Allah<sup>-azwj</sup> Mighty and Majestic Alone, there is no associate for Him<sup>-azwj</sup>. He<sup>-azwj</sup> Does among His<sup>-azwj</sup> creatures whatever He<sup>-azwj</sup> so Desires to.

مَنْ يَهْدِي اللَّهُ فَلَا مُضِلَّ لَهُ وَ مَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَ لَنْ نَجِدَ لَهُ مُرْشِدًا-

One whom Allah<sup>-azwj</sup> Guides, there is no strayer for him, and one whom He<sup>-azwj</sup> Lets to stray, there is no guide for him, and you will never find a guide for him’.

فَقُلْتُ وَ اعْمَلْ فِي أَمْرِهِمْ وَ احْتَلْ فِيهِ فَكَيْفَ لَكَ بِالْحَيْلَةِ وَ اللَّهُ يَقُولُ- وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَى وَعَدَاً عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَ الْإِنْجِيلِ إِلَى قَوْلِهِ عَزَّ وَ جَلَّ وَ لِيُقْتَرَفُوا مَا هُمْ مُقْتَرِفُونَ

I<sup>-asws</sup> say, and work in their affairs and be occupied in it. How can the ploy be for you and Allah<sup>-saww</sup> is Saying: **And they are swearing by Allah with the most emphatic of their oaths, ‘Allah will not Resurrect ones who die!’ Yes, (It is) a true Promise binding upon Him, [16:38]**, in the Torah and the Evangel, up to Words of Mighty and Majestic: **and let them earn whatever they are earning [6:113]**.

فَلَوْ تُجِيبُهُمْ فِيمَا سَأَلُوا عَنْهُ اسْتَقَامُوا وَ أَسَلُوا وَ قَدْ كَانَ مِنِّي مَا أَنْكَرْتَ وَ أَنْكَرُوا مِنِّي بَعْدِي وَ مَدَّ لِي بَقَائِي وَ مَا كَانَ ذَلِكَ إِلَّا رِجَاءَ الْإِصْلَاحِ لِقَوْلِ أَمِيرِ الْمُؤْمِنِينَ ع

If you were to answer them regarding what they are asking about, they will be straight and submit, and there has happened from me<sup>-asws</sup> what you dislike and they will dislike from after me<sup>-asws</sup>, and extension for me<sup>-asws</sup> of my<sup>-asws</sup> lifespan, and that cannot happen except hoping for the correction due to the words of Amir Al-Momineen<sup>-asws</sup>: -

وَ افْتَرَبُوا وَ افْتَرَبُوا وَ سَلُوا وَ سَلُوا فَإِنَّ الْعَلِيمَ يُفِيضُ فَيْضًا وَ جَعَلَ يَمْسُخُ بَطْنَهُ وَ يَقُولُ مَا مَلِئَ طَعَامًا وَ لَكِنْ مَلَأْتُهُ عِلْمًا وَ اللَّهُ مَا آيَةٌ أَنْزَلْتَ فِي بَرٍّ وَ لَا بَحْرٍ وَ لَا سَهْلٍ وَ لَا جَبَلٍ إِلَّا أَنِّي أَعْلَمُهَا وَ أَعْلَمُ فِيمَنْ نَزَلَتْ

‘And come closer, and come closer, and ask, and ask, for the All-Knowing has Poured with a pouring’ – and he<sup>-asws</sup> went on to wipe his<sup>-asws</sup> belly and saying: ‘It is not filled with food, but I<sup>-asws</sup> have filled it with knowledge. By Allah<sup>-azwj</sup>! There is no Verse Revealed, neither in land, nor sea, nor coast, nor mountain except I<sup>-asws</sup> know it, and know regarding who it was Revealed’.

وَ قَوْلُ أَبِي عَبْدِ اللَّهِ ع إِلَى اللَّهِ أَشْكُو أَهْلَ الْمَدِينَةِ إِنَّمَا أَنَا فِيهِمْ كَالشَّعْرِ أَنْتَقِلَ يُرِيدُونَنِي إِلَّا أَقُولُ الْحَقَّ وَ اللَّهُ لَا أَرَأُلُ أَقُولُ الْحَقَّ حَتَّى أَمُوتَ

And words of Abu Abdullah<sup>-asws</sup>: ‘I<sup>-asws</sup> complain to Allah<sup>-azwj</sup> of the people of Al-Medina But rather I<sup>-asws</sup> am among them like the hair. I<sup>-asws</sup> move where they want me<sup>-asws</sup> to. Indeed! I<sup>-asws</sup> am speaking the truth. By Allah<sup>-azwj</sup>, I<sup>-asws</sup> will not cease speaking the truth until I<sup>-asws</sup> die!’

فَلَمَّا قُلْتُ حَقًّا أُرِيدُ بِهِ حَقَّ دِمَائِكُمْ وَ جَمَعَ أَمْرِكُمْ عَلَيَّ مَا كُنْتُمْ عَلَيَّ أَنْ يَكُونَ سِرُّكُمْ مَكْتُومًا عِنْدَكُمْ غَيْرَ فَاشٍ فِي عَيْبِكُمْ وَ قَدْ قَالَ رَسُولُ اللَّهِ ص سِرًّا أَسْرَهُ اللَّهُ تَعَالَى إِلَى جَبْرِئِيلَ وَ أَسْرَهُ جَبْرِئِيلُ إِلَى مُحَمَّدٍ ص وَ أَسْرَهُ مُحَمَّدٌ ص إِلَى عَلِيِّ وَ أَسْرَهُ عَلِيٌّ إِلَى مَنْ شَاءَ

When I<sup>-asws</sup> say the truth, I<sup>-asws</sup> am intending by it to say your blood and gathering your affairs upon what you were upon. Your secrets had been hidden with you, not spread out among

others, and Rasool-Allah<sup>-saww</sup> said: 'A secret of Allah<sup>-azwj</sup> the Exalted Divulged to Jibraeel, and Jibraeel<sup>-as</sup> divulged it to Muhammad<sup>-saww</sup>, and Muhammad<sup>-saww</sup> divulged it to Ali<sup>-asws</sup>, and Ali<sup>-asws</sup> divulged it to the one he<sup>-asws</sup> so desired'.

ثُمَّ قَالَ قَالَ أَبُو جَعْفَرٍ ثُمَّ أَنْتُمْ تُحَدِّثُونَ بِهِ فِي الطَّرِيقِ

Then he<sup>-asws</sup> said: 'Abu Ja'far<sup>-asws</sup> said: 'Then you<sup>-asws</sup> are narrating with it in the roads'.

فَأَرَدْتُ حَيْثُ مَضَى صَاحِبُكُمْ أَنْ أَلْفَ أَمْرِكُمْ عَلَيْكُمْ لِقَالِ تَضَعُوهُ فِي غَيْرِ مَوْضِعِهِ وَ لَا تَسْأَلُوا عَنْهُ غَيْرَ أَهْلِهِ فَيَكُونُ فِي مَسْأَلَتِكُمْ إِيَّاهُمْ هَلَاكُكُمْ فَلَمَّا دَعَا إِلَى نَفْسِهِ وَ لَمْ يَكُنْ دَاخِلَهُ-

I<sup>-asws</sup> intended, where your companion has gone, to unite your affairs upon you lest you place it in other than its place, and you should not ask other than its rightful ones, for in your asking them will be your destruction, when he called to himself and he had not entered it.

ثُمَّ قُلْتُمْ لَا بُدَّ إِذَا كَانَ ذَلِكَ مِنْهُ يَثْبُتُ عَلَى ذَلِكَ وَ لَا يَتَحَوَّلُ عَنْهُ إِلَى غَيْرِهِ

Then you said when that happened from him, 'There is no escape from being affirmed upon that and not to transfer away from it to something else'.

قُلْتُ لِأَنَّهُ كَانَ لَهُ مِنَ التَّقِيَّةِ وَ الْكُفِّ أَوْلَى وَ أَمَّا إِذَا تَكَلَّمَ فَقَدْ لَرِمَهُ الْجَوَابُ فِيمَا يَسْأَلُ عَنْهُ وَ صَارَ الَّذِي كُنْتُمْ تَزْعُمُونَ أَنْكُمْ تَدْعُونَ بِهِ فَإِنَّ الْأَمْرَ مَرْدُودٌ إِلَى غَيْرِكُمْ وَ إِنَّ الْفُرْضَ عَلَيْكُمْ اتِّبَاعُهُمْ فِيهِ إِلَيْكُمْ

I (you all said), 'Because it happened from him out of Taqiyyah (dissimulation)', and the refraining is foremost, and as for when you speak, then the answer is necessitated regarding what has been asked about, and that which you had been claiming, you will be becoming being condemned with it, for the matter is returned to others, and that the obligation upon you all is following them in it (has come) to you.

فَصَبَرْتُمْ مَا اسْتَقَامَ فِي عُقُولِكُمْ وَ آرَائِكُمْ وَ صَحَّ بِهِ الْقِيَاسُ عِنْدَكُمْ بِذَلِكَ لِأَمَّا لِمَا زَعَمْتُمْ مِنْ أَنْ لَا يَصِحُّ أَمْرُنَا زَعَمْتُمْ حَتَّى يَكُونَ ذَلِكَ عَلَيَّ لَكُمْ

So, you have come to what is straight in your intellects and your views, and the analogy has corrected with in your view with that. It necessitates to what you are claiming from, 'Our matters are not correct', you are claiming until that happens to be upon me for you all.

فَإِنْ قُلْتُمْ لَمْ يَكُنْ كَذَلِكَ لِصَاحِبِكُمْ فَصَارَ الْأَمْرُ أَنْ وَقَعَ إِلَيْكُمْ نَبَذْتُمْ أَمْرَ رَبِّكُمْ وَرَاءَ ظُهُورِكُمْ فَ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُمْ إِذَا وَ مَا أَنَا مِنَ الْمُهْتَدِينَ-

If you were to say, 'That will not happen like that' for your companion, so the matter has become such that it has fallen to you. You have discarded the Commands of your Lord<sup>-azwj</sup> behind your backs: **Say: 'I will not follow your whims. You have strayed, (if I do so) then I would not be from the rightly Guided ones [6:56].**

وَ مَا كَانَ بُدَّ مِنْ أَنْ تَكُونُوا كَمَا كَانَ مِنْ قَبْلِكُمْ قَدْ أُخْبِرْتُمْ أَنَّهَا السُّنَّةُ وَ الْأَمْتَالُ الْفَدَّةُ بِالْقَدَّةِ وَ مَا كَانَ يَكُونُ

There was no escape from your becoming like what the ones before you had become. I<sup>-asws</sup> have informed you it is the Sunnah(s) and the examples, the arrow with the arrow (in a quiver, i.e., the same as them), and whatever had happened will be happening.

مَا طَلَبْتُمْ مِنَ الْكَفِّ أَوْلَا وَ مِنَ الْجَوَابِ آخِرًا شِفَاءً لَصُدُورِكُمْ وَ لِإِذْهَابِ شَكِّكُمْ وَ قَدْ كَانَ بُدٌّ مِنْ أَنْ يَكُونَ مَا قَدْ كَانَ مِنْكُمْ وَ لَا يَذْهَبُ عَنْ قُلُوبِكُمْ حَتَّى يُذْهِبَهُ اللَّهُ عَنْكُمْ

What you had sought from the first restraint and from the last answer is healing for your chests and for removal of your doubts, and it was inevitable from happening what has happened from you, and it will not be going away from your hearts until Allah<sup>-azwj</sup> Removes it from you.

وَ لَوْ قَدِرَ النَّاسُ كُلُّهُمْ عَلَى أَنْ يُجِيبُوا وَ يَعْرِفُوا حَقَّنَا وَ يُسَلِّمُوا لِأَمْرِنَا فَعَلُوا وَ لَكِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ وَ يَهْدِي إِلَيْهِ مَنْ أَنَابَ

And if all the people had been able upon loving us<sup>-asws</sup> and recognise our<sup>-asws</sup> right and submit to our<sup>-asws</sup> matter, they would have done so, but **Surely Allah Lets to stray whomsoever He so Desires to, and Guides to Himself those who turn (to Him) [13:27].**

فَقَدْ أَجَبْتُكَ فِي مَسَائِلَ كَثِيرَةٍ فَانظُرْ أَنْتَ وَ مَنْ أَرَادَ الْمَسَائِلَ مِنْهَا وَ تَدَبَّرَهَا- فَإِنْ لَمْ يَكُنْ فِي الْمَسَائِلِ شِفَاءً فَقَدْ مَضَى إِلَيْكُمْ مِنِّي مَا فِيهِ حُجَّةٌ وَ مُعْتَبَرٌ

I<sup>-asws</sup> have answered you regarding many issues, therefore you and the one who wants the issues from it, should look and ponder over it. If there does not happen to be healing in the issues, so it has gone to you from me<sup>-asws</sup> what therein are arguments, and lessons.

وَ كَثُرَتْ الْمَسَائِلُ مُعْتَبَةً عِنْدَنَا مَكْرُوهَةٌ إِمَّا يُرِيدُ أَصْحَابُ الْمَسَائِلِ الْمِحْنَةَ لِيَجِدُوا سَبِيلًا إِلَى الشُّبُهَةِ وَ الضَّلَالَةِ وَ مَنْ أَرَادَ لَبْسًا لَيْسَ اللَّهُ عَلَيْهِ وَ وَكَلَهُ إِلَى نَفْسِهِ وَ لَا تَرَى أَنْتَ وَ أَصْحَابُكَ إِنِّي أَجَبْتُ بِذَلِكَ

And (asking) many questions are faulted in our<sup>-asws</sup> presence, disliked. But rather, the companions of the question intend the testing in order for them to find a way to the lustful desires and the straying, and the one who intends the confusion, Allah<sup>-azwj</sup> will Confuse upon him and Allocate him to himself, and you and your companions will not find me<sup>-asws</sup> having answered with that (confusion).

وَ إِنْ شِئْتُ صَمْتُ فَذَلِكَ إِلَيَّ لَا مَا تَقُولُهُ أَنْتَ وَ أَصْحَابُكَ لَا تَدْرُونَ كَذَا وَ كَذَا بَلْ لَا بُدَّ مِنْ ذَلِكَ إِذْ نَحْنُ مِنْهُ عَلَى يَقِينٍ وَ أَنْتُمْ مِنْهُ فِي شَكٍّ.

And if I<sup>-asws</sup> so desire to be silent, that is up to me<sup>-asws</sup>, not what you and your companions are saying, ‘You<sup>-asws</sup> don’t know such and such’, but there is escape from that when we<sup>-asws</sup> are upon certainty from it while you all are in doubt from it’<sup>1047</sup>.

اعلم أن النسخ في هذا المكتوب مشوه لا يسعنا تصحيحها

**Note:** Know that the copying in this writing is distorted and we cannot correct it.

9- د، العدد القوية من كتاب الذخيرة قال الرضا من حاسب نفسه ربح و من عقل عنها حسير و من خاف أمن و من اعتبر أبصر و من أبصر فهم و من فهم علم و صديق الجاهل في تعب

(The book) 'Al-Adad Al-Qawiya', from the book 'Al Zakhira' –

'Al-Reza<sup>-asws</sup> said: 'One who reckons himself gains, and one who is heedless from it incurs loss; and one who fears (Allah<sup>-azwj</sup>) is safe, and one who takes lesson will be insightful, and one who has insight will understand, and the one who understands will know; and a friend of an ignorant one will be fatigued.

و أفضل المال ما وقي به العرض و أفضل العقل معرفة الإنسان نفسه و المؤمن إذا غضب لم يخرج غضبه عن حقه و إذا رضي لم يدخله رضاه في باطل و إذا قدر لم يأخذ أكثر من حقه.

And the best wealth is what the honour can be saved with, and the best intellect is the human being recognising himself; and when the Momin is angered his anger does not expel him from truth, and when he is pleased his pleasure does not enter him into falsehood, and when he is powerful he does not take more than his right'<sup>1048</sup>.

و قال ع العوغاء قتلة الأنبياء و العامة اسم مشتق من العمى ما رضي الله لهم أن شبههم بالأنعام حتى قال- بل هم أضل سبيلاً.

And he<sup>-asws</sup> said: 'The riff raff killed the Prophets<sup>-as</sup>, and the generality (Al-Amma) is a named derived from the blindness (Al-Ama). Allah<sup>-azwj</sup> is not Pleased with resembling them with the cattle until He<sup>-azwj</sup> Said: '**But, they are more straying of the way [25:44]**'<sup>1049</sup>.

و قال ع قال لي المأمون هل رويت شيئاً من الشعر

And he<sup>-asws</sup> said: 'Al-Mamoun (the caliph) said to me<sup>-asws</sup>, 'Have you<sup>-asws</sup> reported anything from the poems?'

قلت و رويت منه الكثير

I<sup>-asws</sup> said: 'And I<sup>-asws</sup> have reported a lot from it'.

فقال أنشدني أحسن ما رويته في الحلم

He said, 'Recite to me the best of what you<sup>-asws</sup> have reported regarding the forbearance'.

فأنشدته-

أبيت نفسي أن أقابل بالجهل-

إذا كان ذوي من لبيت بجهله-

<sup>1048</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 9 / 1

<sup>1049</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 9 / 2

هَرَيْتُ لِحِلْمِي كَيْ أَجَلَ عَنِ الْمِثْلِ -  
عَرَفْتُ لَهُ حَقَّ التَّقَدُّمِ وَ الْقُضْلِ

وَ إِنْ كَانَ مِثْلِي فِي مَحَلِّي مِنَ التُّهْمَى -  
وَ إِنْ كُنْتُ أَدْنَى مِنْهُ فِي الْفَضْلِ وَ الْحِجَى -

So I<sup>asws</sup> recited: 'And when someone besides me afflicted with his ignorance, I would refuse myself to be faced with the ignorance, and if the likes of me were to be in my place from the prohibition, I would take with my forbearance, lest I would be hasty about the resembling, and if I were to be lower than him in the merit and the virtue, I would recognise for him the right of precedence and the merit'.

قَالَ الْمَأْمُونُ مَنْ قَائِلُهُ

Al-Mamoun said to him<sup>asws</sup>, 'Who said it?'

قُلْتُ بَعْضُ فِتْيَانِنَا

He<sup>asws</sup> said: 'One of our youths'.

قَالَ فَأَنْشِدْنِي أَحْسَنَ مَا رَوَيْتَهُ فِي السُّكُوتِ عَنِ الْجَاهِلِ

He said, 'Recite to me the best of what you<sup>asws</sup> have reported regarding the silence from the ignoramus'.

فَقُلْتُ -

فَأُرِيهِ أَنَّ هَجْرَهُ أَسْبَابٌ -  
فَأُرَى لَهُ تَرْكَ الْعِتَابِ عِتَابٌ -  
يَجِدُ الْمُحَالَ مِنَ الْأُمُورِ صَوَاباً -  
كَانَ السُّكُوتُ عَنِ الْجَوَابِ جَوَاباً

إِنِّي لَيْهَجْرَتِي الصَّدِيقُ جُنْبًا -  
وَ أَرَاهُ إِنْ عَاتَبْتَهُ أَعْرَيْتُهُ -  
وَ إِذَا ابْتُلِيَتْ بِجَاهِلٍ مُتَحَلِّمٍ -  
أَوْلَيْتُهُ عَنِّي السُّكُوتُ وَ رُبَّمَا -

I<sup>asws</sup> said: 'I, when a friend forsakes me avoiding me, I shall show him that there are reasons for his forsaking, and I shall show him that if you were to reprimand him, it would deceive him, so I view for him to leave the reprimand admonishing. And if I were to be afflicted with a controlling ignorant, who finds the impossible matters to be correct, I shall give him the silence from me. Sometimes the silence from the answering is an answer'.

فَقَالَ مَنْ قَائِلُهُ

He said, 'Who said it?'

قُلْتُ بَعْضُ فِتْيَانِنَا -

I<sup>asws</sup> said: 'One of our<sup>asws</sup> youths'.<sup>1050</sup>

<sup>1050</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 9 / 3



وَمِنْ كِتَابِ النَّهْجِ قَالَ - مَوْلَانَا الرِّضَا ع مَنْ رَضِيَ مِنَ اللَّهِ عَزَّ وَجَلَّ بِالْقَلِيلِ مِنَ الرِّزْقِ رَضِيَ اللَّهُ مِنْهُ بِالْقَلِيلِ مِنَ الْعَمَلِ مَنْ كَثُرَتْ حَاسِنُهُ مُدِيحٌ بِهَا وَ اسْتَعْنَى التَّمَدُّحَ بِدِكْرِهَا مَنْ شَبَّهَ اللَّهُ بِخَلْقِهِ فَهُوَ مُشْرِكٌ وَ مَنْ نَسَبَ إِلَيْهِ مَا هَيَّ عَنْهُ فَهُوَ كَافِرٌ بِهِ

And from 'Kitab Al Nazha' who said,

'Our Master<sup>-asws</sup> Al-Reza<sup>-asws</sup> said: 'One who is satisfied with the little sustenance from Allah<sup>-azwj</sup> Mighty and Majestic, Allah<sup>-azwj</sup> will be satisfied with the little from the deeds; and one whose good deeds are many will be praised with it, and the praise is needless of being mentioned; one who resembles Allah<sup>-azwj</sup> with His<sup>-azwj</sup> creatures, so he is a Polytheist, and the one who attributes to Him<sup>-azwj</sup> what He<sup>-azwj</sup> has Prohibited from, he is a Kafir with Him<sup>-azwj</sup>.

مَنْ لَمْ تَتَابَعِ رَأْيَكَ فِي صَلَاحِهِ فَلَا تُصْنَعْ إِلَى رَأْيِهِ وَ انْتَظِرْ بِهِ أَنْ يُصْلِحَهُ شَرٌّ وَ مَنْ طَلَبَ الْأَمْرَ مِنْ وَجْهِهِ لَمْ يَزَلْ وَ إِنْ زَلَّ لَمْ تَحْذُلْهُ الْحِيلَةُ - لَا يَعْدَمُ الْمَرْءُ دَائِرَةَ الشَّرِّ مَعَ نَكْتِ الصَّفْقَةِ وَ لَا يَعْدَمُ تَعْجِيلَ الْعُقُوبَةِ مَعَ إِزَاعِ الْبُعْيِ

One who does not follow your opinion in correcting him, do not listen to his opinion, and await with him to correct his evil; and one who seeks the matter from its (proper) aspect will not slip, and even if he does slip, the ploy (to recover) will not abandon him. The person will not lack the evil circle with having broken the agreement, nor will he lack the hastened punishment with having done the immorality.

النَّاسُ ضَرْبَانِ بَالِغٌ لَا يَكْتَفِي وَ طَالِبٌ لَا يَجِدُ طُوبَى لِمَنْ شَغَلَ قَلْبُهُ بِشُكْرِ التَّعْمَةِ - لَا يَحْتَلِطُ بِالسُّلْطَانِ فِي أَوَّلِ اضْطِرَابِ الْأُمُورِ يَعْنِي أَوَّلَ الْمُخَالَطَةِ

The people are of two types – a reaching one not sufficed and a seeker not finding. Beatitude is for one whose heart is pre-occupied with thanking for the bounties. Do not mingle with the ruler in the first desperation of the matters, meaning the first one to mingle with.

الْفَنَاعَةُ تَجْمَعُ إِلَى صِيَانَةِ النَّفْسِ وَ عِزِّ الْقُدْرَةِ وَ طَرَحِ مَثُوبَةِ الْإِسْتِكْنَارِ وَ التَّعَبُّدِ لِأَهْلِ الدُّنْيَا وَ لَا يَسْنَلُكَ طَرِيقَ الْفَنَاعَةِ إِلَّا رَجُلَانِ إِمَّا مُتَعَبِّدٌ يُرِيدُ أَجْرَ الْآخِرَةِ أَوْ كَرِيمٌ يَنْتَرِهُ عَنِ لِقَاءِ النَّاسِ

The contentment combines to self-preservation, and the worthy honour, and dropping the extravagance, and the servitude to people of the world, and no one cannot travel the path of contentment except two men – either a worshipper intending Recompense of the Hereafter, or a benevolent one removed from the lowly people'.

كَفَاكَ مَنْ يُرِيدُ نُصْحَكَ بِالتَّمِيمَةِ مَا يَجِدُ مِنْ سُوءِ الْحِسَابِ فِي الْعَاقِبَةِ الْإِسْتِزْسَالُ بِالْأَنْسِ يُذْهِبُ الْمَهَابَةَ -

Stop the one advising you by gossiping what he will find in the Hereafter is the evil Reckoning; continuous friendliness does away the respect".<sup>1051</sup>

وَ قَالَ ع لِلْحَسَنِ بْنِ سَهْلٍ فِي تَعْرِيبِهِ التَّهْنِئَةَ بِأَجْلِ التَّوَابِ أَوْلَى مِنَ التَّعْرِيبِ عَلَى عَاجِلِ الْمُصِيبَةِ.

<sup>1051</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 9 / 4

And he<sup>-asws</sup> said to Al-Hassan Bin Sahl in consoling him: 'The congratulations for the future Rewards is foremost than the consoling upon the current calamity'.<sup>1052</sup>

وَقَالَ ع مَنْ صَدَقَ النَّاسَ كَرِهَهُ الْمَسْكِينَةُ مِفْتَاحُ الْبُؤْسِ - إِنَّ لِلْقُلُوبِ إِقْبَالَ وَ إِذْبَارًا وَ نَشَاطًا وَ فُتُورًا فَإِذَا أَقْبَلَتْ بَصُرَتْ وَ فَهِمَتْ وَ إِذَا أُذْبِرَتْ كَلَّتْ وَ مَلَّتْ فَخُدُّوْهَا عِنْدَ إِقْبَالِهَا وَ نَشَاطِهَا وَ اتْرُكُوْهَا عِنْدَ إِذْبَارِهَا وَ فُتُورِهَا - لَا خَيْرَ فِي الْمَعْرُوفِ إِذَا رَخِصَ - .

And he<sup>-asws</sup> said: 'One who ratifies the people, they will dislike him; the neediness is a key to misery; for the hearts there is coming forward and turning back, and activity and apathy (laziness). When it comes forward, it is insightful and understands, and when it turns back it gets bored and fed up. Therefore, take it during it's coming forward and its activity, and leave it during its turning back and its apathy. There is no good in the act of kindness when it is cheap'.<sup>1053</sup>

وَقَالَ ع لِلصُّوفِيَّةِ لَمَّا قَالُوا لَهُ إِنَّ الْمَأْمُونَ قَدْ رَدَّ هَذَا الْأَمْرَ إِلَيْكَ وَ إِنَّكَ لَأَحَقُّ النَّاسِ بِهِ إِلَّا أَنَّهُ يَخْتِاجُ مَنْ يَتَقَدَّمُ مِنْكَ بِقَدَمِكَ إِلَى بُسِّ الصُّوفِ وَ مَا يَخْشَى بُسَّهُ

And he<sup>-asws</sup> said to the Sufis when they said to him<sup>-asws</sup>, '(The caliph) Al-Mamoun has returning this command to you<sup>-asws</sup> and you<sup>-asws</sup> are the most rightful of the people with it, except that it is needy to someone from you<sup>-asws</sup> who can proceed to wearing the wool and what wearing it is coarse'.

وَيُحْكُمُ إِذَا بَرَأَ مِنَ الْإِمَامِ قِسْطُهُ وَ عَدْلُهُ إِذَا قَالَ صَدَقَ وَ إِذَا حَكَمَ عَدَلَ وَ إِذَا وَعَدَ أُجِزَ وَ الْحَيْرُ مَعْرُوفٌ - قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ وَ إِنَّ يُوْسُفَ الصِّدِّيقَ لَيْسَ الدِّيْبَاجَ الْمُنْسُوجَ بِالذَّهَبِ وَ جَلَسَ عَلَى مُتَّكَاتٍ فِرْعَوْنَ .

(He<sup>-asws</sup> said: 'Woe be unto you all! But rather what is wanted from the Imam<sup>-asws</sup> is his<sup>-asws</sup> fairness and his<sup>-asws</sup> justice. When he<sup>-asws</sup> speak, he<sup>-asws</sup> is truthful, and when he<sup>-asws</sup> judges, he<sup>-asws</sup> is just, and when he<sup>-asws</sup> promises, he<sup>-asws</sup> fulfills, and the goodness is well known. **Say: 'Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?' [7:32];** and Yusuf<sup>as</sup> the truthful wore the brocade woven with the gold, and he<sup>-as</sup> sat upon the recliners of Pharaoh<sup>-la</sup>'.<sup>1054</sup>

قَالَ ع فِي صِفَةِ الرَّاهِدِ مُتَبَلِّغٌ بِدُونِ قُوَّتِهِ مُسْتَعِدٌّ لِيَوْمِ مَوْتِهِ مُتَبَرِّجٌ بِحَيَاتِهِ

He<sup>-asws</sup> said in description of the ascetic: 'The one satisfied with less than his daily subsistence, preparing for the day of his death, fed up with his life'.

وَ قَالَ فِي تَفْسِيرِ فَاصَّحِ الصَّفْحِ الْجَمِيلِ عَفُوٌّ بِغَيْرِ عِتَابٍ

And he<sup>-asws</sup> said in interpretation of **therefore pardon with the beautiful pardoning [15:85]**. He<sup>-asws</sup> said: 'Pardoning without reproach'.

<sup>1052</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 9 / 5

<sup>1053</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 9 / 6

<sup>1054</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 9 / 7

وَقَالَ لِلْمَأْمُونِ لَمَّا أَرَادَ قَتْلَ رَجُلٍ إِنَّ اللَّهَ لَا يَزِيدُكَ بِحُسْنِ الْعَمَلِ إِلَّا عِزًّا فَعَمَّا عَنْهُ.

And he<sup>-asws</sup> said to (the caliph) Al-Mamoun when he had intended to kill a man: 'The goodly pardon will not increase you except in honour'. So, he pardoned him".<sup>1055</sup>

وَقَالَ بَعْضُ أَصْحَابِهِ رُوِيَ لَنَا عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: لَا جَبْرَ وَلَا تَفْوِضَ بَلْ أَمْرٌ بَيْنَ أَمْرَيْنِ فَمَا مَعْنَاهُ

And one of his<sup>-asws</sup> companions said, 'It is reported to us from Al-Sadiq<sup>-asws</sup> having said: 'There is neither compulsion nor delegation, but it is a matter between the two matters', so what is it's meaning?'

قَالَ مَنْ زَعَمَ أَنَّ اللَّهَ فَوَّضَ أَمْرَ الْخَلْقِ وَالرِّزْقِ إِلَى عِبَادِهِ فَقَدْ قَالَ بِالتَّفْوِضِ

He<sup>-asws</sup> said: 'One who claims that Allah<sup>-azwj</sup> Delegates the Commands to the created being and the sustenance to His<sup>-azwj</sup> servants, so he has spoken with the delegation'.

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَالْقَائِلُ بِهِ مُشْرِكٌ

I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-azwj</sup>, and the speaker with it is a Polytheist?'

فَقَالَ نَعَمْ وَمَنْ قَالَ بِالْجَبْرِ فَقَدْ ظَلَمَ اللَّهَ تَعَالَى

He<sup>-asws</sup> said: 'Yes, and the one who says with the compulsion so he has (made) Allah<sup>-azwj</sup> the Exalted as unjust'.

فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ فَمَا بَيْنَ أَمْرَيْنِ

I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! So, what is the matter between the two matters?'

فَقَالَ وُجُودُ السَّبِيلِ إِلَى إِيْتَابِنِ مَا أُمِرُوا بِهِ وَ تَرْكُ مَا هُمُوا عَنْهُ.

He<sup>-asws</sup> said: 'Finding the way to doing what has been Commanded with and neglecting what has been Prohibited from".<sup>1056</sup>

وَقَالَ: وَقَدْ قَالَ لَهُ رَجُلٌ إِنَّ اللَّهَ تَعَالَى فَوَّضَ إِلَى الْعِبَادِ أَعْمَالَهُمْ

And he<sup>-asws</sup> and a man had said to him: 'Allah<sup>-azwj</sup> the Exalted Delegated to the servants, their actions'.

فَقَالَ هُمْ أضعفُ مِنْ ذَلِكَ

He<sup>-asws</sup> said: 'They are weaker than that and less'.

<sup>1055</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 9 / 8

<sup>1056</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 9 / 9

وَأَقْلُ قَالَ فَجَبَّرَهُمْ

He said, 'So He<sup>-azwj</sup> Compels them?'

قَالَ هُوَ أَعْدَلُ مِنْ ذَلِكَ وَ أَجْأ

He<sup>-asws</sup> said: 'He<sup>-azwj</sup> is more Just than that and more Majestic'.

قَالَ فَكَيْفَ تَقُولُ

He said, 'How are you<sup>-asws</sup> saying?'

قَالَ نَقُولُ إِنَّ اللَّهَ أَمَرَهُمْ وَ نَهَاهُمْ وَ أَقْدَرَهُمْ عَلَى مَا أَمَرَهُمْ بِهِ وَ نَهَاهُمْ عَنْهُ.

He<sup>-asws</sup> said: 'We<sup>-asws</sup> are saying that Allah<sup>-azwj</sup> Commands them and Prohibits them, and He<sup>-azwj</sup> has Enabled them upon what He<sup>-azwj</sup> has Commanded them with and Prohibited them from''.

سَأَلَهُ عَ الْفَضْلِ بْنِ الْحَسَنِ بْنِ سَهْلِ الْخَلْقِ مَجْبُورُونَ

He<sup>-asws</sup> was asked by Al-Fazl Bin Al-Hassan Bin Sahl, 'The people are compelled?'

قَالَ اللَّهُ أَعْدَلُ مِنْ أَنْ يُجْبَرَ وَ يُعَذَّبَ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> is more Just than to Compel and (then) Punish'.

قَالَ فَمُطْلَقُونَ

He said, 'So they are free?'

قَالَ اللَّهُ أَخْكُمَ أَنْ يُهْمَلَ عَبْدُهُ وَ يَكْلَهُ إِلَى نَفْسِهِ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> is Wiser than to Load His<sup>-azwj</sup> servant and Allocate it to himself.

اصْحَبِ السُّلْطَانَ بِالْحَدَرِ وَ الصَّدِيقَ بِالتَّوَاضِعِ وَ الْعَدُوَّ بِالتَّحَرُّزِ وَ الْعَامَّةَ بِالبِشْرِ الْإِيمَانُ فَوْقَ الْإِسْلَامِ بِدَرَجَةٍ وَ التَّقْوَى فَوْقَ الْإِيمَانِ بِدَرَجَةٍ وَ الْيَقِينُ فَوْقَ التَّقْوَى بِدَرَجَةٍ وَ لَمْ يُقَسَّمْ بَيْنَ الْعِبَادِ شَيْءٌ أَقْلُ مِنَ الْيَقِينِ.

Accompany the ruler with the caution, and the friend with the humbleness, and the enemy with the guarding, and the general public with the smile. The Eman is above Al-Islam by a level, and the piety is above the Eman by a level, and the certainty is above the piety by a level, and nothing has been Apportioned between the servants lesser than the certainty''.

وَ سُئِلَ عَنِ الْمَشِيئَةِ وَ الْإِرَادَةِ فَقَالَ الْمَشِيئَةُ الْإِهْتِمَامُ بِالشَّيْءِ وَ الْإِرَادَةُ إِتْمَامُ ذَلِكَ الشَّيْءِ

And he<sup>-asws</sup> was asked about the Desire and the Intention (of Allah<sup>-azwj</sup>). He<sup>-asws</sup> said: 'The Desire is embarking with the thing, and the Intention is completion of that thing.

الْأَجَلَ أَفَهُ الْأَمَلِ وَ الْعُرْفُ ذَخِيرَةُ الْأَبَدِ وَ الْبِرُّ غَنِيمَةُ الْحَازِمِ وَ التَّفْرِيطُ مُصِيبَةُ ذِي الْفُدْرَةِ وَ الْبُخْلُ يُمَزِقُ الْعِرْضَ وَ الْخُبُّ دَاعِي الْمَكَارِهِ وَ أَجَلُ الْخَلَائِقِ وَ أَكْرَمُهَا اصْطِنَاعُ الْمَعْرُوفِ وَ إِغَاثَةُ الْمَلْهُوفِ وَ تَحْقِيقُ أَمَلِ الْأَمَلِ وَ تَصْدِيقُ خَيْلَةِ الرَّاجِي وَ الْإِسْتِكْنَارُ مِنَ الْأَصْدِقَاءِ فِي الْحَيَاةِ وَ الْبَاكِينَ بَعْدَ الْوَفَاةِ.

The death is a scourge of the hopes, and the custom is a treasure for ever, and the righteousness is a gain of the resolute one, and the negligence is a calamity of the one with ability, and the miserliness rips the honour, and the love calls to the hardship, and revering the people and honouring them is doing the act of kindness, and helping the distressed, and realises the hope of the hoping one, and ratification is imagination of the hoping one, and having many friends during the lifetime and (increases) mourners after the death".<sup>1057</sup>

مِنْ كِتَابِ الدُّرِّ، قَالَ ع اتَّقُوا اللَّهَ أَيُّهَا النَّاسُ فِي نِعَمِ اللَّهِ عَلَيْكُمْ فَلَا تُنْفَرُوهَا عَنْكُمْ بِمَعَاصِيهِ بَلِ اسْتَدْبِرُوهَا بِطَاعَتِهِ وَ شُكْرِهِ عَلَى نِعَمِهِ وَ أَيَادِيهِ

From the book 'Al Durr' –

'He<sup>-asws</sup> said: 'Fear Allah<sup>-azwj</sup> O you people, regarding bounties of Allah<sup>-azwj</sup> upon you all, so do not turn these away from you by disobeying Him<sup>-azwj</sup>, but make these permanent by obeying Him<sup>-azwj</sup>, and thanking Him<sup>-azwj</sup> upon His<sup>-azwj</sup> bounties, and His<sup>-azwj</sup> Assistance.

وَ اعْلَمُوا أَنَّكُمْ لَا تَشْكُرُونَ اللَّهَ بِشَيْءٍ بَعْدَ الْإِيمَانِ بِاللَّهِ وَ رَسُولِهِ وَ بَعْدَ الْإِعْتِرَافِ بِخُفُوقِ أَوْلِيَاءِ اللَّهِ مِنْ آلِ مُحَمَّدٍ ع أَحَبَّ إِلَيْكُمْ مِنْ مُعَاوَنَتِكُمْ لِإِخْوَانِكُمْ الْمُؤْمِنِينَ عَلَى دُنْيَاهُمْ الَّتِي هِيَ مَعْبَرٌ لَهُمْ إِلَى جَنَّاتِ رَجِيمٍ فَإِنَّ مَنْ فَعَلَ ذَلِكَ كَانَ مِنْ حَاصَّةِ اللَّهِ

And know that you will not be thanking Allah<sup>-azwj</sup> for anything after the Eman with Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and after the acknowledgement with rights of the Guardians<sup>-asws</sup> from Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, more beloved to you all than your assisting your Momineen brothers upon their world which is a crossing for them to the Gardens of their Lord<sup>-azwj</sup>. Surely, the one who does that would be from the special ones of Allah<sup>-azwj</sup>.

مَنْ خَاسَبَ نَفْسَهُ رِيحٌ وَ مَنْ عَقَلَ عَنْهَا حَسِيرٌ وَ مَنْ خَافَ آمِنٌ وَ مَنْ اعْتَبَرَ أَبْصَرَ وَ مَنْ أَبْصَرَ فَهِمٌ وَ مَنْ فَهِمَ عَقَلَ وَ صَدِيقُ الْجَاهِلِ فِي تَعَبٍ وَ أَفْضَلُ الْمَالِ مَا وُقِيَ بِهِ الْعِرْضُ وَ أَفْضَلُ الْعَقْلِ مَعْرِفَةُ الْإِنْسَانِ نَفْسَهُ

One who reckons himself will gain, one being heedless from it will incur loss, and the one who fears (Allah<sup>-azwj</sup>) will be safe, and the one taking a lesson will have insight, and the one being insightful will understand, and the one who understands will have intellect; and a friend of the ignorant one will be in fatigue; and the best wealth is what the honour can be saved with; and the best intellect is the human being recognising himself.

وَ الْمُؤْمِنُ إِذَا غَضِبَ لَمْ يُخْرِجْهُ غَضَبُهُ عَنْ حَقِّهِ وَ إِذَا رَضِيَ لَمْ يَدْخُلْهُ رِضَاهُ فِي بَاطِلٍ وَ إِذَا قَدَرَ لَمْ يَأْخُذْ أَكْثَرَ مِنْ حَقِّهِ

And when the Momin is angered his anger does not exit him from truth, and when he is pleased his pleasure does not enter him into falsehood, and when he is powerful he does not take more than his right.

الْعَوَّاءُ قَتَلَهُ الْأَنْبِيَاءُ وَ الْعَامَّةُ اسْمٌ مُشْتَقٌّ مِنَ الْعَمَى مَا رَضِيَ اللَّهُ لَهُمْ أَنْ شَبَّهَهُمْ بِالْأَنْعَامِ حَتَّى قَالَ بَلْ هُمْ أَضَلُّ سَبِيلًا

<sup>1057</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 9 / 10

The riff raff killed the Prophets<sup>as</sup>, and the (word) 'Al-Amma' (general public) is a name derived from 'Al-Ama' (blindness). Allah<sup>azwj</sup> was not Satisfied for them by Resembling them with the cattle until He<sup>azwj</sup> Said: **'But, they are more straying of the way [25:44]'**.

صَدِيقُ كُلِّ امْرِئٍ عَقْلُهُ وَ عَدُوُّهُ جَهْلُهُ الْعَقْلُ جِبَاءٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ الْأَدَبُ كُفْلَةٌ فَمَنْ تَكَلَّفَ الْأَدَبَ قَدَرَ عَلَيْهِ وَ مَنْ تَكَلَّفَ الْعَقْلَ لَمْ يَزِدْهُ إِلَّا جَهْلًا

A friend of every person is his intellect, and his ignorance is his enemy; the intellect is a Gift from Allah<sup>azwj</sup> Mighty and Majestic, and the etiquette is Encumbered. The one who encumbers the etiquette is able upon it, and the one who encumbers the intellect it will not increase him except in ignorance.

التَّوَاضُّعُ دَرَجَاتٌ مِنْهَا أَنْ يَعْرِفَ الْمَرْءُ قَدْرَ نَفْسِهِ فَيُنْزِلَهَا مَنَازِلَهَا بِقَلْبٍ سَلِيمٍ - لَا يُحِبُّ أَنْ يَأْتِيَهُ إِلَى أَحَدٍ إِلَّا مِثْلَ مَا يُؤْتِيهِ إِلَيْهِ إِنْ أَتَى إِلَيْهِ سَيِّئَةً وَارَاهَا بِالْحَسَنَةِ كَاطِمِ الْعَيْظِ عَافٍ عَنِ النَّاسِ وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ.

The humbleness has levels. From these is that the person recognises the worth of himself, so he accords its status with a sound heart. He will not like it coming to anyone except similar to what is coming to him. If an evil deed comes to him, he covers it with the good deed like swallowing the rage, pardoning the people, and Allah<sup>azwj</sup> Loves the good doers".<sup>1058</sup>

10- الدُّرَّةُ الْبَاهِرَةُ، قَالَ الرَّضَا ع مَنْ شَبَّهَ اللَّهَ بِخَلْقِهِ فَهُوَ مُشْرِكٌ وَ مَنْ نَسَبَ إِلَيْهِ مَا حَى عَنْهُ فَهُوَ كَافِرٌ.

(The book) 'Al Durr Al Bahira' –

'Al-Reza<sup>asws</sup> said: 'One who resembles Allah<sup>azwj</sup> with His<sup>azwj</sup> created being, he is a Polytheist, and the one who attributes to Him<sup>azwj</sup> what He<sup>azwj</sup> has Prohibited from, he is a Kafir".<sup>1059</sup>

وَ قَالَ ع مَنْ طَلَبَ الْأَمْرَ مِنْ وَجْهِهِ لَمْ يَزَلْ فَإِنْ زَلَّ لَمْ تَخْذُلْهُ الْحِيلَةُ.

And he<sup>asws</sup> said: 'One who seeks the matter from its aspect will not slips. If he does slip, the ploy (to recover) will not abandon him".<sup>1060</sup>

وَ قَالَ ع لَا يَعْدَمُ الْمَرْءُ دَائِرَةَ السُّوءِ مَعَ نَكْثِ الصَّفْقَةِ وَ لَا يَغْدَمُ تَعْجِيلَ الْعُقُوبَةِ مَعَ إِدْرَاعِ الْبُعْيِ.

And he<sup>asws</sup> said: "The person will not lack the evil circle with having broken the agreement, nor will he lack the hastened Punished with deceptive transgression".<sup>1061</sup>

وَ قَالَ ع الْأُنْسُ يُذْهِبُ الْمَهَابَةَ وَ الْمَسْأَلَةُ مِفْتَاحُ فِي الْبُؤْسِ

And he<sup>asws</sup> said: 'The amiability goes to the glory; the begging is a key regarding the misery'.

وَ أَرَادَ الْمَأْمُونُ قَتْلَ رَجُلٍ فَقَالَ لَهُ ع مَا تَقُولُ يَا أَبَا الْحَسَنِ

<sup>1058</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 9 / 11

<sup>1059</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 10 / 1

<sup>1060</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 10 / 2

<sup>1061</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 10 / 3

And Al-Mamoun intended to kill a man. He said to him<sup>-asws</sup>, ‘What are you<sup>-asws</sup> saying, O Abu Al-Hassan<sup>-asws</sup>?’

فَقَالَ إِنَّ اللَّهَ لَا يَزِيدُ بِحُسْنِ الْعَفْوِ إِلَّا عِزًّا فَعَفَا عَنْهُ.

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> does not increase with beautiful pardon except honour’. So, he pardoned him<sup>1062</sup>’.

وَقَالَ ع اصْحَبِ السُّلْطَانَ بِالْحَذَرِ وَ الصَّدِيقَ بِالتَّوَضُّعِ وَ الْعَدُوَّ بِالتَّحْزُرِ وَ الْعَامَّةَ بِالْبِشْرِ.

And he<sup>-asws</sup> said: ‘Accompany the ruler with the caution, and the friend with the humbleness, and the enemy with the guarding, and the general public with the smile’<sup>1063</sup>’.

وَقَالَ ع الْمَشِيئَةُ الْإِهْتِمَامُ بِالشَّيْءِ وَ الْإِرَادَةُ إِتْمَامُ ذَلِكَ الشَّيْءِ.

And he<sup>-asws</sup> said: ‘The Desire is embarking with the thing, and the Intention is completion of that thing’<sup>1064</sup>’.

11- كَنْزُ الْكَرَاجِكِيِّ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَادَانَ الْقُمِّيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ صَالِحٍ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَيُّوبَ بْنِ نُوحٍ قَالَ قَالَ الرِّضَا ع سَبْعَةُ أَشْيَاءَ يَغْبِرُ سَبْعَةَ أَشْيَاءَ مِنَ الْإِسْتِهْزَاءِ مِنَ اسْتَعْفَرِ بِلِسَانِهِ وَ لَمْ يَنْدَمْ بِقَلْبِهِ فَقَدْ اسْتَهْزَأَ بِنَفْسِهِ وَ مَنْ سَأَلَ اللَّهَ التَّوْفِيقَ وَ لَمْ يَجْتَهِدْ فَقَدْ اسْتَهْزَأَ بِنَفْسِهِ وَ مَنْ اسْتَحْزَمَ وَ لَمْ يَحْذَرْ فَقَدْ اسْتَهْزَأَ بِنَفْسِهِ

(The book) ‘Kanz’ of Al Karajaky – from Muhammad Bin Ahmad Bin Shazan Al Qummi, from his father, from Ahmad Bin Muhammad Bin Salih, from Sa’ad Bin Abdullah, from Ayoub Bin Nuh who said,

‘Al-Reza<sup>-asws</sup> said: ‘Seven things without seven things is from the mockery – one who seeks Forgiveness with his tongue and does not regret with his heart, so he has mocked himself; and the one who asks Allah<sup>-azwj</sup> for the inclination and does not struggle so he has mocked himself; and the one who is resolute and is not careful so he has mocked himself.

وَ مَنْ سَأَلَ اللَّهَ الْجَنَّةَ وَ لَمْ يَصْبِرْ عَلَى الشَّدَائِدِ فَقَدْ اسْتَهْزَأَ بِنَفْسِهِ وَ مَنْ نَعَوَّذَ بِاللَّهِ مِنَ النَّارِ وَ لَمْ يَتْرُكْ شَهَوَاتِ الدُّنْيَا فَقَدْ اسْتَهْزَأَ بِنَفْسِهِ وَ مَنْ ذَكَرَ اللَّهَ وَ لَمْ يَسْتَبِقْ إِلَى لِقَائِهِ فَقَدْ اسْتَهْزَأَ بِنَفْسِهِ.

And one who asks Allah<sup>-azwj</sup> for the Paradise and is not patience upon the adversities so he has mocked himself; and one who seeks Refuge with Allah<sup>-azwj</sup> from the Fire and does not neglect the lustful desires of the world so he has mocked himself; and one who mentions Allah<sup>-azwj</sup> and does not anticipate meeting Him<sup>-azwj</sup> so he has mocked himself’<sup>1065</sup>’.

12- أَعْلَامُ الدِّينِ، قَالَ الرِّضَا ع مَنْ رَضِيَ عَنِ اللَّهِ تَعَالَى بِالْقَلِيلِ مِنَ الرِّزْقِ رَضِيَ اللَّهُ مِنْهُ بِالْقَلِيلِ مِنَ الْعَمَلِ.

(The book) ‘A’laam Al Deen’ –

<sup>1062</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 10 / 4

<sup>1063</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 10 / 5

<sup>1064</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 10 / 6

<sup>1065</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 11

'Al-Reza<sup>-asws</sup> said: 'One who is satisfied from Allah<sup>-azwj</sup> the Exalted with the little from the sustenance, Allah<sup>-azwj</sup> will be Satisfied from him with the little from the deeds".<sup>1066</sup>

وَقَالَ ع مَنْ شَبَّهَ اللَّهُ بِخَلْقِهِ فَهُوَ مُشْرِكٌ وَمَنْ نَسَبَ إِلَيْهِ مَا هَيَّ عَنْهُ فَهُوَ كَافِرٌ.

And he<sup>-asws</sup> said: 'One who resembles Allah<sup>-azwj</sup> with His<sup>-azwj</sup> created being, he is a Polytheist, and one who attributes to Him<sup>-azwj</sup> what He<sup>-azwj</sup> has Prohibited from him, he is a Kafir".<sup>1067</sup>

وَقَالَ ع لَا يَسْلُكُ طَرِيقَ الْقَنَاعَةِ إِلَّا رَجُلَانِ إِمَّا مُتَعَبِدٌ يُرِيدُ أَجْرَ الْآخِرَةِ أَوْ كَرِيمٌ يَنْزَهُ مِنَ لِقَامِ النَّاسِ.

And he<sup>-asws</sup> said: 'No one cannot travel the path of contentment except two men – either a worshipper intending Recompense of the Hereafter, or a benevolent one removed from the lowly people".<sup>1068</sup>

وَقَالَ ع الْإِسْتِزْسَالُ بِالْأُنْسِ يُذْهِبُ الْمَهَابَةَ.

And he<sup>-asws</sup> said: 'Continuous friendliness takes away the respect".<sup>1069</sup>

وَقَالَ ع مَنْ صَدَقَ النَّاسَ كَرِهُوهُ.

And he<sup>-asws</sup> said: 'One who ratifies the people, they will dislike him".

وَقَالَ ع لِلْحَسَنِ بْنِ سَهْلٍ وَقَدْ عَزَاهُ بِمَوْتِ وَلَدِهِ التَّهْنِئَةُ بِأَجْلِ الثَّوَابِ أَوْلَى مِنَ التَّعْزِيزَةِ عَلَى عَاجِلِ الْمُصِيبَةِ.

And he<sup>-asws</sup> said to Al-Hassan Bin Sahl, and he was consoling him for the death of his son: 'Congratulating for the future Rewards is foremost than the consoling upon the current calamity".<sup>1070</sup>

وَقَالَ ع إِنَّ لِلْقُلُوبِ إِتْبَالَ وَ إِذْبَارًا وَ نَشَاطًا وَ قُتُورًا فَإِذَا أَقْبَلَتْ بَصُرَتْ وَ فَهِمَتْ وَ إِذَا أَدْبَرَتْ كَلَّتْ وَ مَلَّتْ فَخُدُّوهَا عِنْدَ إِتْبَالِهَا وَ نَشَاطِهَا وَ انْزُكُوهَا عِنْدَ إِذْبَارِهَا وَ قُتُورِهَا.

And he<sup>-asws</sup> said: 'For the hearts there is coming forward and turning back, and activity and apathy. When it comes forward, it is insightful and understands, and when it turns back it gets bored and fed up. Therefore, take it during it's coming forward and its activity, and leave it during its turning back and its apathy'.

وَقَالَ ع لِلْحَسَنِ بْنِ سَهْلٍ وَقَدْ سَأَلَهُ عَنْ صِفَةِ الرَّاهِدِ فَقَالَ ع مُتَبَلِّغٌ يَدُونَ قُوْتِهِ مُسْتَعِدٌّ لِيَوْمِ مَوْتِهِ مُتَبَرِّمٌ بِحَيَاتِهِ.

<sup>1066</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 12 / 1

<sup>1067</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 12 / 2

<sup>1068</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 12 / 3

<sup>1069</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 12 / 4

<sup>1070</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 12 / 5



And he<sup>-asws</sup> said to Al-Hassan Bin Sahl, and he has asked him<sup>-asws</sup> about description of the ascetic. He<sup>-asws</sup> said: 'The one satisfied with less than his daily subsistence, preparing for the day of his death, fed up with his life'.<sup>1071</sup>

وَقَالَ ع فِي تَفْسِيرِ قَوْلِهِ تَعَالَى فَاصْفَحِ الصَّفْحَ الْجَمِيلَ فَقَالَ عَفْوًا مِنْ غَيْرِ عُقُوبَةٍ وَ لَا تَغْنِيفٍ وَ لَا عُنْبٍ-.

And he<sup>-asws</sup> said in interpretation of Words of the Exalted: **therefore pardon with the beautiful pardoning [15:85]**. He<sup>-asws</sup> said: 'Pardoning without punishment, nor reprimand, nor faulting'.

وَ أَتَى الْمَأْمُونُ بِرَجُلٍ يُرِيدُ أَنْ يَقْتُلَهُ وَ الرِّضَا ع جَالِسٌ فَقَالَ مَا تَقُولُ يَا أَبَا الْحُسَيْنِ

And (the caliph) Al Mamoun was brought a man. He wanted to kill him, and Al-Reza<sup>-asws</sup> was seated. He said, 'What are you<sup>-asws</sup> saying, O Abu Al-Hassan<sup>-asws</sup>?'

فَقَالَ إِنَّ اللَّهَ تَعَالَى لَا يَزِيدُكَ بِحُسْنِ الْعَمَلِ إِلَّا عِزًّا فَعَفَا عَنْهُ-.

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> the Exalted will not Increase with goodly pardoning except in honour'. So, he pardoned him'.

وَ سُئِلَ ع عَنِ الْمَشِيئَةِ وَ الْإِزَادَةِ فَقَالَ الْمَشِيئَةُ الْإِهْتِمَامُ بِالشَّيْءِ وَ الْإِزَادَةُ إِتْمَامُ ذَلِكَ الشَّيْءِ-.

And he<sup>-asws</sup> was asked about the Desire (of Allah<sup>-azwj</sup>) and the Intention. He<sup>-asws</sup> said: 'The Desire is embarking with the thing, and the Intention is completion of that thing'.<sup>1072</sup>

وَقَالَ ع الْأَجَلَ أَفَّهُ الْأَمَلِ وَ الْعُرْفُ دَخِيرَةُ الْأَبْدِ وَ الْبِرُّ عَيْنِمَةُ الْحَازِمِ وَ التَّفَرُّطُ مُصِيبَةُ ذَوِي الْقُدْرَةِ وَ الْبُخْلُ مِرْقُ الْعَرَضِ وَ الْحُبُّ دَاعِي الْمَكَارِهِ وَ أَجَلُ الْخَلَائِقِ وَ أَكْرَمُهَا اصْطِنَاعُ الْمَعْرُوفِ وَ إِعَانَةُ الْمَلْهُوفِ وَ تَحْقِيقُ أَمَلِ الْأَمَلِ وَ تَصْدِيقُ مَخِيلَةِ الرَّاجِي وَ الْإِسْتِكْنَازُ مِنَ الْأَصْدِقَاءِ فِي الْحَيَاةِ يُكْثِرُ الْبَاكِينَ بَعْدَ الْوَفَاةِ.

And he<sup>-asws</sup> said: 'The death is a scourge of the hopes, and the custom is a treasure for ever, and the righteousness is a gain of the resolute one, and the negligence is a calamity of the one with ability, and the miserliness rips the honour, and the love calls to the hardship, and revering the people and honouring them is doing the act of kindness, and helping the distressed, and realises the hope of the hoping one, and ratification is imagination of the hoping one, and the having many friends during the lifetime increases the mourners after the death'.<sup>1073</sup>

<sup>1071</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 12 / 6

<sup>1072</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 12 / 7

<sup>1073</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 12 / 8

## CHAPTER 27 – PREACHING BY ABU JA’FAR MUHAMMAD<sup>-asws</sup> BIN ALI AL-JAWAD<sup>-asws</sup>, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> UPON HIM<sup>-asws</sup>

1- ف، تحف العقول قَالَ لِلجَوَادِ ع رَجُلٌ أُوصِيَنِي

(The book) ‘Tuhaf Al Uqoul’ –

‘A man said to Al-Jawad<sup>-asws</sup>, ‘Advise me!’

قَالَ وَتَقْبَلُ

He<sup>-asws</sup> said: ‘And you will accept?’

قَالَ نَعَمْ

He said, ‘Yes’.

قَالَ تَوَسَّدِ الصَّبْرَ وَ اعْتَبِقِ الْفَقْرَ وَ ارْضِ الشَّهَوَاتِ وَ خَالِفِ الْهَوَى وَ اعْلَمْ أَنَّكَ لَنْ تُخْلُوَ مِنْ عَيْنِ اللَّهِ فَانظُرْ كَيْفَ تُكُونُ.

He<sup>-asws</sup> said: ‘(Make) the patience as pillow, and hug the poverty, and reject the lustful desires, and oppose the personal desires, and know you will never be away from the Eye of Allah<sup>-azwj</sup> therefore look how you are being’.<sup>1074</sup>

وَ قَالَ ع أَوْحَى اللَّهُ إِلَى بَعْضِ الْأَنْبِيَاءِ أَمَّا زُهْدُكَ فِي الدُّنْيَا فَيُتَعَجَّلُكَ الرَّاحَةَ وَ أَمَّا انْقِطَاعُكَ إِلَيَّ فَيُعَزِّزُكَ بِي وَ لَكِنْ هَلْ عَادَيْتَ لِي عَدُوًّا أَوْ وَالَيْتَ لِي وَلِيًّا.

And he<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Revealed to one of the Prophets<sup>-as</sup>: “As for your<sup>-as</sup> asceticism in the world, it will hasten the comfort to you, and as for your cutting off (from others) to Me<sup>-azwj</sup>, it will endear you with Me<sup>-azwj</sup>, but have you<sup>-as</sup> been inimical to an enemy for Me<sup>-azwj</sup> or befriended a friend for Me<sup>-azwj</sup>?’

وَ كَتَبَ إِلَى بَعْضِ أَوْلِيَائِهِ أَمَّا هَذِهِ الدُّنْيَا فَيَانَا فِيهَا مُعْتَرِفُونَ وَ لَكِنْ مَنْ كَانَ هَوَاهُ هَوَى صَاحِبِهِ وَ دَانَ بِدِينِهِ فَهُوَ مَعَهُ حَيْثُ كَانَ وَ الْآخِرَةُ هِيَ دَارُ الْقَرَارِ.

And he<sup>-asws</sup> wrote to one of his<sup>-asws</sup> friends: ‘As for this world, we<sup>-asws</sup> are scooping in it, but the one whose personal desires were personal desires of his companion, and he makes it a religion with his religion, so he would be with him wherever he may me, and the Hereafter, it is the house of settlement’.<sup>1075</sup>

وَ قَالَ ع الْمُؤْمِنُ يَخْتَالُ إِلَى ثَلَاثِ خِصَالٍ تَوْفِيقٍ مِنَ اللَّهِ وَ وَاعِظٍ مِنْ نَفْسِهِ وَ قَبُولٍ بِمَنْ يَنْصَحُهُ.

<sup>1074</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 27 H 1 a

<sup>1075</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 27 H 1 b

And he<sup>-asws</sup> said: ‘The Momin is needy to three traits – inclination from Allah<sup>-azwj</sup>, and preaching from himself, and accepting from the ones advising him’.<sup>1076</sup>

2- كا، الكافي من الروضة عن محمد بن يحيى عن محمد بن الحسين عن محمد بن إسماعيل بن بريع عن عمه حمزة بن بريع والحسين بن محمد الأشعري عن أحمد بن محمد بن عبد الله عن يزيد بن عبد الله عن عمه حذثة قال: كتب أبو جعفر ع إلى سعد الخير بسم [الله] الرحمن الرحيم أما بعد فإني أوصيك بتقوى الله فإن فيها السلامة من التلف والغنيمه في المنقلب إن الله عز وجل يقي بالتقوى عن العبد ما عزب عنه عقله ويجلي بالتقوى عنه عماه وجهله و بالتقوى نجاة نوح ومن معه في السفينة و صالح ومن معه من الصاعقة

(The book) ‘Al Kafi’ from ‘Al Rawza’ – from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from his uncle Hamza Bin Bazie, and Al Husayn Bin Muhammad Al Ashari, from Ahmad Bin Muhammad Bin Abdullah, from Yazeed Bin Abdullah from the one who narrated it, said,

‘Abu Ja’far<sup>-asws</sup> wrote to Sa’ad Al-Khayr: ‘In the Name of Allah<sup>-azwj</sup>, the Beneficent, the Merciful. As for after, I<sup>-asws</sup> hereby bequeath to you to fear Allah<sup>-azwj</sup> for therein is safety from destruction and a gain during the returning (to Allah<sup>-azwj</sup>). Allah<sup>-azwj</sup> Mighty and Majestic Protects the servant by means of his piety from whatever his intellect was remote from; and by means of piety he gets clarity from his blindness and his ignorance. And it was by piety that Noah<sup>-as</sup> got salvation and those who were with him<sup>-as</sup> in the ark, and Salih<sup>-as</sup> and the ones with him<sup>-as</sup> from the thunderbolt.

و بالتقوى فاز الصابرون و نجت تلك العصب من المهالك و لهم إخوان على تلك الطريقة يلتبسون تلك الفضيلة نبدوا طغيانهم من الإيزاد بالشهوات ليا بلعهم في الكتاب من المثالات حيدوا ربهم على ما رزقهم و هو أهل الحمد و ذموا أنفسهم على ما فرطوا و هم أهل الذم-

And it was by piety that the patient ones succeeded and survived from the calamities, and they have brethren upon that path seeking those preferences, having renounced their insolence and their intentions by the desires when the examples from the Book reached them. They praised their Lord<sup>-azwj</sup> on what He<sup>-azwj</sup> has Graced them with and that He<sup>-azwj</sup> was the One<sup>-azwj</sup> Deserving of the Praise, and they blamed their own selves upon what they had wasted and that they themselves were deserving of the condemnation.

و اعلموا أن الله تبارك و تعالی الخليم العليم إنما غضبه على من لم يقبل منه رضاء و إنما يمنح من لم يقبل منه عطاء و إنما يضل من لم يقبل منه هداة

And they knew that Allah<sup>-azwj</sup> Blessed and Exalted, is the Forbearing, the Knowledgeable, however, He<sup>-azwj</sup> is Wrathful on the one who does not care about His<sup>-azwj</sup> Pleasure and (as a result) He<sup>-azwj</sup> Withholds from the one who does not accept His<sup>-azwj</sup> Favours, and but rather the one does not accept guidance from Him<sup>-azwj</sup> goes astray.

ثم أفكروا أهل السبب من التوبة بتبديل الحسنة دعا عباده في الكتاب إلى ذلك بصوت رفيع لم ينقطع و لم يمنح دعاء عباده فلعن الله الذين يكتفون ما أنزل الله و كتب على نفسه الرحمة فسبقت قبل الغضب

Then it is possible for the sinful people to turn to the repentance and change to the doing of good deeds. He<sup>-azwj</sup> has Called His<sup>-azwj</sup> servants in the Book to that with a Loud Voice. He<sup>-azwj</sup> Never Cut-off nor Prevented the calling of His<sup>-azwj</sup> servants. Allah<sup>-azwj</sup> has Cursed the ones who

<sup>1076</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 27 H 1 c

conceal what Allah<sup>-azwj</sup> has Revealed, and Obligated upon Himself<sup>-azwj</sup>, the Mercy to be before the Wrath.

فَتَمَّتْ صِدْقًا وَعَدْلًا فَلَيْسَ يُبْتَدَىٰ الْعِبَادَ بِالْغَضَبِ قَبْلَ أَنْ يُغْضِبُوهُ وَ ذَلِكَ مِنْ عِلْمِ الْيَقِينِ وَ عِلْمِ التَّقْوَىٰ وَ كُلُّ أُمَّةٍ قَدْ رَفَعَ اللَّهُ عَنْهُمْ عِلْمَ الْكِتَابِ حِينَ نَبَّؤُهُمْ وَ وَلَاهُمْ عَدُوَّهُمْ حِينَ تَوَلَّوْهُ

He<sup>-azwj</sup> Completed the Truth and the Mercy, so there is no beginning for the servant with the Wrath before he arouses His<sup>-azwj</sup> Anger, and that is from the knowledge of certainty and the knowledge of piety. And every community from whom Allah<sup>-azwj</sup> has Raised the Knowledge from them (Taken away), the Knowledge of the Book is when they rejected it, and befriended His<sup>-azwj</sup> enemies when they made them to be the rulers.

وَ كَانَ مِنْ تَبْدِيهِمُ الْكِتَابَ أَنْ أَقَامُوا حُرُوفَهُ وَ حَرَفُوا حُدُودَهُ فَهُمْ يَرَوْنَهُ وَ لَا يَرَعُونَهُ وَ الْجُهَالُ يُعْجِبُهُمْ حِفْظُهُمْ لِلرَّوَايَةِ وَ الْعُلَمَاءُ يَحْزَنُهُمْ تَرْكُهُمُ لِلرِّعَايَةِ

And from their rejection of the Book was that they established its letters and distorted its Limits. They were narrating it but were not acting upon it. And the ignorant ones were pleased with the preservation of the narrations, whereas the scholars became aggrieved at their abandonment of the correct aspects of the narrations.

وَ كَانَ مِنْ تَبْدِيهِمُ الْكِتَابَ أَنْ وَلَّوْهُ الَّذِينَ لَا يَعْلَمُونَ فَأَوْرَدُوهُمْ الْهَوَىٰ وَ أَصْدَرُوهُمْ إِلَى الرَّذَىٰ وَ عَزَبُوا عُرَى الدِّينِ ثُمَّ وَرَثُوهُ فِي السَّقَمِ وَ الصَّبَا-

And from their rejection of the Book was that they made such people as rulers who did not know, so they took them (in a direction) of wherever their own desires led them, and released them to the death (ruination). They amended the ties of the Religion, and then they left it as a legacy among the foolish and the childish (people).

فَأَلْأَمَهُ يَصْدُرُونَ عَنْ أَمْرِ النَّاسِ بَعْدَ أَمْرِ اللَّهِ تَبَارَكَ وَ تَعَالَىٰ وَ عَلَيْهِ يُرْدُونَ- بِمَسِّ لِلظَّالِمِينَ بَدَلًا وَ لَايَةُ النَّاسِ بَعْدَ وَلَايَةِ اللَّهِ وَ ثَوَابِ النَّاسِ بَعْدَ ثَوَابِ اللَّهِ وَ رِضَا النَّاسِ بَعْدَ رِضَا اللَّهِ

The community was issued with the commands devised by the people instead of the Commands of Allah<sup>-azwj</sup> Blessed and High, and it is to them that they referred to. Evil it was what the unjust took in exchange, the governance of the people instead of the Governance of Allah<sup>-azwj</sup>, and took the reward of the people instead of the Reward of Allah<sup>-azwj</sup>, and the pleasure of the people instead of the Pleasure of Allah<sup>-azwj</sup>.

فَأَصْبَحَتْ الْأُمَّةُ كَذَلِكَ وَ فِيهِمُ الْمُجْتَهِدُونَ فِي الْعِبَادَةِ عَلَىٰ تِلْكَ الصَّلَاةِ مُعْجَبُونَ مُتَمَنِّئُونَ فِعَادَتِهِمْ فِتْنَةً لَهُمْ وَ لِمَنْ افْتَدَىٰ بِهِمْ- وَ قَدْ كَانَ فِي الرُّسُلِ ذِكْرَى لِلْعَابِدِينَ

So this is how the community has become, and among them were those who strived in the worship upon that misguidance. They (the people) were fascinated by them, and admired them, and their worship became a strife (Fitna) for them as well as those who followed them, whereas in the Rasools<sup>-as</sup> there was a Reminder for the worshippers.

إِنَّ نَبِيًّا مِنَ الْأَنْبِيَاءِ كَانَ يَسْتَكْمِلُ الطَّاعَةَ ثُمَّ يَعْصِي اللَّهَ تَبَارَكَ وَ تَعَالَىٰ فِي الْبَابِ الْوَاحِدِ فَيُخْرِجُ بِهِ مِنَ الْجَنَّةِ وَ يُنْبِئُ بِهِ فِي بَطْنِ الْحَوْتِ ثُمَّ لَا يُنَجِّيهِ إِلَّا الْإِعْتِرَافُ وَ التَّوْبَةُ

Of these Prophets<sup>-as</sup> was a Prophet<sup>-as</sup> (Yunus<sup>-as</sup> who was complete in his<sup>-as</sup> worship, but then he<sup>-as</sup> disobeyed Allah<sup>-azwj</sup> Blessed and Exalted in one aspect, so he<sup>-as</sup> was expelled from the Paradise, and he<sup>-as</sup> was thrown into the belly of the whale. Then he<sup>-as</sup> was not rescued until he<sup>-as</sup> acknowledge (Al-Wilayah) and repented.

فَاعْرِفْ أَشْبَاهَ الْأَخْبَارِ وَ الرَّهْبَانَ الَّذِينَ سَارُوا بِكَيْتَمَانِ الْكِتَابِ وَ تَحْرِيفِهِ- فَمَا رَجَحَتْ تِجَارَتُهُمْ وَ مَا كَانُوا مُهْتَدِينَ

So understand that there are similar ones to the priests and the Monks who go around concealing the Book, and alter it. Their business did not give them any gain and they were not of the guided ones.

ثُمَّ اعْرِفْ أَشْبَاهَهُمْ مِنْ هَذِهِ الْأُمَّةِ الَّذِينَ أَقَامُوا حُرُوفَ الْكِتَابِ وَ حَرَفُوا حُدُودَهُ فَهُمْ مَعَ السَّادَةِ وَ الْكِبَرَةِ فَإِذَا تَفَرَّقَتْ قَادَةُ الْأَهْوَاءِ كَانُوا مَعَ أَكْثَرِهِمْ دُنْيَا وَ ذَلِكَ مَبْلُغُهُمْ مِنَ الْعِلْمِ- لَا يَزَالُونَ كَذَلِكَ فِي طَمَعٍ وَ طَبَعٍ

Then understand those that are similar to them in this community who establish the letters of the Book and alter its Limits. They are with the chiefs and the notables, and when they disperse there are guided by the desires and they are with those who have a lot of the world (wealth), and that is what has reached to them from the knowledge. They do not cease to be like that in the greed and the nature.

وَ لَا يَزَالُ يُسْمَعُ صَوْتُ إِبْلِيسَ عَلَى أَلْسِنَتِهِمْ بِبَاطِلٍ كَثِيرٍ يَصِيرُ مِنْهُمْ الْعُلَمَاءُ عَلَى الْأَدَى وَ التَّعْيِيفِ وَ يَعْيُونَ عَلَى الْعُلَمَاءِ بِالتَّكْلِيفِ وَ الْعُلَمَاءُ فِي أَنْفُسِهِمْ خَائِفَةٌ إِنْ كَتَمُوا النَّصِيحَةَ إِنْ رَأَوْا تَائِبًا ضَالًّا لَا يَهْدُونَهُ أَوْ مَيِّتًا لَا يُحْيُونَهُ

The voice of Iblees<sup>-la</sup> does not cease to be heard from their tongues with the falsehood, a great deal. The scholars observe patience from them from the harm that they suffer and their bullying, whereas they themselves blame the scholars for having burdened them, while the scholars in themselves are disloyal for having concealed the advice when they see a lost and strayed one with no guidance to him, or for not having revived a dead one.

فَيَسْأَلُ مَا يَصْنَعُونَ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَخَذَ عَلَيْهِمُ الْمِيثَاقَ فِي الْكِتَابِ أَنْ يَأْمُرُوا بِالْمَعْرُوفِ وَ يَنْهَوْا عَمَّا يُنْهَوْنَ عَنْهُ وَ أَنْ يَتَعَاضُوا عَلَى الْبِرِّ وَ التَّقْوَى وَ لَا يَتَعَاضُوا عَلَى الْإِثْمِ وَ الْعُدْوَانِ

Evil it is what they do because Allah<sup>-azwj</sup> Blessed and Exalted has Taken a Covenant to them in the Book that they would enjoin the doing of good and by what He<sup>-azwj</sup> has Commanded for, and forbid them from what He<sup>-azwj</sup> has Forbidden them from, and that they would help each other upon the goodness, and the piety, and will not co-operate upon the sins and the animosity.

فَالْعُلَمَاءُ مِنَ الْجُهَالِ فِي جَهْدِهِ وَ جِهَادِهِ إِنْ وَعَظَتْ قَالُوا طَعَتْ وَ إِنْ عَلَّمُوا الْحَقَّ الَّذِي تَرَكُوا قَالُوا خَالَفَتْ وَ إِنْ اعْتَرَلُوهُمْ قَالُوا فَارَقَتْ وَ إِنْ قَالُوا هَاتُوا بُرْهَانَكُمْ عَلَى مَا تُحَدِّثُونَ قَالُوا نَافَقَتْ وَ إِنْ أَطَاعُوهُمْ قَالُوا عَصَبَتْ اللَّهُ عَزَّ وَ جَلَّ

The scholars are in a struggle in their efforts from the ignorant ones, that if they give good advice, the people would say that they have transgressed. And if they come to know the truth which they had avoided, they would say that they have opposed. And if they quit they would say that they have separated, and they say, 'Give us your proof on what you are narrating',

they would say that they have become hypocrites, and if they obey them, they would say that Allah<sup>-azwj</sup> Mighty and Majestic has been disobeyed.

فَهَلْكَ جَهْلًا فِيمَا لَا يَعْلَمُونَ أَمْ يَتْلُونَ بِالْكِتَابِ عِنْدَ التَّعْرِيفِ وَ يُكذِّبُونَ بِهِ عِنْدَ التَّخْرِيفِ فَلَا يُنْكِرُونَ أَوْلِيكَ أَشْبَاهُ الْأَخْبَارِ وَ الرَّهْبَانِ  
قَادَةَ فِي الْهَوَى سَادَةَ فِي الرَّذَى وَ آخِرُونَ مِنْهُمْ جُلُوسٌ بَيْنَ الضَّلَالَةِ وَ الْهُدَى - لَا يَعْرِفُونَ إِخْدَى الطَّائِفَتَيْنِ مِنَ الْأُخْرَى يَقُولُونَ مَا كَانَ النَّاسُ يَعْرِفُونَ هَذَا  
وَ لَا يَذُرُونَ مَا هُوَ

The ignorant ones are destroyed in what they do not know, unlettered in what they recite. They ratify the Book when it is defined and deny it in its altered state, and so they are not deniers as such. They are similar to the priest and the Monks, leaders in matters of desires and chiefs in matters of ruination, and others from among them are seated in between the misguidance and the guidance, not understanding one community from the other. They are saying that the people do not know this, nor will they return to what it is.

وَ صَدَّقُوا-تَرَكَّهُمْ رَسُولَ اللَّهِ ص عَلَى الْبَيْضَاءِ لَيْلَهَا مِنْ نَهَارِهَا لَمْ يَطْهَرْ فِيهِمْ بِدْعَةٌ وَ لَمْ يُبَدَّلْ فِيهِمْ سُنَّةٌ لَا خِلَافَ عِنْدَهُمْ وَ لَا اخْتِلَافَ فَلَمَّا عَشِيَ النَّاسَ  
ظَلَمَهُ حَطَايَاهُمْ صَارُوا إِمَامَيْنِ دَاعٍ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى وَ دَاعٍ إِلَى النَّارِ

And they are right. Rasool-Allah<sup>-saww</sup> left them upon the clarity, its night from its day. No innovations appeared among them, nor was the Sunnah changed among them. There was no opposition from them or differences among them. So what made the people to be covered in darkness of their errors (sins) is when two imams appeared, one<sup>-asws</sup> calling to Allah<sup>-azwj</sup> Blessed and Exalted, and one calling to the Fire.

فَعِنْدَ ذَلِكَ نَطَقَ الشَّيْطَانُ فَعَلَا صَوْتَهُ عَلَى لِسَانِ أَوْلِيَائِهِ وَ كَثُرَ خَيْلُهُ وَ رَجُلُهُ وَ شَارَكَ فِي الْمَالِ وَ الْوَلَدِ مَنْ أَشْرَكَهُ فَعَمِلَ بِالْبِدْعَةِ وَ تَرَكَ الْكِتَابَ وَ السُّنَّةَ  
وَ نَطَقَ أَوْلِيَاءُ اللَّهِ بِالْحُجَّةِ وَ أَخَذُوا بِالْكِتَابِ وَ الْحِكْمَةِ

At that time Satan<sup>-la</sup> spoke in a loud voice by the tongues of his<sup>-la</sup> friends and numerous were his horsemen, and infantry, and he included them in the wealth and the sons, the ones who associated with him<sup>-la</sup>. So they acted by the innovations, and avoided the Book and the Sunnah, whereas the Guardians<sup>-asws</sup> of Allah<sup>-azwj</sup> spoke by the Proof and took to the Book and the Wisdom.

فَتَفَرَّقَ مِنْ ذَلِكَ الْيَوْمِ أَهْلُ الْحَقِّ وَ أَهْلُ الْبَاطِلِ وَ تَحَادَلْ وَ تَحَادَنَ أَهْلُ الْهُدَى وَ تَعَاوَنَ أَهْلُ الضَّلَالَةِ حَتَّى كَانَتِ الْجَمَاعَةُ مَعَ فُلَانٍ وَ أَشْبَاهِهِ

From that day on, the people of the truth separated from the people of the falsehood. The people of guidance were abandoned and insulted, whilst the people of the misguidance helped each other until they became a group with so and so, and the like of him.

فَاعْرِفْ هَذَا الصِّنْفَ وَ صِنْفَ آخَرَ فَأَبْصِرْهُمْ رَأْيَ الْعَيْنِ نَحْيًا وَ الزَّمَهُمْ حَتَّى تَرِدَ أَهْلَكَ فَ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَ أَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا  
ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ-.

So, understand this type, and the other type and look at them by the eyes of the excellent ones, and be firm with them until you come to your family, for the losers are the one who have lost themselves and their families on the Day of Qiyamah. Indeed! That is the clear loss'.

إِلَى هَاهُنَا رَوَايَةُ الْحُسَيْنِ وَ فِي رَوَايَةِ مُحَمَّدِ بْنِ يَحْيَى زِيَادَةٌ-

(Up to here is the report of Al-Husayn, and in the report of Muhammad Bin Yahya this is the extra bit).

هَلُمَّ عَلِمَ بِالطَّرِيقِ فَإِنْ كَانَ دُوهُمَ بَلَاءٌ فَلَا تَنْظُرُ إِلَيْهِمْ فَإِنْ كَانَ دُوهُمَ عَسْفٌ مِنْ أَهْلِ الْعَسْفِ وَ حَسْفٌ وَ دُوهُمَ بَلَاءٌ تَنْقُضِي ثُمَّ تَصِيرُ إِلَى رَحَاءٍ

‘They (people of the truth) know the path, if without them there are afflictions do not hold it against them. If without them there is tyranny from the tyrannous people, and sinking of the earth and other afflictions, it will soon pass, then you will travel to the prosperity.

ثُمَّ اغْلَمَ أَنَّ إِخْوَانَ الْبَقَّةِ دَحَائِرُ بَعْضُهُمْ لِبَعْضٍ وَ لَوْ لَا أَنَّ تَذَهَبَ بِكَ الطُّنُوبُ عَنِّي لَجَلَيْتَ لَكَ عَنْ أَشْيَاءَ مِنَ الْحَقِّ عَطَّيْتُهَا وَ لَنْشَرْتُ لَكَ أَشْيَاءَ مِنَ الْحَقِّ كَتَمْتُهَا وَ لَكَيْتِ اتَّقِيكَ وَ اسْتَبْقِيكَ وَ لَيْسَ الْحَلِيمُ الَّذِي لَا يَتَّقِي أَحَدًا فِي مَكَانِ التَّقْوَى وَ الْحَلِيمُ لِيَأْسَ الْعَالِمَ فَلَا تَعْرِيَنَّ مِنْهُ وَ السَّلَامُ.

Then know that the reliable brothers are an ammunition, some of them for the other. Had it not been that you would leave from me<sup>-asws</sup> due to your conjectures, I<sup>-asws</sup> would have clarified for you certain things from the truth which I<sup>-asws</sup> have kept covered, and would make public certain things from the truth which I<sup>-asws</sup> have kept concealed, but I<sup>-asws</sup> fear for you, and want you to remain (alive), and it is not for the forbearing person that he would not fear for anyone in the place of the piety, and the forbearance is the robe of the scholar, so do not be without it. And the greetings”.<sup>1077</sup>

3- كا، الكافي رسالة أيضاً منه إليه عن محمد بن يحيى عن محمد بن الحسين عن محمد بن إسماعيل بن بريع عن عمه حمزة بن بريع قال: كتب أبو جعفر ع إلى سعد الخير بسم الله الرحمن الرحيم أما بعد فقد جاءني كتابك تذكر فيه معرفة ما لا ينبغي تركه و طاعة من رضا الله فقبلت من ذلك لنفسك ما كانت نفسك مؤمنة لو تركته

(The book) ‘Al Kafi’ – A message as well from him<sup>-asws</sup> to him, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail bin Bazie, from his uncle Hamza Bin Bazie who said,

‘Abu Ja’far<sup>-asws</sup> wrote to Sa’d Al-Khayr: ‘In the Name of Allah<sup>-azwj</sup>, the Beneficent, the Merciful. Having said that, your letter came to me<sup>-asws</sup> in which you have asked how much it is necessary to learn and the obedience to the one<sup>-asws</sup> whose pleasure is the Pleasure of Allah<sup>-azwj</sup>. You accepted from that for yourself what was pledged for yourself if you leave it.

تَعَجَّبُ إِنَّ رِضَا اللَّهِ وَ طَاعَتَهُ وَ نَصِيحَتَهُ لَا تُقْبَلُ وَ لَا تُوجَدُ وَ لَا تُعْرَفُ إِلَّا فِي عِبَادِ عُرَبَاءِ أَخِلَاءِ مِنَ النَّاسِ

You are (also) amazed (by the fact) that the Pleasure of Allah<sup>-azwj</sup>, and obedience to Him<sup>-azwj</sup>, and His<sup>-azwj</sup> Advice is neither accepted, nor found, nor recognised except within the servants who are unrecognised (unknown to public), who are alone (away) from the people.

قَدْ اتَّخَذَهُمُ النَّاسُ سِحْرِيًّا لِمَا يَزْمُوهُمْ بِهِ مِنَ الْمُنْكَرَاتِ وَ كَانَ يُقَالُ لَا يَكُونُ الْمُؤْمِنُ مُؤْمِنًا حَتَّى يَكُونَ أَبْعَضَ إِلَى النَّاسِ مِنْ حِقِيقَةِ الْحِمَارِ



The people have taken them in ridicule and they ascribe to them evil matters to the extent that it was said that one cannot be a Momin and is not a Momin until he becomes more hated by the people than the carcass of a donkey.

وَلَوْ لَا أَنَّ يُصِيبَكَ مِنَ الْبَلَاءِ مِثْلَ الَّذِي أَصَابَنَا فَتَجْعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَ أُعِيدُكَ بِاللَّهِ وَ إِيَّانَا مِنْ ذَلِكَ لَعُرْتُ عَلَى بُعْدِ مَنَزِلِكَ

And if you suffer from the affliction similar to what we<sup>-asws</sup> have suffered, so do not consider the strife of the people (against you) like a Punishment of Allah<sup>-azwj</sup>, and I<sup>-asws</sup> seek Refuge with Allah<sup>-azwj</sup> as well as for you all from that, to Bring near your destination which though is a far distance.

وَ اعْلَمْ رَحِمَكَ اللَّهُ أَنَّا لَا نَنَالُ مَحَبَّةَ اللَّهِ إِلَّا بِبُغْضِ كَثِيرٍ مِنَ النَّاسِ وَ لَا وَلايَتَهُ إِلَّا بِمُعَادَاتِهِمْ وَ قُوَّتِ ذَلِكَ قَلِيلٌ يَسِيرٌ لِدَرْكِ ذَلِكَ مِنَ اللَّهِ لِقَوْمٍ يَعْلَمُونَ

And know, may Allah<sup>-azwj</sup> have Mercy upon you, that one cannot achieve the Love of Allah<sup>-azwj</sup> except by hatred from a lot of the people, nor His<sup>-azwj</sup> Wilayah except by being their enemy, and losing (their friendship) is very little in comparison to that which is Gained from Allah<sup>-azwj</sup>, for a people who know.

يَا أَخِي إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ فِي كُلِّ مِنَ الرُّسُلِ بَقَايَا مِنْ أَهْلِ الْعِلْمِ يَدْعُونَ مَنْ صَالَ إِلَى الْهُدَى وَ يَصْرِفُونَ مَعَهُمْ عَلَى الْأَذَى يُجِيبُونَ دَاعِيَ اللَّهِ وَ يَدْعُونَ إِلَى اللَّهِ

O my<sup>-asws</sup> brother, verily Allah<sup>-azwj</sup> Mighty and Majestic has Made regarding everyone from the Rasools<sup>-as</sup> a successor<sup>-as</sup> who remains, from the people of the knowledge, calling the one who has strayed towards the guidance, and observes patience along with them upon the suffering, answering to the Call of Allah<sup>-azwj</sup> and calling towards Allah<sup>-azwj</sup>.

فَأَبْصَرَهُمْ رَحِمَكَ اللَّهُ فَإِنَّهُمْ فِي مَنْزِلَةٍ رَضِيْعَةٍ وَ إِنْ أَصَابَتْهُمْ فِي الدُّنْيَا وَضِيْعَةٌ إِنَّهُمْ يُجِيبُونَ بِكِتَابِ اللَّهِ الْمَوْتَى وَ يُبْصِرُونَ بُنُورَ اللَّهِ مِنَ الْعَمَى

So look at them<sup>-asws</sup>, may Allah<sup>-azwj</sup> have Mercy upon you, for they<sup>-asws</sup> are in a high position even though they would be in affliction in the world and considered to be menial. They<sup>-asws</sup> revive the dead by the Book of Allah<sup>-azwj</sup>, and they<sup>-asws</sup> visualise by the Light of Allah<sup>-azwj</sup> from the blindness.

كَمْ مِنْ قَتِيلٍ لِإِنْبِلِسٍ قَدْ أَحْيَوْهُ وَ كَمْ مِنْ تَائِهٍ صَالَ قَدْ هَدَوْهُ يَبْدُلُونَ دِمَاءَهُمْ دُونَ هَلَكَةِ الْعِبَادِ وَ مَا أَحْسَنَ أَثَرَهُمْ عَلَى الْعِبَادِ وَ أَقْبَحَ آثَارَ الْعِبَادِ عَلَيْهِمْ.

How many who had been killed by the Iblees<sup>-la</sup> were revived by them<sup>-asws</sup>, and how many lost and strayed ones were guided by them<sup>-asws</sup>, sacrificing their<sup>-asws</sup> blood to save the servants from destruction, and how good are their<sup>-asws</sup> effects upon the servants, and how ugly are the effects of the people against them<sup>-asws</sup>.<sup>1078</sup>

4- الدَّرَةُ الْبَاهِرَةُ، قَالَ أَبُو جَعْفَرٍ الْجَوَادُ ع كَيْفَ يُضَيِّعُ مِنَ اللَّهِ كَافِلُهُ وَ كَيْفَ يَنْجُو مِنَ اللَّهِ طَالِبُهُ وَ مَنْ انْقَطَعَ إِلَى عِبْرِ اللَّهِ وَكَلَهُ اللَّهُ إِلَيْهِ وَ مَنْ عَمِلَ عَلَى عِبْرِ عِلْمٍ مَا يُفْسِدُ أَكْثَرَ مِمَّا يُصْلِحُ



(The book) 'Al Durr Al Bahira' –

'Abu Ja'far Al-Jawad<sup>-asws</sup> said: 'How can he be wasted, the one Allah<sup>-azwj</sup> has Guaranteed, and how can he be rescued the one whom Allah<sup>-azwj</sup> Seeks; and one who cuts off (from Allah<sup>-azwj</sup>) to other than Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> will Allocate to him; and the one who works based upon no knowledge, what he spoils will be more than what he corrects.

الْفَصْدُ إِلَى اللَّهِ تَعَالَى بِالْقُلُوبِ أَنْبَلُ مِنْ إِنْغَابِ الْجُورِ بِالْأَعْمَالِ - مَنْ أَطَاعَ هَوَاهُ أُعْطِيَ عَدُوَّهُ مِنْهُ مَنْ هَجَرَ الْمَدَارَةَ قَارِبَهُ الْمَكْرُوهَ وَمَنْ لَمْ يَعْرِفِ الْمَوَارِدَ أَغْنَيْتُهُ الْمَصَادِرُ وَمَنْ انْقَادَ إِلَى الطَّمَأَيْنَةِ قَبْلَ الْحَبْرَةِ فَقَدْ عَرَضَ نَفْسَهُ لِلْهَلَكَةِ

The aiming to Allah<sup>-azwj</sup> the Exalted is further reaching than exhausting the limbs with the actions; one who obeys his personal desires will give his enemy his wishes; one who abandons politeness the abhorrence will draw near to him; and one who does not recognise the resources, the sources will tire him; and one who yields to the reassurance before the news has exposed himself to the destruction.

وَاللِّعَاقِبَةُ الْمُتَعَبَّةُ مِنْ عَتَبٍ مِنْ غَيْرِ اِزْتِيَابٍ أَعْتَبَ مِنْ غَيْرِ اسْتِعْتَابٍ رَاكِبُ الشَّهْوَاتِ لَا تُسْتَقَالُ لَهُ عَثْرَةٌ ائْتَمَدَ نُصِيبُ أَوْ تَكَدَّ التَّقَةُ بِاللَّهِ فَمَنْ لِكُلِّ غَالٍ وَ سُلِّمَ إِلَى كُلِّ غَالٍ إِتَاكَ وَ مُصَاحَبَةُ الشَّرِيرِ فَإِنَّهُ كَالسَّيْفِ الْمَسْئُولِ يَحْسُنُ مَنْظَرُهُ وَ يَقْبَحُ أَثَرُهُ

And for the end result is the tiredness; one who reproaches without suspicion has reproached the one without advice; one who indulges in lustful desires, no stumble will be Forgiven for him whether he attains it or almost; the trusting with Allah<sup>-azwj</sup> is a price for every for every expensive (thing) and a ladder to every high place. Beware of accompanying the evil one, for he is like the unsheathed sword, good to look at and ugly are its effects.

إِذَا نَزَلَ الْقَضَاءُ ضَاقَ الْقَضَاءُ كَفَى بِالْمَرْءِ خِيَانَةً أَنْ يَكُونَ أَمِينًا لِلْخَوَانَةِ عَنِ الْمُؤْمِنِ غِنَاهُ عَنِ النَّاسِ - نِعْمَةٌ لَا تُشْكُرُ كَسِيئَةٌ لَا تُعْفَرُ - لَا يَصْرُكَ سَخَطُ مَنْ رَضَاهُ الْجُورُ - مَنْ لَمْ يَرْضَ مِنْ أَخِيهِ بِحُسْنِ النِّيَّةِ لَمْ يَرْضَ بِالْعَطِيَّةِ.

When the Decree descends, the atmosphere is constricted; it suffices with the person as a betrayal to be entrusting to a betrayer; richness of the Momin is his needlessness from the people; a bounty not thanked for is like an evil deed not Forgiven; it will not harm you, anger of the one whose pleasure is tyranny; one who is not satisfied from his brother with good intention will not be satisfied with the gift".<sup>1079</sup>

5- أَعْلَامُ الدِّينِ، قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ الْجَوَادِ ع كَيْفَ يُضَيِّعُ مِنَ اللَّهِ كَافِلُهُ وَ كَيْفَ يَنْجُو مِنَ اللَّهِ طَالِبُهُ وَ مَنْ انْقَطَعَ إِلَى غَيْرِ اللَّهِ وَكَلَهُ اللَّهُ إِلَيْهِ وَ مَنْ عَمِلَ عَلَى غَيْرِ عِلْمٍ مَا أَفْسَدَ أَكْثَرَ مِمَّا يُصْلِحُ.

(The book) 'A'laam Al Deen' –

'Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali Al-Jawad<sup>-asws</sup> said: "How can he be wasted, the one Allah<sup>-azwj</sup> has Guaranteed, and how can he be rescued the one whom Allah<sup>-azwj</sup> Seeks; and one who cuts off (from Allah<sup>-azwj</sup>) to other than Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> will Allocate that person to him;

<sup>1079</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 27 H 4

and the one who works based upon no knowledge, what he spoils will be more than what he corrects".<sup>1080</sup>

وَقَالَ ع مَنْ أَطَاعَ هَوَاهُ أُعْطِيَ عَدُوَّهُ مِنْهُ.

And he<sup>-asws</sup> said: 'One who obeys his personal desires gives his enemy his wishes'.<sup>1081</sup>

وَقَالَ ع مَنْ هَجَرَ الْمَدَارَةَ قَارَنَهُ الْمَكْرُوهُ وَ مَنْ لَمْ يَعْرِفِ الْمَوَارِدَ أَعْيَبَهُ الْمَصَادِرُ وَ مَنْ انْتَقَدَ إِلَى الطَّمَأْنِينَةِ قَبْلَ الْحَبِيرِ فَقَدْ عَرَضَ نَفْسَهُ لِلْهَلَكَةِ وَ لِلْعَاقِبَةِ الْمُتَعَبَةِ.

And he<sup>-asws</sup> said: 'One who abandons politeness the abhorrence will draw near to him; and one who does not recognise the resources, the sources will tire him; and one who yields to the reassurance before the news has exposed himself to the destruction, and for the end-result there is tiredness'.<sup>1082</sup>

وَقَالَ ع قَدْ عَادَاكَ مَنْ سَتَرَ عَنْكَ الرُّشْدَ اتَّبَاعاً لِمَا يَهْوَاهُ.

He<sup>-asws</sup> said: 'He has been hostile to you, one veiling the right way from you to follow his personal desires'.<sup>1083</sup>

وَقَالَ ع زَاكِبِ الشَّهَوَاتِ لَا تُفْعَلْ عَثْرَتُهُ.

And he<sup>-asws</sup> said: 'An indulger his stumble will not be forgiven'.<sup>1084</sup>

وَقَالَ ع الْيَقَّةُ بِاللَّهِ تَعَالَى تَمَنَّيْتُ لِكُلِّ غَالٍ وَ سَلَّمْتُ إِلَى كُلِّ غَالٍ.

And he<sup>-asws</sup> said: 'The trusting with Allah<sup>-azwj</sup> is a price for every expensive and a ladder to every high place'.<sup>1085</sup>

وَقَالَ ع إِيَّاكَ وَ مُصَاحِبَةَ الشَّرِيرِ فَإِنَّهُ كَالسَّيْفِ يَحْسُنُ مَنَظَرُهُ وَ يَفْضِيحُ أَنْتَهُ.

Beware of accompanying the evil one, for he is like the unsheathed sword, good to look at and ugly are its effects".<sup>1086</sup>

وَقَالَ ع الْحَوَائِجُ تُطَلَّبُ بِالرَّجَاءِ وَ هِيَ تَنْزِلُ بِالْقَضَاءِ وَ الْعَاقِبَةُ أَحْسَنُ عَطَاءٍ.

<sup>1080</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 27 H 5 / 1

<sup>1081</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 27 H 5 / 2

<sup>1082</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 27 H 5 / 3

<sup>1083</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 27 H 5 / 4

<sup>1084</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 27 H 5 / 5

<sup>1085</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 27 H 5 / 6

<sup>1086</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 27 H 5 / 7

And he<sup>-asws</sup> said: 'The needs are sought with the hopes, and these descend by the Decree, and the good health is the best Gift'.<sup>1087</sup>

وَقَالَ ع إِذَا نَزَلَ الْقَضَاءُ ضَاقَ الْقَضَاءُ.

And he<sup>-asws</sup> said: 'When the Decree descends, the atmosphere is constricted'.<sup>1088</sup>

وَقَالَ ع لَا تُعَادِي أَحَدًا حَتَّى تَعْرِفَ الَّذِي بَيْنَهُ وَبَيْنَ اللَّهِ تَعَالَى فَإِنْ كَانَ مُحْسِنًا فَإِنَّهُ لَا يُسَلِّمُهُ إِلَيْكَ وَإِنْ كَانَ مُسِيئًا فَإِنَّ عِلْمَكَ بِهِ يَكْفِيكَ فَلَا تُعَادِيهِ.

And he<sup>-asws</sup> said: 'Do not be hostile to anyone until you know that which is between him and Allah<sup>-azwj</sup> the Exalted. If it were to be good, then He<sup>-azwj</sup> will not Submit him to you, and if it were to be bad, then your knowledge of him suffices you, so do not be hostile to him'.<sup>1089</sup>

وَقَالَ ع لَا تَكُنْ وَلِيًّا لِلَّهِ فِي الْعَلَانِيَةِ عَدُوًّا لَهُ فِي السِّرِّ.

And he<sup>-asws</sup> said: 'And one cannot be a friend of Allah<sup>-azwj</sup> in the open, being an enemy to Him<sup>-azwj</sup> in the private'.<sup>1090</sup>

وَقَالَ ع التَّحْفُظُ عَلَى قَدْرِ الْخَوْفِ.

And he<sup>-asws</sup> said: 'Protection (of Allah<sup>-azwj</sup>) is in accordance to the fear (of Allah<sup>-azwj</sup>)'.<sup>1091</sup>

وَقَالَ ع عِزُّ الْمُؤْمِنِ فِي غِنَاهُ عَنِ النَّاسِ.

And he<sup>-asws</sup> said: 'Honour of the Momin is in his being needless of the people'.<sup>1092</sup>

وَقَالَ ع نِعْمَةٌ لَا تُشْكُرُ كَسَيِّئَةٍ لَا تُعْفَرُ.

And he<sup>-asws</sup> said: 'A bounty not thanked for is like an evil deed not Forgiven'.<sup>1093</sup>

وَقَالَ ع لَا يَضُرُّكَ سَخَطُ مَنْ رِضَاهُ الْجُورُ.

And he<sup>-asws</sup> said: 'It will not harm you, anger of the one whose pleasure is the tyranny'.<sup>1094</sup>

وَقَالَ ع مَنْ لَمْ يَرْضَ مِنْ أَخِيهِ بِحُسْنِ النِّيَّةِ لَمْ يَرْضَ مِنْهُ بِالْعَطِيَّةِ.

<sup>1087</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 27 H 5 /8

<sup>1088</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 27 H 5 /9

<sup>1089</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 27 H 5 /10

<sup>1090</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 27 H 5 /11

<sup>1091</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 27 H 5 /12

<sup>1092</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 27 H 5 /13

<sup>1093</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 27 H 5 /14

<sup>1094</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 27 H 5 /15

And he<sup>-asws</sup> said: ‘One who is not satisfied from his brother with good intention will not be satisfied from him with the gift’<sup>.1095</sup>

وَقَالَ ع الْأَيَّامُ تَهْتِكُ لَكَ الْأَمْرَ عَنِ الْأَسْرَارِ الْكَامِنَةِ.

And he<sup>-asws</sup> said: ‘The days disclose the matter to you from the hidden secrets’<sup>.1096</sup>

وَقَالَ ع [لَا] تَعْرِفُ عَنِ الشَّيْءِ إِذَا صَنَعْتَهُ لِقَلَّةِ صُحْبَتِهِ إِذَا أُعْطِيَتْهُ.

And he<sup>-asws</sup> said: ‘You do not know about the thing when you do it due to lack of its accompaniment, when you give it’<sup>.1097</sup>

<sup>1095</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 27 H 5 /16

<sup>1096</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 27 H 5 /17

<sup>1097</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 27 H 5 /18

## CHAPTER 28 – PREACHING OF ABU AL-HASSAN<sup>-asws</sup> THE 3<sup>RD</sup> AND HIS<sup>-asws</sup> WISDOM

1- ف، تحف العقول قال أبو الحسن الثالث ع الشاكر أسعد بالشكر منه بالنعمة التي أوجبت الشكر لأن النعم متاع و الشكر نعمة و عفي.

(The book) 'Tuhaf Al Uqoul' –

'Abu Al-Hassan<sup>-asws</sup> the 3<sup>rd</sup> said: 'The thanking one is happier with the thanking from him for the bounty which Allah<sup>-azwj</sup> has Obligated the thanking (for it), because the bounty is a chattel, while the thanking is a bounty and of end-result'.<sup>1098</sup>

و قال ع إن الله جعل الدنيا دار بلى و الآخرة دار عقى و جعل بلى الدنيا لتواب الآخرة سبباً و ثواب الآخرة من بلى الدنيا عوضاً.

And he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Made the world as a house of affliction and the Hereafter as a house of consequence, and Made afflictions of the world as a cause for Rewards of the Hereafter, and Rewards of the Hereafter as a compensation from the afflictions of the world'.<sup>1099</sup>

و قال ع إن الظالم الحاكم يكاد أن يعفى على ظلمه بحلمه و إن المحقق السفيه يكاد أن يطفى نور حقه بسفهيه.

And he<sup>-asws</sup> said: 'The forbearing oppressors almost pardons upon his injustice due to his forbearance, and the foolish one would almost put out the Noor (light) of his truth with his foolishness'.<sup>1100</sup>

و قال ع من جمع لك وده و رأيه فاجمع له طاعتك.

And he<sup>-asws</sup> said: 'One his affection and his opinion are gathered for you, so obedience to you has been gathered for him'.<sup>1101</sup>

و قال ع من هانت عليه نفسه فلا تأمن شره.

And he<sup>-asws</sup> said: 'One whose soul is insignificant unto him, you are not safe from his evil'.<sup>1102</sup>

و قال ع الدنيا سوق ربح فيها قوم و خسر آخرون.

And he<sup>-asws</sup> said: 'The world is a market, a people profit in it and a people incur loss in it'.<sup>1103</sup>

<sup>1098</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 28 H 1 / 1

<sup>1099</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 28 H 1 / 2

<sup>1100</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 28 H 1 / 3

<sup>1101</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 28 H 1 / 4

<sup>1102</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 28 H 1 / 5

<sup>1103</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 28 H 1 / 6

2- كشف، كشف الغمة من دلائل الحميري عن فتح بن يزيد الجرجاني قال: صمّي و أبا الحسن طريقي منصرفي من مكة إلى خراسان و هو ساير إلى العراق فسمعتُهُ و هو يقول من اتقى الله يتقى و من أطاع الله يُطاع

(The book) 'Kashaf Al Ghumma', from 'Dalail' of Al Himeyri – from Fat'h Bin Yazeed Al Jurjany who said,

'I and Abu Al-Hassan<sup>-asws</sup> were in the road during my leaving from Makkah to Khurasan, and he<sup>-asws</sup> was travelling to Al-Iraq. I heard him<sup>-asws</sup> and he<sup>-asws</sup> was saying: 'One who fears Allah<sup>azwj</sup> will be feared, and one who obeys Allah<sup>-azwj</sup> will be obeyed''.

قال فتلطفت إلى الوصول إليه فسلمت عليه فرد علي السلام و أمرني بالجلوس و أول ما ابتدأني به أن قال يا فتى من أطاع الخالق لم يُبال بسخط المخلوق و من أسخط الخالق فأيقن أن يحل به الخالق سخط المخلوق

He (the narrator) said, 'I turned to go to him<sup>-asws</sup>. I greeted unto him<sup>-asws</sup>, and he<sup>-asws</sup> responded the greeting to me and instructed me with being seated, and the first of what he<sup>-asws</sup> initiated me with is he<sup>-asws</sup> said: 'O Fat'h! One who obeys the Creator will not care of the anger of the Created beings, and one who Angers the Creator, he should be certain that the Creator will Release with him anger of the Created beings.

و إن الخالق لا يوصف إلا بما وصف به نفسه و أتى يوصف الخالق الذي تعجز الحواس أن تُدركه و الأوهام أن تناله و الخطرات أن تحده و الأبصار عن الإحاطة به

And the Creator cannot be described except with what He<sup>-azwj</sup> has Described Himself<sup>-azwj</sup>, and I<sup>-asws</sup> describe the Creator as being One<sup>-azwj</sup> Who, the sensory perceptions are incapable of realising Him<sup>-azwj</sup>, and the imaginations from attaining Him<sup>-azwj</sup>, and the thoughts from limiting Him<sup>-azwj</sup>, and the sights from encompassing Him<sup>-azwj</sup>.

جلّ عما يصفه الواصفون و تعالى عما يُنتهه الناعثون نأى في قربه و قرب في نأيه فهو في نأيه قريب و في قربه بعيد كيف فلا يُقال كيف و أين الأين فلا يُقال أين إذ هو مُنقطع الكيفية و الأينية

He<sup>-azwj</sup> is too Majestic from the describers to be describing Him<sup>-azwj</sup> and too Exalted from what attributers to be attributing Him<sup>-azwj</sup>. He<sup>-azwj</sup> is remote in His<sup>-azwj</sup> nearness and near in His<sup>-azwj</sup> remoteness. Thus He<sup>azwj</sup> is near in His<sup>-azwj</sup> remoteness and far in His<sup>-azwj</sup> nearness. He<sup>-azwj</sup> is 'how-ness' of the 'how', so it cannot be said, 'how', and He<sup>-azwj</sup> is 'where-ness' of the 'where' so it cannot be said, 'where', then He<sup>-azwj</sup> is termination of the 'how-ness' and the 'where-ness'.

هو الواحد الأحد الصمد - لم يلد و لم يولد و لم يكن له كفواً أحد فجلّ جلاله

He<sup>-azwj</sup> is the Alone, the One, the Last. **He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4].** Majestic is His<sup>-azwj</sup> Majesty.

أم كيف يوصف بكنهه - محمّد و قد قرنه الجليل باسمه و شركه في عطائه و أوجب لمن أطاعه جزاء طاعته إذ يقول - و ما تقموا إلا أن أغناهم الله و رسوله من فضله -

Or how can Muhammad<sup>-saww</sup> be described by his<sup>-saww</sup> essence and the Majestic has Joined him<sup>-saww</sup> with His<sup>-azwj</sup> Name, and Participated Him<sup>-azwj</sup> in His<sup>-azwj</sup> obedience, and Obligated for the obeying him<sup>-saww</sup> the Rewards of obedience to Him<sup>-azwj</sup> when He<sup>-azwj</sup> Said: **and they hated except if Allah and His Rasool were to Enrich them from His Grace [9:74].**

وَقَالَ يَخْجِي قَوْلَ مَنْ تَرَكَ طَاعَتَهُ وَهُوَ يُعَذِّبُهُ بَيْنَ أَطْبَاقِي نِيرَانِهَا وَ سَرَابِيلِ قَطِرَانِهَا- يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَ أَطَعْنَا الرَّسُولَ

And He<sup>-azwj</sup> Said Narrating words of the one who neglects obeying Him<sup>-asws</sup>, and He<sup>-azwj</sup> will Punish him between the layers of its fires and the trousers of its tar, **'Oh, if only we have obeyed Allah and obeyed the Rasool!' [33:66].**

أَمْ كَيْفَ يُوصَفُ بِكُنْهِهِ مَنْ قَرَنَ الْجَلِيلُ طَاعَتَهُمْ بِطَاعَةِ رَسُولِهِ حَيْثُ قَالَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولَى الْأَمْرِ مِنْكُمْ

Or how can he<sup>-asws</sup> be described with his<sup>-asws</sup> (treats), the one whom the Majestic has Combined their<sup>-asws</sup> obedience with obedience of His<sup>-azwj</sup> Rasool<sup>-saww</sup> whereby He<sup>-azwj</sup> Said: **Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59].**

وَقَالَ وَ لَوْ رَدُّوهُ إِلَى اللَّهِ وَ إِلَى الرَّسُولِ وَ إِلَى أُولَى الْأَمْرِ مِنْهُمْ وَ قَالَ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَ قَالَ فَسْتَعْلَمُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

And He<sup>-azwj</sup> Said: **'and if they had referred it - to Allah<sup>-azwj</sup> and - to the Rasool and to the (Divine) Authority from them [4:83].** And Said: **Allah Commands you to render the entrustments to their owners, [4:58].** And Said: **therefore ask the people of Al-Zikr if you don't know [21:7].**

يَا فَتْحُ كَمَا لَا يُوصَفُ الْجَلِيلُ جَلَّ جَلَالُهُ وَ الرَّسُولُ وَ الْحَلِيلُ وَ وَلَدُ الْبُتُولِ فَكَذَلِكَ لَا يُوصَفُ الْمُؤْمِنُ الْمُسْلِمُ لِأَمْرِنَا

O Fat'h! Just as the Majestic, Majestic is His<sup>-azwj</sup> Majestic, and the Rasool<sup>-saww</sup>, and the Friend, and sons<sup>-asws</sup> the chaste (Syeda Fatima<sup>-asws</sup>) cannot be described, the Momin submitting to our<sup>-asws</sup> instructions cannot be described.

فَبَيْتُنَا أَفْضَلُ الْأَنْبِيَاءِ وَ خَلِيلُنَا أَفْضَلُ الْأَجْلَاءِ وَ وَصِيُّهُ أَكْرَمُ الْأَوْصِيَاءِ اسْمُهُمَا أَفْضَلُ الْأَسْمَاءِ وَ كُنْيَتُهُمَا أَفْضَلُ الْكُنْيِ وَ أَخْلَانَا

Our Prophet<sup>-saww</sup> is superior of the Prophets<sup>-as</sup>, and our Friend is superior of the friends, and his<sup>-asws</sup> successor<sup>-asws</sup> are most honourable of the successors. Their<sup>-asws</sup> names are the superior names and their<sup>-asws</sup> teknonyms are the superior teknonyms and their sweetest.

لَوْ لَمْ يُجَالِسْنَا إِلَّا كُفُوَ لَمْ يُجَالِسْنَا أَحَدًا وَ لَوْ لَمْ يُزَوِّجْنَا إِلَّا كُفُوَ لَمْ يُزَوِّجْنَا أَحَدًا

If we<sup>-asws</sup> don't sit except to a matching one, we<sup>-asws</sup> would not sit with anyone, and if we<sup>-asws</sup> don't marry except our<sup>-asws</sup> matches we<sup>-asws</sup> would not marry anyone.

أَشَدُّ النَّاسِ تَوَاضَعًا أَعْظَمُهُمْ جَلْمًا وَ أَنْدَاهُمْ كَفًا وَ أَمْنَعُهُمْ كَنْفًا وَرَبَّ عَنَّهُمَا أَوْصِيَاؤُهُمَا عَلِمَهُمَا فَازِدُ إِلَيْهِمَا الْأَمْرَ وَ سَلِمَ إِلَيْهِمَا أَمَانَتَكَ اللَّهُ مِمَّاخَمٌ وَ أَخْيَاكَ حَيَاتَهُمْ

The most intense of the people in humbleness is their mightiest in forbearance, and liberal of hand, and strongest of them in protection. Their (Rasool-Allah<sup>-asws</sup> and Ali<sup>-asws</sup>) knowledge was inherited by their<sup>-asws</sup> successors<sup>-asws</sup>, therefore refer the matters to them<sup>-asws</sup> and submit to them<sup>-asws</sup>. May Allah<sup>-azwj</sup> Cause you to die their<sup>-asws</sup> deaths and live their<sup>-asws</sup> lives.

إِذَا شِئْتَ رَحِمَكَ اللَّهُ

(You can leave) whenever you so desire. May Allah<sup>-saww</sup> have Mercy on you”.

قَالَ فَتَنَحَّ فَخَرَجْتُ فَلَمَّا كَانَ الْعَدُوُّ تَلَطَّفْتُ فِي الْوُصُولِ إِلَيْهِ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ السَّلَامَ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ أَ تَأْذُنُ لِي فِي مَسْأَلَةِ الْخِتَالِجِ فِي صَدْرِي  
أَمْرًا لِيَلْتِي

Fat’h said, ‘I went out. When it was the next morning I turn to go to him<sup>-asws</sup>. I greeted unto him<sup>-asws</sup> and he<sup>-asws</sup> responded the greeting to me. I said, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Will you<sup>-asws</sup> permit me in questioning regarding what has been stirring in my chest during my night?’

قَالَ سَلْ وَ إِنْ شَرَحْتُهَا فَلِي وَ إِنْ أَمْسَكْتُهَا فَلِي فَصَحَّ نَظْرَكَ وَ تَثَبْتُ فِي مَسْأَلَتِكَ وَ أَصَغِ إِلَى جَوَابِهَا سَمْعَكَ وَ لَا تَسْأَلْ مَسْأَلَةً تَعْنَتُ وَ اعْتِنَ بِمَا تَعْنِي  
بِهِ فَإِنَّ الْعَالِمَ وَ الْمُتَعَلِّمَ شَرِيكَانِ فِي الرُّشْدِ مَأْمُورَانِ بِالتَّصَبُّحَةِ مِنْهُنَّ عَنِ الْغَيْبِ

He<sup>-asws</sup> said: ‘Ask, and if I<sup>-asws</sup> were to explain it, it will be up to me<sup>-asws</sup>, and if I<sup>-asws</sup> were to withhold it, it is up to me<sup>-asws</sup>. Be correct in your consideration and affirmed in your questioning, and open your hearing in listening to its answer, and do not ask any question in intransigence, and take care of what you take care of me<sup>-asws</sup> with, for the teacher and the student are both participants in the rightful guidance, both Commanded with the good advice and Prohibited from the cheating.

وَ أَمَّا الَّذِي الْخِتَالِجِ فِي صَدْرِكَ لَيْلَتِكَ فَإِنَّ شَاءَ الْعَالِمُ أَنْبَأَكَ بِإِذْنِ اللَّهِ إِنَّ اللَّهَ لَمْ يُظْهِرْ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ

And as for which was stirring in your chest in your night, if he<sup>-asws</sup> so desires, the scholar<sup>-asws</sup> will inform you by the Permission of Allah<sup>-azwj</sup>. Allah<sup>-azwj</sup> **does not Reveal His hidden matters upon anyone [72:26] Except one He Chooses from a Rasool, [72:27].**

فَكُلُّ مَا كَانَ عِنْدَ الرَّسُولِ كَانَ عِنْدَ الْعَالِمِ وَ كُلُّ مَا اطَّلَعَ عَلَيْهِ الرَّسُولُ فَقَدْ اطَّلَعَ أَوْصِيَاؤُهُ عَلَيْهِ كَيْلَا تَخْلُوَ أَرْضُهُ مِنْ حُجَّةٍ يَكُونُ مَعَهُ عِلْمٌ يَدُلُّ عَلَى صِدْقِ  
مَقَالَتِهِ وَ جَوَازِ عَدَالَتِهِ

Thus, all what was in the possession of the Rasool<sup>-saww</sup> was in the possession of the scholar<sup>-asws</sup>, and all what the Rasool<sup>-saww</sup> had been Notified upon so he<sup>-saww</sup> notified his<sup>-saww</sup> successors<sup>-asws</sup> upon it lest His<sup>-azwj</sup> earth be vacant from a Divine Authority, the knowledge being with him<sup>-asws</sup> evidencing upon truthfulness of his<sup>-asws</sup> words and the permissibility of his<sup>-asws</sup> justice.

يَا فَتَنُحْ عَسَى الشَّيْطَانُ أَرَادَ اللَّبْسَ عَلَيْكَ فَأَوْهَمَكَ فِي بَعْضِ مَا أَوْدَعْتِكَ وَ شَغَبَكَ فِي بَعْضِ مَا أَنْبَأْتُكَ حَتَّى أَرَادَ إِزَالَتَكَ عَنْ طَرِيقِ اللَّهِ وَ صِرَاطِهِ الْمُسْتَقِيمِ

O Fat’h! Perhaps the Satan<sup>-la</sup> wants the confusion to be upon you so he<sup>-la</sup> makes you imagine regarding part of what I<sup>-asws</sup> am entrusting you with and making you doubt in part of what



I<sup>-asws</sup> am informing you, to the extent that he<sup>-la</sup> may remove you from the way of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Straight Path’.

فَقُلْتُ مَنْ أَتَيْتُمْ كَذَا فَهُمْ أَرْبَابٌ

I said, ‘One who is certain they<sup>-asws</sup> are like that, so they<sup>-asws</sup> are lords?’

مَعَاذَ اللَّهِ إِنَّهُمْ مَخْلُوقُونَ مَرْبُوبُونَ مُطِيعُونَ لِلَّهِ دَاخِرُونَ رَاغِبُونَ فَإِذَا جَاءَكَ الشَّيْطَانُ مِنْ قَبْلِ مَا جَاءَكَ فَاقْمَعْهُ بِمَا أَنْبَأْتِكَ بِهِ-

(He<sup>-asws</sup> said): ‘Allah<sup>-azwj</sup> Forbid! They<sup>-asws</sup> are created beings, Nourished, obedient to Allah<sup>-azwj</sup>, humble, desirous. Whenever the Satan<sup>-la</sup> comes to you, from before coming to you, then suppress him<sup>-la</sup> with what I<sup>-asws</sup> am informing you with’.

فَقُلْتُ جَعَلْتُ فِدَاكَ فَرَجْتَ عَنِّي وَكَشَفْتَ مَا لَبَسَ الْمَلْعُونُ عَلَيَّ بِشَرْحِكَ فَقَدْ كَانَ أَوْقَعَ بِخَلْدِي أَنْكُمْ أَرْبَابٌ-

I said, ‘May I be sacrificed for you<sup>-asws</sup>! You<sup>-asws</sup> have relieved from me and have uncovered by your<sup>-asws</sup> explanation what the accursed had confused upon me, for it has occurred in my mind that you (Imams<sup>-asws</sup>) are lords’.

قَالَ فَسَجَدَ أَبُو الْحَسَنِ ع وَهُوَ يَقُولُ فِي سُجُودِهِ- رَاغِمًا لَكَ يَا خَالِقِي دَاخِرًا خَاضِعًا

He (the narrator) said, ‘Abu Al-Hassan<sup>-asws</sup> performed Sajdah and he<sup>-asws</sup> was saying in his<sup>-asws</sup> Sajdah: ‘Degrading myself<sup>-asws</sup> to You<sup>-azwj</sup> O my<sup>-asws</sup> Creator, submissive, humbling!’

قَالَ فَلَمْ يَزَلْ كَذَلِكَ حَتَّى دَهَبَ لَيْلِي ثُمَّ قَالَ يَا فَتْحُ كَيْدَتِ أَنْ تَهْلِكَ وَ تَهْلِكَ وَ مَا ضَرَّ عَيْسَى إِذَا هَلَكَ مَنْ هَلَكَ فَادْهَبْ إِذَا شِئْتَ رَجَعَكَ اللَّهُ

He (the narrator) said, ‘He<sup>-asws</sup> did not cease to be like that until my night had gone. Then he<sup>-asws</sup> said: ‘O Fat’h! You were almost destroyed, and destroyed, and what (a lot of) harm he<sup>-la</sup> does when he<sup>-la</sup> destroys the one he<sup>-la</sup> destroys! You can go whenever you so desire to. May Allah<sup>-azwj</sup> have Mercy on you’.

قَالَ فَخَرَجْتُ وَ أَنَا فَرِحٌ بِمَا كَشَفَ اللَّهُ عَنِّي مِنَ اللَّبْسِ بِأَنَّهُمْ هُمْ وَ حَمِدْتُ اللَّهَ عَلَى مَا قَدَّرْتَ عَلَيْهِ

He (the narrator) said, ‘I went out and I was joyful with what Allah<sup>-azwj</sup> had Removed from me of the confusion of them<sup>-asws</sup> (being lords), and I praised Allah<sup>-azwj</sup> upon what He<sup>-azwj</sup> had Determined upon.

فَلَمَّا كَانَ فِي الْمَنْزِلِ الْآخِرِ دَخَلْتُ عَلَيْهِ وَ هُوَ مُتَكِّئٌ وَ بَيْنَ يَدَيْهِ حِنْطَةٌ مَمْلُوءَةٌ يَعْبَثُ بِهَا وَ قَدْ كَانَ أَوْقَعَ الشَّيْطَانُ فِي خَلْدِي أَنَّهُ لَا يَنْبَغِي أَنْ يَأْكُلُوا وَ يَشْرَبُوا إِذْ كَانَ ذَلِكَ آفَةً وَ الْإِمَامُ غَيْرُ مَتُوفٍ-

When it was in the last stage (of the journey), I entered to see him<sup>-asws</sup> and he<sup>-asws</sup> was reclining and in front of him<sup>-asws</sup> was fried wheat he<sup>-asws</sup> was considering eating it, and the Satan<sup>-la</sup> had occurred in my mind that it is not befitting to eat and drink when that was a scourge and the Imam<sup>-asws</sup> was not accustomed (to it).

فَقَالَ اجْلِسْ يَا فَتْحُ فَإِنَّ لَنَا بِالرُّسُلِ أُسْوَةً كَانُوا يَأْكُلُونَ وَيَشْرَبُونَ وَيَمْشُونَ فِي الْأَسْوَاقِ وَكُلُّ جِسْمٍ مَعْدُوٌّ بِهَذَا إِلَّا الْخَالِقَ الرَّازِقَ لِأَنَّهُ جَسَمَ الْأَجْسَامِ وَهُوَ لَمْ يُجَسَّمْ

He<sup>-asws</sup> said: 'Be seated, O Fat'h! There is an example for us<sup>-asws</sup> with the Rasools<sup>-as</sup>. They were eating and drinking and walking the markets, and everybody is fed with this except the Creator, the Sustainer, because He<sup>-azwj</sup> Embodied the bodies and He<sup>-azwj</sup> is not embodied.

وَلَمْ يُجَزَّ بِتَنَاهٍ وَلَمْ يَتَزَايِدْ وَلَمْ يَتَنَاقَصْ مُبَرَّأً مِنْ ذَاتِهِ مَا رَكَّبَ فِي ذَاتِ مَنْ جَسَمَهُ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

And He<sup>-azwj</sup> is not segmented, and does not increase, and does not decrease, exonerated in His<sup>-azwj</sup> Self. Who can embody the One, the First, the Last Who **does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]?**

مُنْشِئُ الْأَشْيَاءِ مُجَسِّمُ الْأَجْسَامِ- وَهُوَ السَّمِيعُ الْعَلِيمُ اللَّطِيفُ الْحَبِيرُ الرَّؤُوفُ الرَّحِيمُ تَبَارَكَ وَتَعَالَى عَمَّا يَقُولُ الظَّالِمُونَ غُلُوًّا كَبِيرًا

Grower of the things, Embodying the bodies, and He<sup>-azwj</sup> is the Hearing, the all-Knowing, the Subtle, the Informed, the Kind, the Merciful, Blessed and Exalted from what the unjust ones are saying, Lofty, Great.

لَوْ كَانَ كَمَا يُوصَفُ لَمْ يُعْرِفِ الرَّبُّ مِنَ الْمَرْبُوبِ وَلَا الْخَالِقُ مِنَ الْمَخْلُوقِ وَلَا الْمُنْشِئُ مِنَ الْمُنْشِئِ وَلَا الْكَائِنُ فَتَرَ بَيْنَهُ وَبَيْنَ مَنْ جَسَمَهُ وَ شَيْئًا الْأَشْيَاءِ إِذْ كَانَ لَا يُشْبِهُهُ شَيْءٌ يَرَى وَلَا يُشْبِهُهُ شَيْئًا.

Had He<sup>-azwj</sup> been like what they are describing, the Lord<sup>-azwj</sup> Nourisher could not be recognised from the nourished ones, nor the Creator from the Created beings, nor the Grower from the grown, but there is a difference between Him<sup>-azwj</sup> and the ones He<sup>-azwj</sup> Embodied, and Brought the things into being when nothing resembling Him<sup>-azwj</sup> was seen, nor did anything resemble Him<sup>-azwj</sup>.<sup>1104</sup>

3- الدُّرَّةُ الْبَاهِرَةُ، قَالَ أَبُو الْحَسَنِ الثَّالِثُ عَ مِنْ رَضِي عَنْ نَفْسِهِ كَثُرَ السَّخَطُونَ عَلَيْهِ الْغَيْ قَلَّةُ تَمَنِّيكَ وَ الرِّضَا بِمَا يَكْفِيكَ وَ الْفَقْرُ شَرُّهُ النَّفْسِ وَ شِدَّةُ الْفُتُوْطِ وَ الرَّكْبُ الْحَزُونِ أَسِيرُ نَفْسِهِ وَ الْجَاهِلُ أَسِيرُ لِسَانِهِ النَّاسُ فِي الدُّنْيَا بِالْأَمْوَالِ وَ فِي الْآخِرَةِ بِالْأَعْمَالِ-.

(The book) 'Al Durr Al Bahira' –

'Abu Al-Hassan<sup>-asws</sup> the 3<sup>rd</sup> said: 'One who is satisfied from himself, there will be a lot of people angry upon him; the richness is scarcity preventing you and the satisfaction with what suffices you, while the poverty is evilness of the soul and intensity of despair; the indulger in obstinacy is a prisoner of himself, and the ignorant one is a prisoner of his tongue; the people in the world are with the wealth and in the Hereafter they are with the deeds''.<sup>1105</sup>

وَ قَالَ عَ لِشَخْصٍ وَ قَدْ أَكْثَرَ مِنْ إِفْرَاطِ التَّنَاءِ عَلَيْهِ أَقْبَلْ عَلَى مَا شَأْنُكَ فَإِنَّ كَثْرَةَ الْمَلِكِ يَهْجُمُ عَلَى الظَّنَّةِ وَ إِذَا حَلَّتْ مِنْ أَحَبِّكَ فِي حَلِّ النَّقْمَةِ فَاعْدِلْ عَنِ الْمَلِكِ إِلَى حُسْنِ النَّيَّةِ

<sup>1104</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 28 H 2

<sup>1105</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 28 H 3

And he<sup>-asws</sup> said to a person, and he had been excessive in praising upon him<sup>-asws</sup>: ‘Turn to your occupation, for the abundant flattery attacks upon the thoughts, and when you are free from your brother in a trusted place, then turn from the flattery to good intention.

المُصِيبَةُ لِلصَّابِرِ وَاحِدَةٌ وَ لِلجَّازِعِ اثْنَتَانِ العُفُوقُ تُكَلِّمُ مَنْ لَمْ يَتَكَلَّمِ الحَسَدُ مَا جِي الحَسَنَاتِ وَ الدَّهْرُ جَالِبُ المَقْتِ وَ العُجْبُ صَارِفٌ عَنِ طَلَبِ العِلْمِ دَاعٍ إِلَى العَمَلِ

The calamity for the patient one, is one, and for the panicky one, is two (calamities); disownment (by parents) is a bereavement of the one not bereaved; the envy obliterates the good deeds; and the times attract the hate; and the self-fascination turns one away from seeking the knowledge calling to the demeaning (the people).

وَ الجُهْلُ وَ البُخْلُ أَدْمُ الأَخْلَاقِ وَ الطَّمَعُ سَجِيئَةٌ سَيِّئَةٌ وَ الهُزْءُ فُكَاهَةٌ السُّفَهَاءِ وَ صِنَاعَةُ الجُهَّالِ وَ العُفُوقُ يُعْتَبِرُ القِلَّةَ وَ تُؤَدِّي إِلَى الدَّلِيلَةِ.

And the ignorance and the stinginess are the most despicable of the manners; and the greed is an evil nature; and mockery is humour of the foolish ones and making of the ignoramuses; and the disownment results in the scarcity and leads to the disgrace”.<sup>1106</sup>

4- أَعْلَامُ الدِّينِ، قَالَ أَبُو الحَسَنِ الثَّالِثُ عَ مَنْ رَضِيَ عَنِ نَفْسِهِ كَثُرَ السَّخَطُونَ عَلَيْهِ.

(The book) ‘A’laam Al Deen’ –

‘Abu Al-Hassan<sup>-asws</sup> the 3<sup>rd</sup>: ‘One who is satisfied from himself, there will be a lot of people angry upon him’”.<sup>1107</sup>

وَ قَالَ عَ المَقَادِيرُ تُرِيكَ مَا لَمْ يَخْطُرَ بِبَالِكَ.

And he<sup>-asws</sup> said: ‘The destinies (Pre-determinations) will show you what had not occurred in your mind’”.<sup>1108</sup>

وَ قَالَ عَ مَنْ أَقْبَلَ مَعَ ... وَلِيَ مَعَ انْقِصَائِهِ.

And he<sup>-asws</sup> said: ‘One who comes forwards with ..... will turn back with his termination’”.

فيه سقط

Note: There is a word dropped in it.

وَ قَالَ عَ رَاكِبُ الحُرُونِ أُسِيرُ نَفْسِهِ وَ الجَاهِلُ أُسِيرُ لِسَانِهِ.

<sup>1106</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 28 H 4

<sup>1107</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 28 H 5

<sup>1108</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 28 H 6

And he<sup>-asws</sup> said: ‘The indulger in obstinacy is a prisoner of himself, and the ignorant one is a prisoner of his tongue’.<sup>1109</sup>

وَ قَالَ ع النَّاسُ فِي الدُّنْيَا بِالْأَمْوَالِ وَ فِي الْآخِرَةِ بِالْأَعْمَالِ.

And he<sup>-asws</sup> said: ‘The people in the world are with the wealth and in the Hereafter they are with the deeds’.<sup>1110</sup>

وَ قَالَ ع الْمِرَاءُ يُفْسِدُ الصَّدَاقَةَ الْقَدِيمَةَ وَ يُحْلِلُ الْعُقْدَةَ الْوَثِيقَةَ وَ أَقْلُ مَا فِيهِ أَنْ تَكُونَ فِيهِ الْمَعَالِبَةُ وَ الْمَعَالِبَةُ أَسُّ سَبَابِ الْقَطِيعَةِ.

And he<sup>-asws</sup> said: ‘The showing off spoils the old friendship and loosens the tight knot, and the lease of what is in it is, there happens to be the dominance in it, and the dominance is the root cause of the cutting off (of relationships)’.<sup>1111</sup>

وَ قَالَ ع الْعِتَابُ مِفْتَاحُ التَّقْوَالِ وَ الْعِتَابُ خَيْرٌ مِنَ الْحَقْدِ.

And he<sup>-asws</sup> said: ‘The reproach is a key to heavy-handedness, and the reproach is better than the grudge’.<sup>1112</sup>

وَ قَالَ ع الْمُصِيبَةُ لِلصَّابِرِ وَاحِدَةٌ وَ لِلجَّازِعِ اثْنَتَانِ.

And he<sup>-asws</sup> said: ‘The calamity for the patient one, is one, and for the panicky one, is two’.<sup>1113</sup>

وَ قَالَ يَحْيَى بْنُ عَبْدِ الْحَمِيدِ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ لِرَجُلٍ دَمٌ إِلَيْهِ وَ لَدَا لَهُ فَقَالَ الْعُقُوقُ نُكْلٌ مَنْ لَمْ يَتَّكَلْ.

And Yahya Bin Abdul Hameed said,

‘I heard Abu Al-Hassan<sup>-asws</sup> saying to a man who had condemned to him<sup>-asws</sup> a son of his: ‘The disownment is a bereavement of one not bereaved’.<sup>1114</sup>

وَ قَالَ ع الْهَزْلُ فَكَاهَةُ السُّفَهَاءِ وَ صِنَاعَةُ الْجُهَّالِ.

And he<sup>-asws</sup> said: ‘The mockery is humour of the foolish ones and making of the ignoramuses’.<sup>1115</sup>

وَ قَالَ ع فِي بَعْضِ مَوَاعِظِهِ السَّهْرُ أَلَدُّ لِلْمَنَامِ وَ الْجُوعُ يَزِيدُ فِي طِيبِ الطَّعَامِ يُرِيدُ بِهِ الْحَتَّ عَلَى قِيَامِ اللَّيْلِ وَ صِيَامِ النَّهَارِ.

<sup>1109</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 28 H 7

<sup>1110</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 28 H 8

<sup>1111</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 28 H 9

<sup>1112</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 28 H 10

<sup>1113</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 28 H 11

<sup>1114</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 28 H 12

<sup>1115</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 28 H 13

And he<sup>-asws</sup> said in one of his<sup>-asws</sup> preaching: ‘The vigil is more pleasurable for the sleep, and the hunger increase in the goodness (of taste) of the food intending by it the urging upon standing at night and fasting at daytime’.<sup>1116</sup>

وَقَالَ عِ ادُّكْرَ مَصْرَعَكَ بَيْنَ يَدَيْ أَهْلِكَ وَ لَا طَيْبَ يَمْتَعُكَ وَ لَا حَيْبَ يَنْفَعُكَ.

And he<sup>-asws</sup> said: ‘Mention your death in front of your family, and no doctor can defend you nor can any beloved one benefit you’.<sup>1117</sup>

وَقَالَ عِ ادُّكْرَ حَسْرَاتِ التَّفْرِيطِ بِأَخَذِ تَقْدِيمِ الْحُرْمِ.

And he<sup>-asws</sup> said: ‘Remember regrets of the missed (opportunities) by taking proceeding to prepare’.<sup>1118</sup>

وَقَالَ عِ الْعَضْبُ عَلَى مَنْ تَمَلَّكَ لَوْمٌ.

And he<sup>-asws</sup> said: ‘The anger upon the one you own (control) is a blame’.<sup>1119</sup>

وَقَالَ عِ الْحِكْمَةُ لَا تَنْجِعُ فِي الطَّبَاعِ الْفَاسِدَةِ.

And he<sup>-asws</sup> said: ‘The wisdom is not effective in corrupt natures’.<sup>1120</sup>

وَقَالَ عِ خَيْرٌ مِنَ الْخَيْرِ فَاعِلُهُ وَ أَجْمَلٌ مِنَ الْجَمِيلِ قَائِلُهُ وَ أَرْجَحُ مِنَ الْعِلْمِ حَامِلُهُ وَ شَرٌّ مِنَ الشَّرِّ جَالِيَهُ وَ أَهْوَلُ مِنَ الْهَوْلِ رَاكِبُهُ.

And he<sup>-asws</sup> said: ‘Better than the good deed is it’s doer, and more beautiful than the beautiful (word) is it’s speaker, and more gainful than the knowledge is it’s carrier, and eviler than the evil is it’s attractor, and more terrifying than the terror is the one who does it’.<sup>1121</sup>

وَقَالَ عِ إِتَاكَ وَ الْحَسَدَ فَإِنَّهُ يَبِينُ فِيكَ وَ لَا يَعْمَلُ فِي عَدُوِّكَ.

And he<sup>-asws</sup> said: ‘Beware of the envy, for it appears within you and does not work in your enemy’.<sup>1122</sup>

وَقَالَ عِ إِذَا كَانَ زَمَانُ الْعَدْلِ فِيهِ أَغْلَبَ مِنَ الْجَوْرِ فَحَرَامٌ أَنْ يَنْظُرَ بِأَخْذِ شَوْءٍ حَتَّى يَعْلَمَ ذَلِكَ مِنْهُ وَ إِذَا كَانَ زَمَانُ الْجَوْرِ أَغْلَبَ فِيهِ مِنَ الْعَدْلِ فَلَيْسَ لِأَخْذِ أَنْ يَنْظُرَ بِأَخْذِ خَيْرٍ مَا لَمْ يَعْلَمَ ذَلِكَ مِنْهُ-.

And he<sup>-asws</sup> said: ‘When it would be the era wherein the justice would be more prevalent than the tyranny, it would be Prohibited to have evil thoughts about anyone until that is known from him, and when it were to be an era in which the tyranny is more prevalent than the

<sup>1116</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 28 H 14

<sup>1117</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 28 H 15

<sup>1118</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 28 H 16

<sup>1119</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 28 H 17

<sup>1120</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 28 H 18

<sup>1121</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 28 H 19

<sup>1122</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 28 H 20

justice, it isn't for anyone to think good with anyone for as long as he does not know them from him".<sup>1123</sup>

وَقَالَ عِ الْمُتَوَكِّلِ فِي جَوَابِ كَلَامِ دَارَ بَيْنَهُمَا- لَا تَطْلُبِ الصَّفَا مِنْ كَذْرَتِ عَلَيْهِ وَ لَا الْوَفَاءَ لِمَنْ غَدَرْتَ وَ لَا التُّصْحَ مِنْ صَرَفْتِ سُوءِ ظَنِّكَ إِلَيْهِ فَإِنَّمَا قَلْبُ غَيْرِكَ كَقَلْبِكَ لَهُ

And he<sup>-asws</sup> said to (the caliph) Al-Mutawakkil in answer to a speech which flowed between them: 'Do not seek the clearness from the one you have thrown dirt upon him, nor the loyalty for the one you have betrayed, nor the good advice from the one you have used your evil thoughts to him, for rather the heart of others is like your heart is to him'.

وَقَالَ لَهُ وَ قَدْ سَأَلَهُ عَنِ الْعَبَّاسِ مَا تَقُولُ بَنُو أَبِيكَ فِيهِ

And he<sup>-asws</sup> said to him, and he had asked him<sup>-asws</sup> about Al-Abbas (Bin Abdul Muttalib<sup>-as</sup>), 'What are the sons of your<sup>-asws</sup> father<sup>-asws</sup> regarding him?'

فَقَالَ مَا يَقُولُونَ فِي رَجُلٍ فَرَضَ اللَّهُ طَاعَتَهُ عَلَى الْخَلْقِ وَ فَرَضَ طَاعَةَ الْعَبَّاسِ عَلَيْهِ.

He<sup>-asws</sup> said: 'What are you saying regarding a man Allah<sup>-azwj</sup> has Obligated obedience to him<sup>-asws</sup> upon the creatures, and Obligated the obedience of Allah<sup>-azwj</sup> to him<sup>-asws</sup>?'<sup>1124</sup>

وَقَالَ عِ الْقَوْمِ التَّعَمُّ بِحُسْنِ مَجَاوِرَتِهَا وَ التَّمَسُّو الرِّيَادَةَ فِيهَا بِالشُّكْرِ عَلَيْهَا وَ اعْلَمُوا أَنَّ النَّفْسَ أَقْبَلُ شَيْءٍ لِمَا أُعْطِيَتْ وَ أَمْنَعُ شَيْءٍ لِمَا مُنِعَتْ.

And he<sup>-asws</sup> said: 'Receive the bounty by goodness of its vicinity, and seek the increase in it with the thanking upon it, and know that the soul accepts a thing when it is given, and refuses a thing when it is prevented'.<sup>1125</sup>

<sup>1123</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 28 H 21

<sup>1124</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 28 H 22

<sup>1125</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 28 H 23

## CHAPTER 29 – PREACHING BY ABU MUHAMMAD AL-ASKARI<sup>-asws</sup> AND HIS<sup>-asws</sup> LETTERS TO HIS<sup>-asws</sup> COMPANIONS

1- ف، تحف العقول قال ع لا تُمارِ فيذهب بجاؤك و لا تُمارِ فيجتراً عليك.

(The book) 'Tuhaf Al Uqoul' –

'He<sup>-asws</sup> said: 'Do not have bitter arguments for your glory will be gone, and do not mock for there will be audacity against you''.<sup>1126</sup>

و قال ع من رضي بدون الشرف من المجلس لم يزل الله و ملائكتُه يصلون عليه حتى يقوم.

And he<sup>-asws</sup> said: 'One who is satisfied with lower nobility from the seat, Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Angels will not cease to send Salawaat upon him until he stands''.<sup>1127</sup>

و كتب ع إلى رجل سألته دليلاً من سأل آية أو بزئاناً فأعطي ما سأل ثم رجع عن طلب منه الآية عذب العذاب و من صبر أعطى التأييد من الله و الناس يجبولون على حيلة إثارة الكتب المنشرة نسأل الله السداد فإتما هو التسليم أو العطب و لله عاقبة الأمور

He<sup>-asws</sup> wrote to a man who had asked him<sup>-asws</sup> for evidence: 'One who asks for a Verse or proof, he will be given what he asks for. Then (if) he returns from the one he had sought a Verse from, will be Punished double Punishment, while the one being patient will be given the Support from Allah<sup>-azwj</sup>, and the people are inclining upon a ploy of preferring the published books (which could be fake). We<sup>-asws</sup> ask Allah<sup>-azwj</sup> for the correctness, for it is the submission or the reproach, and for Allah<sup>-azwj</sup> is end-result of the matters'.

و كتب إليه بعض شيعته يُعرفه اختلاف الشيعة فكتب ع إنما خاطب الله العاقل و الناس في على طبقات

And one of his<sup>-asws</sup> Shias wrote to him letting him<sup>-asws</sup> know the differing of the Shias. He<sup>-asws</sup> wrote: 'But rather, Allah<sup>-azwj</sup> has Addressed the intellectual, and the people are upon categories regarding me<sup>-asws</sup>: -

المستبصر على سبيل نجاؤ متمسك بالحق متعلق بفرع الأصل غير شاك و لا مُرتاب لا يجد عني ملجأ

(A category) are insightful upon the way of salvation, adhering with the truth, attaching with a branch of the root without doubt, nor suspicions, nor finding any shelter away from me<sup>-asws</sup>.

و طبقة لم تأخذ الحق من أهله فهم كراكب البحر يروح عند موجِه و يسكن عند سُكونه

<sup>1126</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 1

<sup>1127</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 2

And a category did not take the truth from its people, so they are like sailors in the sea, rocking with its waves and being calm with its calmness.

وَ طَبَقَةُ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ شَأْنَهُمُ الرَّدُّ عَلَى أَهْلِ الْحَقِّ وَ دَفَعُ الْحَقِّ بِالْبَاطِلِ حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ

And a category **The Satan has overcome upon them, [58:19]**. Their occupation is the rebuttal upon the people of truth and defending the truth with the falsehood out of envy from themselves.

فَدَعُ مَنْ ذَهَبَ يَمِينًا وَ شِمَالًا فَإِنَّ الرَّاعِي إِذَا أَرَادَ أَنْ يَجْمَعَ غَنَمَهُ جَمَعَهَا بِأَهْوَنِ سَعْيٍ

Therefore, leave the ones going right and left, for the shepherd, when he wants to gather his sheep, would gather it with the slightest effort.

وَ إِيَّاكَ وَ الإِدَاعَةَ وَ طَلَبَ الرِّئَاسَةَ فَإِنَّهُمَا يَدْعُونَ إِلَى الْهَلَكَةِ.

And beware of the publicising (secrets) and seeking the governance, for these two call to the destruction".<sup>1128</sup>

وَ قَالَ ع مِنَ الذُّنُوبِ الَّتِي لَا تُغْفَرُ لِيَتْنِي لَا أُؤَاخَذُ إِلَّا بِهَذَا.

And he<sup>-asws</sup> said: 'From the sins which are not Forgiven (is a sinner saying), 'If only I would not be Seized except for this".<sup>1129</sup>

ثُمَّ قَالَ ع الإِشْرَاقُ فِي النَّاسِ أَحْقَى مِنْ دَبِيبِ التَّمَلِّ عَلَى الْمِسْحِ الْأَسْوَدِ فِي اللَّيْلَةِ الْمُظْلِمَةِ.

Then he<sup>-asws</sup> said: 'The Shirk(s) among the people is more hidden than the crawl of the ant upon the black rock in the dark night".<sup>1130</sup>

وَ قَالَ ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - أَقْرَبُ إِلَى اسْمِ اللَّهِ الْأَعْظَمِ مِنْ سَوَادِ الْعَيْنِ إِلَى بَيَاضِهَا

And he<sup>-asws</sup> said: 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! (I<sup>-asws</sup> am) closer to the Magnificent Name of Allah<sup>-azwj</sup> than the blackness of the eye is to its whiteness'.

وَ خَرَجَ فِي بَعْضِ تَوْقِيعَاتِهِ ع عِنْدَ اخْتِلَافِ قَوْمٍ مِنْ شِيعَتِهِ فِي أَمْرِهِ مَا مِئِي أَحَدٌ مِنْ آبَائِي يَمْتَلِ مَا مُنِيتُ بِهِ مِنْ شَكِّ هَذِهِ الْعِصَابَةِ فِيَّ فَإِنْ كَانَ هَذَا الْأَمْرُ أَمْرًا اعْتَقَدْتُمُوهُ وَ دِنْتُمْ بِهِ إِلَى وَفْتٍ ثُمَّ يَنْقَطِعُ فَلِلشَّكِّ مَوْضِعٌ وَ إِنْ كَانَ مُتَّصِلًا مَا اتَّصَلَتْ أُمُورُ اللَّهِ فَمَا مَعْنَى هَذَا الشَّكِّ.

And it emerged from one of his<sup>-asws</sup> letters during differing of a group of his<sup>-asws</sup> Shias regarding his<sup>-asws</sup> matter (Imamate): 'No one from my<sup>-asws</sup> forefathers<sup>-asws</sup> have suffered what I<sup>-asws</sup> have suffered with from the doubts of this gang regarding me<sup>-asws</sup>. If this commander were to be a matter you believe in and make it a religion with it up to a time, then you would have cut off.

<sup>1128</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 3

<sup>1129</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 4

<sup>1130</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 5



For the doubt there is a place, and if it were to be connected what the Commands of Allah<sup>-azwj</sup> are connected with, so what is the meaning of this doubt?"<sup>1131</sup>

وَقَالَ ع حُبُّ الْأَبْرَارِ لِلْأَبْرَارِ ثَوَابٌ لِلْأَبْرَارِ وَ حُبُّ الْفُجَّارِ لِلْأَبْرَارِ فَضِيلَةٌ لِلْأَبْرَارِ وَ بُغْضُ الْفُجَّارِ لِلْأَبْرَارِ زَيْنٌ لِلْأَبْرَارِ وَ بُغْضُ الْأَبْرَارِ لِلْفُجَّارِ حِزْبٌ عَلَى الْفُجَّارِ .

And he<sup>-asws</sup> said: 'Love of the righteous for the righteous is Reward for the righteous, and love of the immoral for the righteous is a merit for the righteous, and hatred of the immoral for the righteous is an adornment for the righteous, and hatred of the righteous for the immoral is a disgrace upon the immoral"<sup>1132</sup>.

وَقَالَ ع مِنَ التَّوَاضُعِ السَّلَامُ عَلَى كُلِّ مَنْ تَمُرُّ بِهِ وَ الْجُلُوسُ دُونَ شَرَفِ الْمَجْلِسِ .

And he<sup>-asws</sup> said: 'From humbleness is the greeting to every one you pass by, and the sitting lower nobility of the seat"<sup>1133</sup>.

وَقَالَ ع مِنَ الْجَهْلِ الضَّحْكُ مِنْ غَيْرِ عَجَبٍ .

And he<sup>-asws</sup> said: 'From the ignorance is the laughing from without being surprised"<sup>1134</sup>.

وَقَالَ ع مِنَ الْفَوَاقِرِ الَّتِي تَقْصِمُ الظُّهْرَ جَارٌ إِنْ رَأَى حَسَنَةً أَخْفَاهَا وَ إِنْ رَأَى سَيِّئَةً أَفْشَاهَا .

And he<sup>-asws</sup> said: 'From the back-breakers which break the back is a neighbour if he sees a good deed (from you) he conceals it, and if he sees an evil deed, spreads it"<sup>1135</sup>.

وَقَالَ ع لِشِبَعَةَ أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَ الْوَرَعِ فِي دِينِكُمْ وَ الْإِحْتِهَادِ لِلَّهِ وَ صِدْقِ الْحَدِيثِ وَ آدَاءِ الْأَمَانَةِ إِلَى مَنْ ائْتَمَنَكُمْ مِنْ بَرٍّ أَوْ فَاجِرٍ وَ طَوْلِ السُّجُودِ وَ حُسْنِ الْجَوَارِ فِيهِذَا جَاءَ مُحَمَّدٌ ص

And he<sup>-asws</sup> said to his<sup>-asws</sup> Shias: 'I<sup>-asws</sup> advise you all with fearing Allah<sup>-azwj</sup> and the devoutness in your religion, and the struggling for Allah<sup>-azwj</sup>, and the truthful narration, and fulfilling the entrustment to the one who had entrusted you, be he from the righteous or an immoral; and lengthy Sajdah(s), and good neighbourliness. This is what Muhammad<sup>-saww</sup> had come with.

صَلُّوا فِي عَشَائِرِهِمْ وَ اشْهَدُوا جَنَائِزَهُمْ وَ عَوَّدُوا مَرْضَاهُمْ وَ أَدُّوا حُقُوقَهُمْ فَإِنَّ الرَّجُلَ مِنْكُمْ إِذَا وَرَعَ فِي دِينِهِ وَ صَدَقَ فِي حَدِيثِهِ وَ أَدَّى الْأَمَانَةَ وَ حَسَنَ خُلُقَهُ مَعَ النَّاسِ قِيلَ هَذَا شِيعِيٌّ فَيَسُرُّنِي ذَلِكَ

Connect among your clans, and attend their funerals, and console their sick, and fulfil their rights, for when the man from you is devout in his religion, and is truthful in his narration, and fulfils the entrustment, and his manners with the people are good, it will be said this is my<sup>-asws</sup> Shia. So that would make me<sup>-asws</sup> happy.

<sup>1131</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 6

<sup>1132</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 7

<sup>1133</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 8

<sup>1134</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 9

<sup>1135</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 10

اتَّقُوا اللَّهَ وَ كُونُوا زِينًا وَ لَا تَكُونُوا شَيْنًا جَرُّوا إِلَيْنَا كُلَّ مَوَدَّةٍ وَ ادْفَعُوا عَنَّا كُلَّ قَبِيحٍ فَإِنَّهُ مَا قِيلَ مِنَّا مِنْ حُسْنٍ فَتَحْنُ أَهْلُهُ وَ مَا قِيلَ مِنَّا مِنْ سُوءٍ فَمَا نَحْنُ كَذَلِكَ

Fear Allah<sup>-azwj</sup>, and be an adornment and do not be a shame. Attract every affection towards us<sup>-asws</sup> and push away from us<sup>-asws</sup> every ugliness. Surely, whatever good is said regarding us<sup>-asws</sup>, we<sup>-asws</sup> are its rightful, and whatever from the evil is said regarding us<sup>-asws</sup>, we<sup>-asws</sup> are not like that.

لَنَا حَقٌّ فِي كِتَابِ اللَّهِ وَ قَرَابَةٌ مِنْ رَسُولِ اللَّهِ وَ تَطْهِيرٌ مِنَ اللَّهِ لَا يَدَّعِيهِ أَحَدٌ غَيْرُنَا إِلَّا كَذَّابٌ

There is a right for us<sup>-asws</sup> in the Book of Allah<sup>-azwj</sup>, and a kinship from Rasool-Allah<sup>-saww</sup>, and Purification from Allah<sup>-azwj</sup>. No one apart from us<sup>-asws</sup> will claim that except a liar.

اٰخْتَبَرُوا ذِكْرَ اللَّهِ وَ ذِكْرَ الْمَوْتِ وَ تِلَاوَةَ الْقُرْآنِ وَ الصَّلَاةَ عَلَى النَّبِيِّ ص فَإِنَّ الصَّلَاةَ عَلَى رَسُولِ اللَّهِ عَشْرُ حَسَنَاتٍ

Frequent the Zikr of Allah<sup>-azwj</sup>, and remember the death, and recite the Quran, and send the Salawaat upon the Prophet<sup>-saww</sup>, for the Salawaat upon Rasool-Allah<sup>-saww</sup> is ten good deeds.

احْفَظُوا مَا وَصَّيْتُكُمْ بِهِ وَ اسْتَوْذِعُوا اللَّهَ وَ أَقْرَأُوا عَلَيْكُمْ السَّلَامَ.

Preserve what I<sup>-asws</sup> am advising you with, and I<sup>-asws</sup> entrust you to Allah<sup>-azwj</sup> and convey the greeting upon you all<sup>1136</sup>.

وَ قَالَ ع لَيْسَتْ الْعِبَادَةُ كَثْرَةَ الصِّيَامِ وَ الصَّلَاةِ وَ إِنَّمَا الْعِبَادَةُ كَثْرَةُ التَّفَكُّرِ فِي أَمْرِ اللَّهِ.

And he<sup>-asws</sup> said: ‘The worship isn’t abundance of fasting and the Salat, and rather the worship is abundance of pondering in the Commands of Allah<sup>-azwj</sup>’<sup>1137</sup>.

وَ قَالَ ع يَسُّ الْعَبْدُ عَبْدٌ يَكُونُ ذَا وَجْهَيْنِ وَ ذَا لِسَانَيْنِ يُطْرِي أَخَاهُ شَاهِدًا وَ يَأْكُلُهُ غَائِبًا إِنْ أُعْطِيَ حَسَدَهُ وَ إِنْ ابْتُلِيَ خَانَهُ.

And he<sup>-asws</sup> said: ‘The evil servant is a servant who happens to be with two faces and with two tongues. He praises his brother when he is present and eats him (backbites) when he is absent. If he is Given, he envies him, and if He<sup>-azwj</sup> is afflicted, he betrays (abandons) him’<sup>1138</sup>.

وَ قَالَ ع الْعَضْبُ مِفْتَاحُ كُلِّ شَرٍّ.

And he<sup>-asws</sup> said: ‘The anger is a key of all evil’<sup>1139</sup>.

وَ قَالَ ع لِيَسْبِعِيهِ فِي سَنَةِ سِتِّينَ وَ مِائَتَيْنِ أَمْرُنَاكُمْ بِالتَّحْتِمِ فِي الْيَمِينِ وَ نَحْنُ بَيْنَ ظَهْرَانِيكُمْ وَ الْآنَ نَأْمُرُكُمْ بِالتَّحْتِمِ فِي الشِّمَالِ لِعَيْبِنَا عَنْكُمْ إِلَى أَنْ يُظْهِرَ اللَّهُ أَمْرَنَا وَ أَمْرُكُمْ فَإِنَّهُ مِنْ أَدَلِّ دَلِيلٍ عَلَيْكُمْ فِي وَلَايَتِنَا أَهْلَ الْبَيْتِ

1136 Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 29 H 1 / 11

1137 Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 29 H 1 / 12

1138 Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 29 H 1 / 13

1139 Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 29 H 1 / 14

And he<sup>-asws</sup> said to his<sup>-asws</sup> Shias in the year two hundred and sixty: 'We<sup>-asws</sup> had instructed you all with wearing the ring in the right hand while we<sup>-asws</sup> were in your midst, and now we<sup>-asws</sup> are instructing you with wearing the ring in the left hand at our<sup>-asws</sup> absence from you up to (the time) Allah<sup>-azwj</sup> Manifests our<sup>-asws</sup> matter (Al-Qaim<sup>-ajfj</sup>) and your matter, for it is the most evidencing of the evidence(s) upon you all regarding our<sup>-asws</sup> Wilayah, People<sup>-asws</sup> of the Household'.

فَخَلَعُوا حَوَائِمَهُمْ مِنْ أَيْمَانِهِمْ بَيْنَ يَدَيْهِ وَ لَبَسُوهَا فِي شِمَائِلِهِمْ وَ قَالَ ع لَّهُمْ حَدِّثُوا بَعْدًا شِيعَتَنَا.

So they removed their rings from their right hands in front of him<sup>-asws</sup> and wore these in their left hands, and he<sup>-asws</sup> said to them: 'Narrate this to our<sup>-asws</sup> Shias!'<sup>1140</sup>

وَ قَالَ ع أَقْلُ النَّاسِ رَاحَةُ الْحُقُودِ.

And he<sup>-asws</sup> said: 'The one of least rest from the people is the vindictive'<sup>1141</sup>.

وَ قَالَ ع أُورَعُ النَّاسِ مَنْ وَقَفَ عِنْدَ الشُّبُهَةِ أَعْبَدُ النَّاسِ مَنْ أَقَامَ عَلَى الْفَرَائِضِ أَزْهَدُ النَّاسِ مَنْ تَرَكَ الْحَرَامَ أَشَدُّ النَّاسِ اجْتِهَاداً مَنْ تَرَكَ الدُّنُوبَ.

And he<sup>-asws</sup> said: 'The most devout of the people who pauses at the suspicions; the most worshipping of the people is one who stands upon the obligations; the most ascetic of the people is one who neglects the Prohibitions; and severest of the people in struggle is one who neglects the sins'<sup>1142</sup>.

وَ قَالَ ع إِنَّكُمْ فِي آجَالٍ مَنْقُوصَةٍ وَ أَيَّامٍ مَعْدُودَةٍ وَ الْمَوْتُ يَأْتِي بَغْتَةً مَنْ يَزْرَعُ خَيْرًا يَحْصُدُ غَيْبَةً وَ مَنْ يَزْرَعُ شَرًّا يَحْصُدُ نَدَامَةً لِكُلِّ زَارِعٍ مَا زَرَعَ-

And he<sup>-asws</sup> said: 'You are in reduction in the lifespans, and the days are numbered, and the death comes suddenly. One who cultivates good will harvest bliss, and one who cultivates evil will harvest regret. For every cultivator is what he has cultivated.

لَا يُسْبِقُ بَطِيءٌ بِحَظِّهِ وَ لَا يُدْرِكُ حَرِيصٌ مَا لَمْ يُقَدَّرْ لَهُ مِنْ أُعْطِيَ خَيْرًا فَاللَّهُ أُعْطَاهُ وَ مَنْ وُقِيَ شَرًّا فَاللَّهُ وَقَاهُ.

Neither can a slow one precede his share, nor can a greedy realise what has not been Pre-determined for him; one who is Given good, so Allah<sup>-azwj</sup> Gave him, and one who is saved from evil, so Allah<sup>-azwj</sup> has Saved him'<sup>1143</sup>.

وَ قَالَ ع الْمُؤْمِنُ بَرَكَةٌ عَلَى الْمُؤْمِنِ وَ حُجَّةٌ عَلَى الْكَافِرِ.

And he<sup>-asws</sup> said: 'The Momin is a blessing upon the Momin and an argument against the Kafir'<sup>1144</sup>.

<sup>1140</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 15

<sup>1141</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 16

<sup>1142</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 17

<sup>1143</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 18

<sup>1144</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 19

وَقَالَ ع قَلْبُ الْأَحْمَقِ فِي فَمِهِ وَ فَمُ الْحَكِيمِ فِي قَلْبِهِ.

And he<sup>-asws</sup> said: 'The heart of an idiot is in his mouth, and the mouth of a wise one is in his heart'.<sup>1145</sup>

وَقَالَ ع لَا يَسْتَعْلِكُ رِزْقُ مَضْمُونٍ عَنْ عَمَلٍ مَفْرُوضٍ.

And he<sup>-asws</sup> said: 'The Guaranteed sustenance should not pre-occupy you from doing the Obligations'.<sup>1146</sup>

وَقَالَ ع مَنْ تَعَدَّى فِي طَهْوَرِهِ كَانَ كَنَاقِضِهِ.

And he<sup>-asws</sup> said: 'One who exceeds in his cleansing (Wud'u) would be like breaking it'.<sup>1147</sup>

وَقَالَ ع مَا تَرَكَ الْحَقُّ عَزِيزًا إِلَّا دَلَّ وَ لَا أَخَذَ بِهِ دَلِيلًا إِلَّا عَزَّ.

And he<sup>-asws</sup> said: 'No honourable one neglected the truth except he was humbled, nor did any humble one take with it except he was honourable'.<sup>1148</sup>

وَقَالَ ع صَدِيقُ الْجَاهِلِ تَعَبٌ.

And he<sup>-asws</sup> said: 'A friend of the ignorant one is tiredness'.<sup>1149</sup>

وَقَالَ ع حُصَلَتَانِ لَيْسَ فَوْقَهُمَا شَيْءٌ إِلَّا الْإِيمَانُ بِاللَّهِ وَ نَفْعُ الْإِخْوَانِ.

And he<sup>-asws</sup> said: 'Two characteristics, there isn't anything above these – the Eman with Allah<sup>-azwj</sup> and benefitting the brothers'.<sup>1150</sup>

وَقَالَ ع جُرْأَةُ الْوَالِدِ عَلَى وَالِدِهِ فِي صِغَرِهِ تَدْعُو إِلَى الْعُقُوقِ فِي كِبَرِهِ.

And he<sup>-asws</sup> said: 'The audacity of the son upon his father during his young age will call to the disownment during his old age'.<sup>1151</sup>

وَقَالَ ع لَيْسَ مِنَ الْأَدَبِ إِظْهَارُ الْفَرَحِ عِنْدَ الْمَحْزُونِ.

And he<sup>-asws</sup> said: 'It isn't from the etiquettes, revealing the joy in the presence of the grieving one'.<sup>1152</sup>

<sup>1145</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 20

<sup>1146</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 21

<sup>1147</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 22

<sup>1148</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 23

<sup>1149</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 24

<sup>1150</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 25

<sup>1151</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 26

<sup>1152</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 27

وَقَالَ ع خَيْرٌ مِنَ الْحَيَاةِ مَا إِذَا فَقَدْتَهُ بَغِضْتَ [أَبْغَضْتَ] الْحَيَاةَ وَ شَرٌّ مِنَ الْمَوْتِ مَا إِذَا نَزَلَ بِكَ أَحْبَبْتَ الْمَوْتَ.

And he<sup>-asws</sup> said: 'Better than the life is what if you miss it, the life would be hateful; and eviler than the death is what if it befalls with your, the death would be more beloved (to you)'.<sup>1153</sup>

وَقَالَ ع رِيَاضَةُ الْجَاهِلِ وَ رُدُّ الْمُعْتَادِ عَن عَادَتِهِ كَالْمُعْجِزِ.

And he<sup>-asws</sup> said: 'Training the ignorant one and returning the habitual one from his habit is like the miracle'.<sup>1154</sup>

وَقَالَ ع التَّوَاضُّعُ نِعْمَةٌ لَا يُحْسَدُ عَلَيْهَا.

And he<sup>-asws</sup> said: 'The humbleness is a bounty not envied upon'.<sup>1155</sup>

وَقَالَ ع لَا تُكْرِمِ الرَّجُلَ بِمَا يَشُقُّ عَلَيْهِ.

And he<sup>-asws</sup> said: 'Do not honour the man with what is grievous upon him'.<sup>1156</sup>

وَقَالَ ع مَنْ وَعَظَ أَخَاهُ سِرًّا فَقَدْ زَانَهُ وَ مَنْ وَعَظَهُ عَلَانِيَةً فَقَدْ شَانَهُ.

And he<sup>-asws</sup> said: 'One who preaches his brother in secret, so he has adorned him, and the one who preaches to him in the open, so he has shamed him'.<sup>1157</sup>

وَقَالَ ع مَا مِنْ بَلِيَّةٍ إِلَّا وَ لِلَّهِ فِيهَا نِعْمَةٌ مُحِيطٌ بِهَا.

And he<sup>-asws</sup> said: 'There is none from the afflictions except for Allah<sup>-azwj</sup> there is a bounty in it surround it'.<sup>1158</sup>

وَقَالَ ع مَا أَقْبَحَ بِالْمُؤْمِنِ أَنْ تَكُونَ لَهُ رَغْبَةٌ تُذِلُّهُ.

And he<sup>-asws</sup> said: 'How ugly it is with the Momin if there happens to be a desires of his disgracing him'.<sup>1159</sup>

2- ف، تحف العقول كتابه ع إلى إسحاق بن إسماعيل النيسابوري سترنا الله وإياك بسره وتولاك في جميع أمورك بصنيعه

(The book) 'Tuhaf Al Uqoul' –

<sup>1153</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 28

<sup>1154</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 29

<sup>1155</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 30

<sup>1156</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 31

<sup>1157</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 32

<sup>1158</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 33

<sup>1159</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 1 / 34

'His<sup>-asws</sup> letter to Is'haq Bin Ismail Al-Neyshapuri: 'May Allah<sup>-azwj</sup> Veil us<sup>-asws</sup> and you with His<sup>-azwj</sup> Veil, and Take Charge of you in entirety of your affairs with His<sup>-azwj</sup> Protection.

فَهَيْئَتُ كِتَابِكَ يَرْحَمُكَ اللَّهُ وَ نَحْنُ بِحَمْدِ اللَّهِ وَ نِعْمَتِهِ أَهْلُ بَيْتِ

I<sup>-asws</sup> have understood your letter, may Allah<sup>-azwj</sup> have Mercy on you, and we<sup>-asws</sup>, by the Praise of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Favour, are People<sup>-asws</sup> of the Household.

نَرَى عَلَى أَوْلِيَانِنَا وَ نُسْرُ بِتَنَائِعِ إِحْسَانِ اللَّهِ إِلَيْهِمْ وَ فَضْلِهِ لَدَيْهِمْ وَ نَعْتَدُ بِكُلِّ نِعْمَةٍ يُنْعِمُهَا اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَيْهِمْ

We<sup>-asws</sup> sympathise with our<sup>-asws</sup> friends and we<sup>-asws</sup> are cheered by the consecutive Favours of Allah<sup>-azwj</sup> to them, and His<sup>-azwj</sup> Grace for them, and we<sup>-asws</sup> cherish every blessing Allah<sup>-azwj</sup> Blessed and Exalted has Favoured upon them.

فَأَتَمَّ اللَّهُ عَلَيْكَ يَا إِسْحَاقُ وَ عَلَى مَنْ كَانَ مِثْلَكَ مِنْ قَدَرِ رَحْمَةِ اللَّهِ وَ بَصَرُهُ بِصِيرَتِكَ نِعْمَتُهُ وَ قَدَّرَ تَمَامَ نِعْمَتِهِ دُخُولَ الْجَنَّةِ

Allah<sup>-azwj</sup> Completed upon you, O Is'haq, and the ones who are like you, from the ones He<sup>-azwj</sup> has Shown Mercy on and Gave him the insight (like) your insight of His<sup>-azwj</sup> bounties, and Determined completion of His<sup>-azwj</sup> bounties as entering the Paradise.

وَ لَيْسَ مِنْ نِعْمَةٍ وَ إِنْ جَلَّ أَمْرُهَا وَ عَظُمَ حَظُّهَا إِلَّا وَ الْحَمْدُ لِلَّهِ تَقَدَّسَتْ أَسْمَاؤُهُ عَلَيْهَا مُؤَدِّ شُكْرَهَا

And there isn't from a Blessing of Allah<sup>-azwj</sup>, and even if its matter is majestic and its occurrent is mighty, except and the Praise is for Allah<sup>-azwj</sup>, Holy are His<sup>-azwj</sup> Names, upon these one should be giving its thanks.

وَ أَنَا أَقُولُ الْحَمْدُ لِلَّهِ أَفْضَلُ مَا حَمَدَهُ حَامِدُهُ إِلَى أَبَدِ الْأَبَدِ بِمَا مَنَّ اللَّهُ عَلَيْكَ مِنْ رَحْمَتِهِ وَ نَجَاكَ مِنَ الْهَلَكَةِ وَ سَهَّلَ سَبِيلَكَ عَلَى الْعَقَبَةِ

And I<sup>-asws</sup> am saying, the Praise is for Allah<sup>-azwj</sup> like what a praising one should be praising Allah<sup>-azwj</sup> with, for ever and ever, due to what He<sup>-azwj</sup> has Conferred upon you with His<sup>-azwj</sup> Blessings, and Rescued from the destruction, and Eased your way upon the obstacles.

وَ ائِمُّ اللَّهِ إِهْمَا لِعَقَبَةٍ كَثُودٍ شَدِيدٍ أَمْرُهَا صَعْبٌ مَسَلَكُهَا عَظِيمٌ بَلَاؤُهَا قَدِيمٌ فِي الزُّبُرِ الْأُولَى دِكْرُهَا وَ لَقَدْ كَانَتْ مِنْكُمْ فِي أَيَّامِ الْمَاضِي عَ إِلَى أَنْ مَضَى لِسَبِيلِهِ وَ فِي أَيَّامِي هَذِهِ أُمُورٌ كُنْتُمْ فِيهَا عِنْدِي غَيْرَ حَمُودِي الرَّأْيِ وَ لَا مُسَدِّدِي التَّوْفِيقِ فَأَعْلَمُ بِتَقِينًا

And I<sup>-asws</sup> swear by Allah<sup>-azwj</sup>! It is a severe stumbling block, its matter is difficult, its way is grievous, its affliction is lengthy, and its torment is ancient, its mention is first in the Psalms. Such affairs have taken place from you all during the days of Al Maazy (7<sup>th</sup> Imam<sup>-asws</sup> until he<sup>-asws</sup> passed to his<sup>-asws</sup> way, and during these days of mine<sup>-asws</sup>, in which you have not been praise-worthy of the affairs, nor guided of the inclination, and known certainty.

يَا إِسْحَاقُ أَنَّهُ مَنْ خَرَجَ مِنْ هَذِهِ الدُّنْيَا أَعْمَى - فَهُوَ فِي الْأَخْرَةِ أَعْمَى وَ أَضَلُّ سَبِيلًا

O Is'haq! The one who exits from this life of the word blind, **so he would be blind in the Hereafter and more straying from the way [17:72].**

يَا إِسْحَاقُ لَيْسَ تَعْمَى الْأَبْصَارَ - وَ لَكِنَّ تَعْمَى الْقُلُوبَ الَّتِي فِي الصُّدُورِ وَ ذَلِكَ قَوْلُ اللَّهِ فِي مُحْكَمِ كِتَابِهِ حِكَايَةً عَنِ الظَّالِمِ إِذْ يَقُولُ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَ قَدْ كُنْتُ بَصِيرًا-

O Is'haq! It isn't blindness of the sights, but it is blindness of the hearts which are in the chests, and that is the Word of Allah<sup>-azwj</sup> in the Decisive of His<sup>-azwj</sup> Book, a Narration from the oppressor when he will be saying: **'Lord! Why did You Resurrect me as blind, and I used to be a seeing one? [20:125].**

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيْتَهَا وَ كَذَلِكَ الْيَوْمَ تُنسى وَ أَيُّ آيَةٍ أَعْظَمُ مِنْ حُجَّةِ اللَّهِ عَلَى خَلْقِهِ وَ أَمِينِهِ فِي يَلَادِهِ وَ شَهِيدِهِ عَلَى عِبَادِهِ مِنْ بَعْدِ مَنْ سَلَفَ مِنْ آبَائِهِ الْأَوْلِيَيْنَ النَّبِيِّينَ وَ آبَائِهِ الْأَخْرِيِّينَ الْوَصِيِّينَ عَلَيْهِمْ أَجْمَعِينَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Allah<sup>-azwj</sup> Mighty and Majestic Said: **"Like that, We Gave you Our Signs, but you forgot them! And Like that, today We will Forget you!"**. And which Sign, is mightier than a Divine Authority of Allah<sup>-azwj</sup> Mighty and Majestic upon His<sup>-azwj</sup> creatures, and His<sup>-azwj</sup> trustee in His<sup>-azwj</sup> country, and His<sup>-azwj</sup> witness upon His<sup>-azwj</sup> servants from after what had been said by the former ancestors from the Prophets<sup>-as</sup>, and his<sup>-asws</sup> forefathers<sup>-asws</sup> from the latter ones from the successors<sup>-asws</sup>, upon them all be the Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings.

فَأَيْنَ بُتَاهُ بِكُمْ وَ أَيْنَ تَذْهَبُونَ كَالْأَنْعَامِ عَلَى وُجُوهِكُمْ عَنِ الْحَقِّ تَصُدُّونَ وَ بِالْبَاطِلِ تُؤْمِنُونَ وَ بِنِعْمَةِ اللَّهِ تَكْفُرُونَ أَوْ تَكُونُونَ مِمَّنْ يُؤْمِنُ بِبَعْضِ الْكِتَابِ وَ يَكْفُرُ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ وَ مِنْ عَذَابِكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَ طُولٌ عَذَابٍ فِي الْآخِرَةِ الْبَاقِيَةِ

So where are they coming with you all and where are they going? Like the sheep upon their faces, deviating away from the truth and wishing for the falsehood, and with the Favour of Allah<sup>-azwj</sup> you are disbelieving or belying. The one who believes in part of the Book and disbelieve in part. There is no Recompense of the one of you who does that, and from others, except disgrace in the life of the perishing world, and lengthy Punishment of the ever-lasting Hereafter.

وَ ذَلِكَ وَ اللَّهُ الْخَزِيصُ الْعَظِيمُ إِنَّ اللَّهَ بِمَعْرِفَةِكُمْ لَمَّا فَرَضَ عَلَيْكُمْ الْفَرَائِضَ لَمْ يَفْرِضْ ذَلِكَ عَلَيْكُمْ لِحَاجَةٍ مِنْهُ إِلَيْكُمْ بَلْ رَحْمَةً مِنْهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِمْ يَلِيمٌ ... الْحَقِيبُ مِنَ الطَّيِّبِ وَ لِيَتَّبِلِيَ ... مَا فِي صُدُورِكُمْ وَ لِيَمَحِّصَ مَا فِي قُلُوبِكُمْ لِنَسَابِقُوا إِلَى رَحْمَةِ اللَّهِ وَ لِنَتَفَاضَلَ مَنَازِلِكُمْ فِي جَنَّتِهِ

And by Allah<sup>-azwj</sup>, that is the mighty disgrace. Allah<sup>-azwj</sup>, by His<sup>-azwj</sup> Grace and His<sup>-azwj</sup> Conferment, when He<sup>-azwj</sup> Obligated the obligations upon you all, did not Obligated these upon you due to any need being for Him<sup>-azwj</sup> to you all. But He<sup>-azwj</sup> it is a Mercy from Him<sup>-azwj</sup> upon you all, there is no god except He<sup>-azwj</sup>, **For Allah to Distinguish between the wicked from the good, [8:37] and for Allah to Test what is in your chests and for Him to Purge what is in your hearts; [3:154]**, so you would be competing to His<sup>-azwj</sup> Mercy and to better your status in His<sup>-azwj</sup> Paradise.

فَفَرَضَ عَلَيْكُمْ الْحَجَّ وَ الْعُمْرَةَ وَ إِقَامَ الصَّلَاةَ وَ إِتْيَاءَ الزَّكَاةَ وَ الصَّوْمَ وَ الْوَلَايَةَ وَ جَعَلَ لَكُمْ بَابًا تَسْتَفْتِحُونَ بِهِ أَبْوَابَ الْفَرَائِضِ وَ مِفْتَاحًا إِلَى سَبِيلِهِ- لَوْ لَا مُحَمَّدٌ صَ وَ الْأَوْصِيَاءُ مِنْ وُلْدِهِ لَكُنْتُمْ حَبَارَى كَالْبَهَائِمِ لَا تَعْرِفُونَ فَرَضًا مِنَ الْفَرَائِضِ وَ هَلْ تُدْخِلُ مَدِينَتَهُ إِلَّا مِنْ بَابِهَا

He<sup>-azwj</sup> Obligated the Hajj and the Umrah upon you, and establishing the Salat, and giving the Zakat, and the fasting, and the Wilayah, and Sufficed with these for you as a door to be opening to the doors of the Obligatory acts and as a key to His<sup>-azwj</sup> Way. And had it not been

for Muhammad<sup>-saww</sup> and the successors<sup>-asws</sup> from after him<sup>-saww</sup>, you would all have been confused like the animals are, not knowing any obligation from the obligations. And can one enter a city except from its door?

فَلَمَّا مَنَّ عَلَيْكُمْ بِإِقَامَةِ الْاُولِيَاءِ بَعْدَ نَبِيِّكُمْ قَالَ اللهُ فِي كِتَابِهِ الْيَوْمَ اَكْمَلْتُ لَكُمْ دِينَكُمْ وَ اٰمَنْتُمْ عَلَيْكُمْ نِعْمَتِي وَ رَضِيْتُ لَكُمْ الْاِسْلَامَ دِيْنًا

When He<sup>-azwj</sup> Conferred upon you with Nominating the Guardians<sup>-asws</sup> after your Prophet<sup>-saww</sup>, Allah<sup>-azwj</sup> in His<sup>-azwj</sup> Book: **Today I Perfected your Religion for you and Completed My Favour upon you and am Pleased with Al-Islam as a Religion for you [5:3].**

فَفَرَضَ عَلَيْكُمْ لِاَوْلِيَائِهِ خُفُوفاً اَمْرَكُمْ بِاَدَائِهَا لِيَجَلَ لَكُمْ مَا وَّرَاءَ ظُهُورِكُمْ مِنْ اَزْوَاجِكُمْ وَ اَمْوَالِكُمْ وَ مَا كَلْبِكُمْ وَ مَشَارِبِكُمْ قَالَ اللهُ فَاِنْ لَا اَسْئَلُكُمْ عَلَيْهِ اَجْرًا  
اِلَّا الْمَوَدَّةَ فِي الْقُرْبَى

And He<sup>-azwj</sup> Obligated rights for His<sup>-azwj</sup> Guardians<sup>-asws</sup> upon you all. He<sup>-azwj</sup> commanded you with fulfilling these in order to Legalise for you what is behind your backs, from your wives, and your wealth, and your food, and your drink. Allah<sup>-azwj</sup> Said: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23].**

وَ اعْلَمُوا اَنَّ مَنْ بَخِلَ فَاِذَا يَبْحُلُ عَنْ نَفْسِهِ وَ اللهُ الْغَنِيُّ وَ اَنْتُمْ الْفُقَرَاءُ- لَا اِلَهَ اِلَّا هُوَ

And know that the **one who is stingy, rather he is stingy about himself, and Allah is the Needless, and you are the poor. [47:38].** There is no god except He<sup>-azwj</sup>.

وَ لَقَدْ طَالَتِ الْمُخَاطَبَةُ فِيمَا هُوَ لَكُمْ وَ عَلَيْكُمْ وَ لَوْ لَا مَا يُحِبُّ اللهُ مِنْ تَمَامِ النِّعْمَةِ مِنَ اللهِ عَلَيْكُمْ لَمَا رَأَيْتُمْ لِي خَطَاً وَ لَا سَمِعْتُمْ مِنِّي حَرْفًا مِنْ بَعْدِ مُضِيِّ  
الْمَاضِي ع

And the address has prolonged in what is between us<sup>-asws</sup> and you all, in what is for you and against you, and had it not been for what obligates from the completion of the Favour from Allah<sup>-azwj</sup> upon you, you would neither have seen any written line from me<sup>-asws</sup> nor would you have heard any word from me<sup>-asws</sup>, from after the passing of Al Maazi<sup>-asws</sup> (7<sup>th</sup> Imam<sup>-asws</sup>).

وَ اَنْتُمْ فِي غَفْلَةٍ مِمَّا اِلَيْهِ مَعَادُكُمْ وَ مِنْ بَعْدِ اِقَامَتِي لَكُمْ اِبْرَاهِيْمَ بِنَ عَبْدِ اللهِ وَ كِتَابِي الَّذِي حَمَلَهُ اِلَيْكُمْ مُحَمَّدُ بِنُ مُوسَى النَّبِيِّسَابُورِيِّ- وَ اللهُ الْمُسْتَعَانُ عَلٰى كُلِّ  
حَالٍ

You are in heedlessness from what to it is your return. And from after, my<sup>-asws</sup> having nominated for you Ibrahim Bin Abdah, and his letter which Muhammad Bin Musa Al-Neshapuri had carried, and Allah<sup>-azwj</sup> is the Helper upon every situation.

وَ اِيَّاكُمْ اَنَّ تُفَرِّطُوا فِي حَنْبِ اللهِ فَتَكُونُوا مِنَ الْخَاسِرِيْنَ فَبَعْدًا وَ سُخْرًا لِمَنْ رَغِبَ عَنْ طَاعَةِ اللهِ وَ لَمْ يُعْبَلْ مَوَاعِظَ اَوْلِيَائِهِ فَقَدْ اَمْرُكُمْ اللهُ بِطَاعَتِهِ وَ طَاعَةِ  
رَسُولِهِ وَ طَاعَةِ اَوْلِيِ الْاَمْرِ

And beware of missing out regarding the Side of Allah<sup>-azwj</sup>, so you will be from the losers. Distancing and remoteness be for the one who turns away from the obedience of Allah<sup>-azwj</sup> and does not accept the advice of His<sup>-azwj</sup> Guardians<sup>-asws</sup>, and Allah<sup>-azwj</sup> has Commanded you



with obeying Him<sup>-azwj</sup>. There is no god except He<sup>-azwj</sup> and obeying His<sup>-azwj</sup> Rasool<sup>-saww</sup> and obeying Masters<sup>-asws</sup> of the Command.

رَحِمَ اللَّهُ ضَعْفَكُمْ وَ غَفَلَتَكُمْ وَ صَبْرَكُمْ عَلَى أَمْرِكُمْ فَمَا أَعْرَى الْإِنْسَانَ بِرَبِّهِ الْكَرِيمِ

May Allah<sup>-azwj</sup> have Mercy on your weakness and your heedlessness, and your patience of what He<sup>-azwj</sup> has Commanded you. How deceived is the human being with his Benevolent Lord<sup>-azwj</sup>.

وَ لَوْ فَهِمَتِ الصُّمُّ الصِّلَابَ بَعْضَ مَا هُوَ فِي هَذَا الْكِتَابِ لَتَصَدَّعَتْ قَلْقاً وَ خَوْفاً مِنْ خَشْيَةِ اللَّهِ وَ رُجُوعاً إِلَى طَاعَةِ اللَّهِ

And even if the solid stone were to understand part of what is in this letter, it would crack in anxiety and fear of Allah<sup>-azwj</sup> and return to obedience of Allah<sup>-azwj</sup>!

اعْمَلُوا مَا شِئْتُمْ - فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ ثُمَّ سُرُّدُونَ إِلَى عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ -

Work whatever you so desire to, **for Allah will See your work and (so will) His Rasool and the Momineen;** - then - **you shall be Returned to the Knower of the unseen and the seen, then He will inform you of what you were doing' [9:105].**

وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ.

And the Praise is for Allah<sup>-azwj</sup>, a lot, Lord<sup>-azwj</sup> of the worlds, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> in their entirety".<sup>1160</sup>

3- الدُّرَّةُ الْبَاهِرَةُ، قَالَ أَبُو مُحَمَّدٍ الْعَسْكَرِيُّ ع إِنَّ لِلشَّجَاعَةِ مِقْدَاراً فَإِنْ زَادَ عَلَيْهِ فَهُوَ سَرَفٌ وَ لِلْحَزْمِ مِقْدَاراً فَإِنْ زَادَ عَلَيْهِ فَهُوَ جُبْنٌ وَ لِلِإِقْبَانِ مِقْدَاراً فَإِنْ زَادَ عَلَيْهِ فَهُوَ بُخْلٌ وَ لِلشَّجَاعَةِ مِقْدَاراً فَإِنْ زَادَ عَلَيْهِ فَهُوَ كَهْوٌ -

(The book) 'Al Durr Al Bahira' -

'Abu Muhammad Al-Askari<sup>-asws</sup> said: 'For the generosity there is a measurement. If one were to increase upon it, it would be extravagance; and for the resoluteness there is a measurement. If one were to increase upon it, it would be cowardice; and for the moderation there is a measurement. If one were to increase upon it, it would be miserliness; and for the bravery there is a measurement. If one were to increase upon it, he would be recklessness.

كَفَاكَ أَدباً جُبْنُكَ مَا تَكْرَهُ مِنْ غَيْرِكَ اخْذَرْ كُلَّ ذِكْيٍ سَاكِنِ الطَّرْفِ وَ لَوْ عَقَلَ أَهْلُ الدُّنْيَا [حزبت] حَزَبَتْ خَيْرٌ إِخْوَانِكَ مِنْ نَسَبِي ذَنْبِكَ إِلَيْهِ أضعف الأعداء كيدا من أظهر عداوته-

It suffices you as a discipline to shun what you dislike from others; be cautious of every clever one with calm eyes; and if people of the world understood it would be ruined; best of your brothers is one for forgets your offence to him; weakest of the enemies in plotting is one who reveals his enmity.

حُسْنُ الصُّورَةِ جَمَالٌ ظَاهِرٌ وَ حُسْنُ الْعُقْلِ جَمَالٌ بَاطِنٌ مِنْ أُنْسٍ بِاللَّهِ اسْتَوْحَشَ مِنَ النَّاسِ مَنْ لَمْ يَتَّقِ وَجْهَ النَّاسِ لَمْ يَتَّقِ اللَّهَ جَعَلَتِ الْحَبَائِثُ فِي بَيْتِ وَ جُعِلَ مِفْتَاحُهُ الْكَذِبُ

A good face is apparent beauty, and good intellect is an esoteric beauty; one who is comforted by Allah<sup>-azwj</sup> will be lonely from the people; one who does not fear faces of the people will not fear Allah<sup>-azwj</sup>; the wickedness(es) have been made to in a house, and the lying has been made to be its key.

إِذَا تَشَيَّبَتِ الْقُلُوبُ فَأَوْدِعُوهَا وَإِذَا نَفَرَتْ فَوَدِّعُوهَا اللَّحَاقُ بِمَنْ تَرْجُو خَيْرٌ مِنَ الْمُقَامِ مَعَ مَنْ لَا تَأْمَنُ شَرَّهُ مِنْ أَكْثَرِ الْمَنَامِ رَأَى الْأَحْلَامَ.

When the hearts are active, then entrust these, and when these are fed up then bid them farewell; joining with the one you hope is better than the staying with the one you are not safe from his evil; one of a lot of sleep sees the (worldly gains) as a dream".<sup>1161</sup>

وَ قَالَ ع الْجَهْلُ خَصْمٌ وَ الْحِلْمُ حُكْمٌ وَ لَمْ يَعْرِفْ رَاحَةَ الْقَلْبِ مَنْ لَمْ يُجِرِّعْهُ الْحِلْمُ غَضَصَ الْعَيْظُ

And he<sup>-asws</sup> said: 'The ignorance is a contender, and the forbearance is a judgement, and comfort of the heart is not known by the one whose forbearance does not swallow the choking rage.

إِذَا كَانَ الْمُفْضِي كَائِبًا فَالضَّرَاعَةُ لِمَا دَا نَائِلُ الْكَرِيمِ يُجِيبُكَ إِلَيْهِ وَ نَائِلُ اللَّيْمِ يَضَعُكَ لَدَيْهِ مَنْ كَانَ الْوَرَعُ سَجِيئَةً وَ الْإِفْضَالُ حَلِيئَةً انْتَصَرَ مِنْ أَعْدَائِهِ بِحُسْنِ التَّنَاءِ عَلَيْهِ وَ مُحَصَّنٌ بِالذِّكْرِ الْجَمِيلِ مِنْ وَصُولِ نَقْصِ إِلَيْهِ-

When the Decreed matters is to happen, then the beseeching is for what? The benevolent achiever will make you beloved to him, while the mean achiever will drop you in front of him; One whose nature was the devoutness, and the merits were his ornaments, will be victorious from his enemies with goodly praise upon him; and fortify with the beautiful Zikr from the deficiency arriving to it".<sup>1162</sup>

وَ قَالَ بَعْضُ الثَّقَاتِ وَجَدْتُ بِحَطِّهِ ع مَكْتُوبًا عَلَى ظَهْرِ كِتَابٍ- قَدْ صَعِدْنَا دُرَى الْحَقَائِقِ بِأَقْدَامِ النَّبُوَّةِ وَ الْوَلَايَةِ وَ نَوَّرْنَا السَّبْعَ الطَّرِيقَ بِأَعْلَامِ الْفُتُوَّةِ فَنَحْنُ لِيُوثُ الْوَعَى وَ عُيُوثُ النَّدَى وَ فِينَا السَّيْفُ وَ الْقَلَمُ فِي الْعَاجِلِ وَ لِيُؤَاءُ الْحَمْدِ وَ الْعُلَمُ فِي الْأَجْلِ وَ اسْتَبَاطْنَا حُلَفَاءَ الدِّينِ وَ حُلَفَاءَ الْيَقِينِ وَ مَصَابِيحُ الْأُمَمِ وَ مَفَاتِيحُ الْكَرَمِ

And one of the trusted ones said,

'I found in his<sup>-asws</sup> handwriting, written upon the back of a letter: 'We<sup>-asws</sup> have ascended the peaks of realities with the feet of the Prophet-hood and the Wilayah, and we enlightened the seven paths with the flags of courage. We<sup>-asws</sup> are the lions of war, and the generous helpers, and among us<sup>-asws</sup> is the sword, and the pen in the current times, and the flag of Praise, and the flag in the future, and our<sup>-asws</sup> chiefs are the caliphs of religion, and the caliphs of certainty, and lamps of the communities, and the keys of benevolence.

<sup>1161</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 3 / 1

<sup>1162</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 3 / 2

فَأَكَلْتُمُ الْمِسَّ حُلَّةَ الْإِصْطِفَاءِ لَمَّا عَاهَدْنَا مِنْهُ الْوَفَاءَ وَ رُوحَ الْقُدْسِ فِي جَنَّاتِ الصَّافُورَةِ ذَاقَ مِنْ حَدَائِقِنَا الْبَاكُورَةِ

The speaker wore the garment of being Chosen when we<sup>-asws</sup> received from him<sup>-saww</sup> the loyalty, and the Holy Spirit in the gardens of the third sky tasting from its first fruits from our<sup>-asws</sup> orchards.

وَ شِيعَتُنَا الْفَيْئَةُ النَّاجِيَةُ وَ الْفِرْقَةُ الرَّائِيَةُ ضَارُوا لَنَا رِذَاءً وَ صَوْنًا وَ عَلَى الظَّلْمَةِ أَلْبًا وَ عَوْنًا وَ سَيَنْفَجِرُ لَهُمْ يَنَابِيعُ الْحَيَوَانِ بَعْدَ لَطَى النَّيْرَانِ لِتَمَامِ الطَّوَابِيَةِ وَ الطَّوَابِيَةِ مِنَ السِّنِينَ.

And our<sup>-asws</sup> Shias are the group to attain salvation, and the pure sect. They have become a robe for us<sup>-asws</sup> and a fortress, and a shelter upon the darkness, and assistants, and there shall burst forth for them springs of eternal life (Al-Haywan) after the flames of fires to complete 'Al-Tawawiyah' and 'Al-Tawaseen' (cannot be translated) from the years".<sup>1163</sup>

4- أَغْلَامُ الدِّينِ، قَالَ أَبُو مُحَمَّدٍ الْحَسَنِ الْعَسْكَرِيُّ عَ مَنْ مَدَحَ غَيْرَ الْمُسْتَحَقِّ فَقَدْ قَامَ مَقَامَ الْمُتَّهَمِ.

(The book) 'A'laam Al Deen' –

'Abu Muhammad Al-Hassan Al-Askari<sup>-asws</sup> said: 'One who praises an undeserving one so he has stood in place of the accuser".<sup>1164</sup>

وَ قَالَ عَ لَا يَعْرِفُ الْبِعْمَةَ إِلَّا الشَّاكِرُ وَ لَا يَشْكُرُ الْبِعْمَةَ إِلَّا الْعَارِفُ.

And he<sup>-asws</sup> said: 'No one recognises the bounty except the thanking one, nor does anyone thank for the bounty except the recogniser".<sup>1165</sup>

وَ قَالَ عَ ادْفَعِ الْمَسْأَلَةَ مَا وَجَدْتَ التَّحْمُلَ بِمُكْنِكَ فَإِنَّ لِكُلِّ يَوْمٍ رِزْقًا جَدِيدًا وَ اعْلَمْ أَنَّ الْإِلْحَاحَ فِي الْمَطَالِبِ يَسْلُبُ الْبَهَاءَ وَ يُورِثُ التَّعَبَ وَ الْعَنَاءَ فَاصْبِرْ حَتَّى يَفْتَحَ اللَّهُ لَكَ بَابًا يَسْهُلُ الدُّخُولُ فِيهِ

And he<sup>-asws</sup> said: 'Repel the asking for what you can find the endurance enabling you, for there is new sustenance for every day; and know that the insistence in the requesting strips the glory and inherits the tiredness and the trouble. Therefore, be patient until Allah<sup>-azwj</sup> Opens a door for you easing the entry into it.

فَمَا أَقْرَبَ الصَّبِيحِ مِنَ الْمَلْهُوفِ وَ الْأَمْنِ مِنَ الْهَارِبِ الْمَخُوفِ فَرِيْمًا كَانَتِ الْعِيْرُ نَوْعَ [نَوْعًا] مِنْ أَدَبِ اللَّهِ وَ الْخُطُوطُ مَرَاتِبُ فَلَا تَعْجَلْ عَلَى ثَمَرَةٍ لَمْ تُدْرِكْ وَ إِنَّمَا تَنَاهَى فِي أَوَانِهَا

How near is the favour from the distressed one, and the security from the fleer. Sometimes the self-esteem would be a type of discipline of Allah<sup>-azwj</sup>; and the fortunes have ranks, so do not be hasty upon the fruit not having matured, and rather attain it during its season.

<sup>1163</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 3 / 3

<sup>1164</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 4 / 1

<sup>1165</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 4 / 2

وَ اعْلَمَنَّ أَنَّ الْمُدَبِّرَ لَكَ اعْلَمَنَّ بِالْوَقْتِ الَّذِي يَصْلُحُ خَالِكَ فِيهِ فَنَقِ بِخَيْرَتِهِ فِي جَمِيعِ أُمُورِكَ يَصْلُحُ خَالِكَ وَ لَا تَعْجَلْ بِمَوَائِجِكَ قَبْلَ وَقْتِهَا فَيَضِيقَ قَلْبُكَ وَ صَدْرُكَ وَ يَخْشَاكَ الْقُنُوطُ

And know that the Arranger for you is more Knowing with the timing your situation will be correct in it, therefore trust with His<sup>-azwj</sup> Choice in entirety of your affairs. He<sup>-azwj</sup> will Correct your situation, and do not be hasty with your needs before its time, for your heart and your chest will be constricted and you will fear the despondency.

وَ اعْلَمَنَّ أَنَّ لِلْسَخَاءِ مِقْدَارًا فَإِنْ زَادَ عَلَيْهِ فَهُوَ سَرَفٌ وَ إِنَّ لِلْحَزْمِ مِقْدَارًا فَإِنْ زَادَ عَلَيْهِ فَهُوَ تَهَوُّرٌ وَ احْدَرْ كُلَّ ذَكِيٍّ سَاكِنِ الطَّرْفِ وَ لَوْ عَقَلَ أَهْلُ الدُّنْيَا حَرِيثٌ.

And know that for the generosity there is a measure. If it is increased upon, it would be extravagance, and for the resoluteness there is a measurement, if it is increased upon, it would be recklessness; and be cautious of every clever one with calm eyes; and if the people of the world were to understand, it would be ruined".<sup>1166</sup>

وَ قَالَ عَ حَيْزُ إِخْوَانِكَ مِنْ نَسِي ذُنُوبِكَ وَ ذَكَرَ إِحْسَانِكَ إِلَيْهِ.

And he<sup>-asws</sup> said: 'Best of your brothers is one who forgets your offence and remembers your favour to him".<sup>1167</sup>

وَ قَالَ عَ أَضْعَفُ الْأَعْدَاءِ كَيْدًا مَنْ أَظْهَرَ عَدَاوَتَهُ.

And he<sup>-asws</sup> said: 'Weakest of the enemies in plotting is one who reveals his enmity".<sup>1168</sup>

وَ قَالَ عَ حُسْنُ الصُّورَةِ جَمَالٌ ظَاهِرٌ وَ حُسْنُ الْعَقْلِ جَمَالٌ بَاطِنٌ.

And he<sup>-asws</sup> said: 'Good face is apparent beauty, and good intellects is esoteric beauty".<sup>1169</sup>

وَ قَالَ عَ أَوْلَى النَّاسِ بِالْمَحَبَّةِ مِنْهُمْ مَنْ أَمَلُوهُ.

And he<sup>-asws</sup> said: 'The foremost of the people with the love from them is one they hope for".<sup>1170</sup>

وَ قَالَ عَ مَنْ آتَسَ بِاللَّهِ اسْتَوْحِشَ النَّاسَ وَ عَلَامَةُ الْأُنْسِ بِاللَّهِ الْوَحْشَةُ مِنَ النَّاسِ.

And he<sup>-asws</sup> said: 'One who is comforted by Allah<sup>-azwj</sup> alienates from the people, and a sign of the comfort with Allah<sup>-azwj</sup> is the loneliness from the people".<sup>1171</sup>

<sup>1166</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 4 / 3

<sup>1167</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 4 / 4

<sup>1168</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 4 / 5

<sup>1169</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 4 / 6

<sup>1170</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 4 / 7

<sup>1171</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 4 / 8

وَقَالَ ع جُعِلَتِ الْحَبَائِثُ فِي بَيْتٍ وَ الْكَذِبُ مَفَاتِيحُهَا.

And he<sup>-asws</sup> said: 'The wickedness(es) is Made to be in a hour, and the lying is its key'.<sup>1172</sup>

وَقَالَ ع إِذَا نَشِطَتِ الْقُلُوبُ فَأَوْدَعُوهَا وَ إِذَا نَفَرَتْ فَوَدِّعُوهَا.

And he<sup>-asws</sup> said: 'When the hearts are active, then entrust these, and when they are bored, bid these farewell'.<sup>1173</sup>

وَقَالَ ع اللَّحَاقُ بِمَنْ تَرْجُو خَيْرٌ مِنَ الْمُقَامِ مَعَ مَنْ لَا تَأْمَنُ شَرَّهُ.

And he<sup>-asws</sup> said: 'The joining with one you hope for is better than staying with the one you are not safe from his evil'.<sup>1174</sup>

وَقَالَ ع الْجُهْلُ حُصْمٌ وَ الْحِلْمُ حُكْمٌ وَ لَمْ يَعْرِفْ رَاحَةَ الْقُلُوبِ مَنْ لَمْ يُجِرِّعْهُ الْحِلْمُ غُصَصَ الصَّبْرِ وَ الْعَيْظِ.

And he<sup>-asws</sup> said: 'The ignorance is a contender, and the forbearance is a judgment, and he does not recognise rest of the hearts one whose forbearance does not swallow his choking patience and rage'.<sup>1175</sup>

وَقَالَ ع مَنْ رَكِبَ ظَهْرَ الْبَاطِلِ نَزَلَ بِهِ دَارَ النَّدَامَةِ.

And he<sup>-asws</sup> said: 'One who rides the back of falsehood, it will descend with him in the house of regret'.<sup>1176</sup>

وَقَالَ ع الْمُقَادِيرُ الْعَالِيَةُ لَا تُدْفَعُ بِالْمَعَالِيَةِ وَ الْأَرْزَاقُ الْمَكْتُوبَةُ لَا تُنَالُ بِالشَّرِّ وَ لَا تُدْفَعُ بِالْإِمْسَاكِ عَنْهَا.

And he<sup>-asws</sup> said: 'The overwhelming destinies cannot be defended by the overcoming; and the pre-written sustenance cannot be attained by the evil nor can these be repelled by holding back from these'.<sup>1177</sup>

وَقَالَ ع نَائِلُ الْكَرِيمِ يُحِبُّكَ إِلَيْهِ وَ يُقَرِّبُكَ مِنْهُ وَ نَائِلُ اللَّئِيمِ يُبَاعِدُكَ مِنْهُ وَ يُبْعِضُكَ إِلَيْهِ.

And he<sup>-asws</sup> said: 'The benevolent achiever makes you beloved to him and draws you closer to him, and the mean achiever distances you from him and makes you hateful to him'.<sup>1178</sup>

وَقَالَ ع مَنْ كَانَ الْوَرَعُ سَجِيئَةً وَ الْكِرْمُ طَبِيعَةً وَ الْحِلْمُ خَلْتَهُ كَثُرَ صَدِيقُهُ وَ النَّيِّءُ عَلَيْهِ وَ انْتَصَرَ مِنْ أَعْدَائِهِ بِحُسْنِ النَّيِّءِ عَلَيْهِ.

<sup>1172</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 4 / 9

<sup>1173</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 4 / 10

<sup>1174</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 4 / 11

<sup>1175</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 4 / 12

<sup>1176</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 4 / 13

<sup>1177</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 4 / 13

<sup>1178</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 29 H 4 / 14

And he<sup>-asws</sup> said: ‘One for whom the devoutness was his nature, and the benevolence his habit, and the forbearance his moral, a lot would be his friends, and the praise upon him, and he will be victorious from his enemies due to the goodly praise upon him’.<sup>1179</sup>

وَقَالَ ع السَّهْرُ أَكْثَرُ لِلْمَنَامِ وَالْجُوعُ أَزِيدُ فِي طَيِّبِ الطَّعَامِ.

And he<sup>-asws</sup> said: ‘The vigil is more pleasurable for the sleep, and the hunger increases in the goodness of the good’.<sup>1180</sup>

وَقَالَ ع إِنَّ الْوُصُولَ إِلَى اللَّهِ عَزَّ وَجَلَّ سَفَرٌ - لَا يُدْرِكُ إِلَّا بِافْتِطَاءِ اللَّيْلِ مَنْ لَمْ يُحْسِنْ أَنْ يَمْتَنِعَ لَمْ يُحْسِنْ أَنْ يُعْطَى -.

And he<sup>-asws</sup> said: ‘The arriving to Allah<sup>-azwj</sup> Mighty and Majestic is a journey. It cannot be realised except by riding (praying) at night; one who is not good in preventing will not be good in giving’.<sup>1181</sup>

وَقَالَ ع لِلْمُتَوَكِّلِ - لَا تَطْلُبِ الصَّفَا مِنْ كَدَرَتْ عَلَيْهِ وَ لَا النَّصِيحَ مِنْ صَرَفَتْ سُوءَ ظَنِّكَ إِلَيْهِ فَإِنَّمَا قَلْبُ غَيْرِكَ لَكَ كَقَلْبِكَ لَهُ.

And he<sup>-asws</sup> said to Al-Mutawakkil (the caliph): ‘Do not seek the clearness from the one you have thrown dirt upon, nor the advice from the one you have turned evil thoughts towards him, for rather a heart of someone else to you is like your heart is to him’.<sup>1182</sup>

<sup>1179</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 29 H 4 / 15

<sup>1180</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 29 H 4 / 16

<sup>1181</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 29 H 4 / 17

<sup>1182</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 29 H 4 / 18

**CHAPTER 30 – PREACHING BY AL-QAIM<sup>-ajfj</sup> AND HIS<sup>-ajfj</sup> RULING**

1- الدُّرَّةُ الْبَاهِرَةُ مِنَ الْأَصْدَافِ الطَّاهِرَةِ، بِمَا كَتَبَهُ ع جَوَاباً لِإِسْحَاقَ بْنِ يَعْقُوبَ إِلَى الْعَمْرِيِّ رَحِمَهُ اللهُ أَمَّا ظُهُورُ الْفَرَجِ فَإِنَّهُ إِلَى اللهِ وَكَذَبَ الْوَقَائِدُونَ

(The book) 'Al Durr Al Bahira Min Al Asdaaf Al Taahira' –

'From what he<sup>-ajfj</sup> wrote in answer to Is'haq Bin Yaqoub, to Al-Amry, may Allah<sup>-azwj</sup> have Mercy on him: 'As for appearance of the relief, surely it is up to Allah<sup>-azwj</sup> and the timing ones are lying.

وَ أَمَّا الْحَوَادِثُ الْوَاقِعَةُ فَارْجِعُوا فِيهَا إِلَى رِوَاةِ حَدِيثِنَا فَإِنَّهُمْ حُجَّتِي عَلَيْكُمْ وَ أَنَا حُجَّةُ اللهِ

And as for the newly occurring events, refer regarding these to reporters of our<sup>-asws</sup> Ahadeeth, for they are my<sup>-asws</sup> proof (authorities) upon you all and I<sup>-ajfj</sup> am a Divine Authority of Allah<sup>-azwj</sup>.

وَ أَمَّا الْمُتَمَلِّسُونَ بِأَمْوَالِنَا فَمَنْ اسْتَحَلَ مِنْهَا شَيْئاً فَأَكَلَ فَإِنَّمَا يَأْكُلُ النَّيِّرَانَ

And as for the ones who are in possession of our<sup>-asws</sup> wealth, the one who legalises anything from it and eats, so rather he is eating fires.

وَ أَمَّا الْخُمْسُ فَقَدْ أُبِيحَ لِشِبَعَيْنَا وَ جُعِلُوا مِنْهُ فِي جِلٍّ إِلَى وَفْتِ ظُهُورِ أَمْرِنَا لِتَطْيِبِ وَلَاذَتُهُمْ وَ لَا تُحِبَّتْ

And as for the 'Khums', it has been legalised for our<sup>-asws</sup> Shias and they have been made to be in permissibility (no need to pay) up to appearance of our<sup>-asws</sup> matter, in order to purify their births and not to be wicked.

وَ أَمَّا عَلَهُ مَا وَقَعَ مِنَ الْعَيْبَةِ فَإِنَّ اللهَ عَزَّ وَ جَلَّ قَالَ - يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ

And as for reason of what has occurred from the occultation, Allah<sup>-azwj</sup> Mighty and Majestic Said: **O you who believe! Do not ask about things, if it is declared to you it would offend you; [5:101].**

إِنَّهُ لَمْ يَكُنْ أَحَدٌ مِنْ آبَائِي إِلَّا وَ قَدْ وَقَعَتْ فِي عُنُقِهِ بَيْعَةٌ لِبَطَانِيَةِ زَمَانِهِ وَ إِنِّي أَخْرُجُ حِينَ أَخْرُجُ وَ لَا بَيْعَةَ لِأَحَدٍ مِنَ الطَّوَاعِيتِ فِي عُنُقِي

Surely, there has been no one from my<sup>-ajfj</sup> forefathers<sup>-asws</sup> except and there has fallen in his<sup>-asws</sup> neck allegiance for a tyrant of his<sup>-asws</sup> era, and I<sup>-ajfj</sup> shall emerge when I<sup>-ajfj</sup> do emerge, and there will not be allegiance for anyone from the tyrants in my<sup>-ajfj</sup> neck.

وَ أَمَّا وَجْهُ الْإِثْتِفَاعِ بِي فِي عَيْبَتِي فَكَالْإِثْتِفَاعِ بِالسَّمْسِ إِذَا غَبَّهَا عَنْ الْأُبْصَارِ السَّحَابُ وَ إِنِّي أَمَانٌ لِأَهْلِ الْأَرْضِ كَمَا أَنَّ النُّجُومَ أَمَانٌ لِأَهْلِ السَّمَاءِ.

And as for an aspect of benefitting with me<sup>-ajfi</sup> during my<sup>-ajfi</sup> occultation, it is like benefitting with the sun when the cloud hides it from the sights; and I<sup>-ajfi</sup> am a security for people of the earth just as the stars are a security for people of the sky".<sup>1183</sup>

---

<sup>1183</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 30 H 1



## CHAPTER 31 – ADVICE BY AL MUFAZZAL BIN UMAR TO A GROUP OF SHIAS

1- ف، تحف العقول أوصيكم بتقوى الله وحده لا شريك له و شهادة أن لا إله إلا الله و أن محمداً عبده و رسوله

(The book) 'Tuhaf Al Uqoul' –

'I advise you all with fearing Allah<sup>-azwj</sup> Alone, there being nor associate for Him<sup>-azwj</sup>, and testify that there is no god except Allah<sup>-azwj</sup>, and Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>.

اتقوا الله و قولوا قولاً معروفاً و اتبعوا رضوان الله و احشوا سخطه و حافظوا على سنة الله و لا تتعدوا حدود الله و زابوا الله في جميع أموركم و ارضوا بقضائيه فيما لكم و عليكم

Fear Allah<sup>-azwj</sup> and speak good words, and seek Satisfaction of Allah<sup>-azwj</sup>, and fear His<sup>-azwj</sup> Wrath, and preserve upon Sunnah of Allah<sup>-azwj</sup>, and do not exceed Limits of Allah<sup>-azwj</sup>, and be wary of Allah<sup>-azwj</sup> entirety of your affairs, and be satisfied with His<sup>-azwj</sup> Decrees regarding what is for you and against you.

ألا و عليكم بالأمر بالمعروف و النهي عن المنكر

Indeed, and upon you is instructing the act of kindness and forbidding from the evil.

ألا و من أحسن إليكم فزيدوه إحساناً و اعفوا عن أساء إليكم و افعلوا بالناس ما تحبون أن يفعلوه بكم

Indeed, and one who is good to you, increase him in favours, and pardon the one who is bad to you, and deal with the people what you would love them to be dealing with you.

ألا و خالطوهم بأحسن ما تقدرون عليه و إنكم أخرى أن لا تجعلوا عليكم سبيلاً عليكم بالفقه في دين الله و الورع عن محاربه و حسن الصحابة لمن صحبكم براكان أو فاجراً

Indeed, and mingle with them as excellently as what you are able upon, and you are worthier that they should not make a way upon you with the understanding in religion of Allah<sup>-azwj</sup>, and devoutness from His<sup>-azwj</sup> Prohibitions, and goodly accompaniment to the one who accompanies you, whether he were to be righteous or immoral.

ألا و عليكم بالورع الشديد فإن ملاك الدين الورع صلوا الصلوات لمواقبتها و أدوا الفرائض على حدودها

Indeed, and upon you is with the intense devoutness, for the framework of religion is the devoutness. Pray Salat at its timings and fulfill the obligations upon its limits.

أَلَا وَ لَا تُفَصِّرُوا فِيمَا فَرَضَ اللَّهُ عَلَيْكُمْ وَ بِمَا يَرْضَى عَنْكُمْ فَإِنِّي سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ تَفَقَّهُوا فِي دِينِ اللَّهِ وَ لَا تَكُونُوا أَعْرَاباً فَإِنَّهُ مَنْ لَمْ يَتَفَقَّهُ فِي دِينِ اللَّهِ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ

Indeed, and do not be deficient regarding what Allah<sup>-azwj</sup> has Imposed upon you, and what He<sup>-azwj</sup> will be Satisfied with from you, for I heard Abu Abdullah<sup>-asws</sup> said: 'Ponder in the religion of Allah<sup>-azwj</sup> and do not be Bedouins, for the one who does not ponder in the religion of Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> will not Look at (consider) him on the Day of Qiyamah'.

وَ عَلَيْكُمْ بِالْقَصْدِ فِي الْغِنَى وَ الْفَقْرِ وَ اسْتَعِينُوا بِبَعْضِ الدُّنْيَا عَلَى الْآخِرَةِ فَإِنِّي سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ اسْتَعِينُوا بِبَعْضِ هَذِهِ عَلَى هَذِهِ وَ لَا تَكُونُوا كَلًّا عَلَى النَّاسِ

And upon you is with the moderation during the riches and the poverty, and be assisted with part of the world upon the Hereafter, for I heard Abu Abdullah<sup>-asws</sup> saying: 'Be assisted with part of this upon this, and do not be burdensome upon the people'.

عَلَيْكُمْ بِالرِّبِّ بِجَمِيعٍ مَنْ خَالَطْتُمُوهُ وَ حَسَنِ الصَّنِيعِ إِلَيْهِ

Upon you is with the righteousness with entirety of the ones you mingle with, and goodly dealings to him.

أَلَا وَ إِيَّاكُمْ وَ الْبُعْيَ فَإِنَّ أَبَا عَبْدِ اللَّهِ ع كَانَ يَقُولُ إِنَّ أَسْرَعَ الشَّرِّ عُثُوبَةً الْبُعْيُ

Indeed, and beware of the transgression, for Abu Abdullah<sup>-asws</sup> had said: 'The quickest of things in Punishment is the transgression'.

أَدُّوا مَا افْتَرَضَ اللَّهُ عَلَيْكُمْ مِنَ الصَّلَاةِ وَ الصَّوْمِ وَ سَائِرِ فَرَائِضِ اللَّهِ وَ آدُوا الزَّكَاةَ الْمَفْرُوضَةَ إِلَى أَهْلِهَا فَإِنَّ أَبَا عَبْدِ اللَّهِ ع قَالَ يَا مُفَاضَّلُ قُلْ لِأَصْحَابِكَ يَضَعُونَ الزَّكَاةَ فِي أَهْلِهَا وَ إِلَيَّ ضَامِنٌ لِمَا ذَهَبَ لَهُمْ-

Fulfill what Allah<sup>-azwj</sup> has Imposed upon you, from the Salat and the fasting and rest of the Obligations of Allah<sup>-azwj</sup>, and give the obligatory Zakat to its people, for Abu Abdullah<sup>-asws</sup> said: 'O Mufazzal! Say to your companions to place the Zakat among its people, and I<sup>-asws</sup> am a guarantor of what has gone for them (replacement)'.

عَلَيْكُمْ بِوِلَايَةِ آلِ مُحَمَّدٍ ص - أَصْلِحُوا ذَاتَ بَيْنِكُمْ وَ لَا يَغْتَبِ بَعْضُكُمْ بَعْضاً تَرَاوَرُوا وَ تَحَابُّوا وَ لِيُحْسِنِ بَعْضُكُمْ إِلَى بَعْضٍ وَ تَلَاقُوا وَ تَحَدَّثُوا وَ لَا يُبْطِنَنَّ بَعْضُكُمْ عَنْ بَعْضٍ

Upon you is with Wilayah of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>. **reconcile what is between you, [8:1] nor should you spy or backbite each other. [49:12].** Visit, and let some of you be good to others, and meet, and discuss, and do not try to know secrets of each other.

وَ إِيَّاكُمْ وَ التَّصَاوُمَ وَ إِيَّاكُمْ وَ الْهَيْجْرَانَ فَإِنِّي سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ اللَّهُ لَا يَفْتَرِقُ رَجُلَانِ مِنْ شِيعَتِنَا عَلَى الْهَيْجْرَانِ إِلَّا بَرِئْتُ مِنْ أَحَدِهِمَا وَ لَعَنَتْهُ وَ أَكْتَرُ مَا أَفْعَلُ ذَلِكَ بِكِلَيْهِمَا

And beware of the sternness, and beware of the desertion, for I heard Abu Abdullah<sup>-asws</sup> saying: 'By Allah<sup>-azwj</sup> No two men from our<sup>-asws</sup> Shias will separate upon the desertion except

I<sup>-asws</sup> am disavowed from one of them, and curse him, and mostly I<sup>-asws</sup> do that with both of them’.

فَقَالَ لَهُ مُعْتَبِثٌ جَعَلْتُ فِدَاكَ هَذَا الظَّالِمُ فَمَا بَالُ الْمَظْلُومِ

Moattib said to him<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>! This is the oppressor, so what is the matter with the oppressed?’

قَالَ لِأَنَّهُ لَا يَدْعُو أَخَاهُ إِلَى صَلَاتِهِ سَمِعْتُ أَبِي وَهُوَ يَقُولُ إِذَا تَنَازَعَ اثْنَانِ مِنْ شِيعَتِنَا فَفَارَقَ أَحَدُهُمَا الْآخَرَ فَلْيَرْجِعِ الْمَظْلُومُ إِلَى صَاحِبِهِ حَتَّى يَقُولَ لَهُ يَا أَخِي أَنَا الظَّالِمُ حَتَّى يَنْقُطِعَ الْهَجْرَانُ فِيمَا بَيْنَهُمَا إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى حَكَمَ عَدْلًا يَأْخُذُ لِلْمَظْلُومِ مِنَ الظَّالِمِ-

He<sup>-asws</sup> said: ‘Because he did not call his brother to connect him. I<sup>-asws</sup> heard my<sup>-asws</sup> father<sup>-asws</sup> and he<sup>-asws</sup> was saying: ‘When two from our<sup>-asws</sup> Shias dispute, so one of them separates from the other, let the oppressed one return to his companion until he says to him, ‘O my brother! I am the oppressor’, until the desertion is termination regarding what is between them. Allah<sup>-azwj</sup> Blessed and Exalted will Judge justly. He<sup>-azwj</sup> will Take for the oppressed from the oppressor’.

لَا تُحْمَرُوا وَلَا تَجْفُوا فُقَرَاءَ شِيعَةِ آلِ مُحَمَّدٍ عَ وَأَلْطُفُوهُمْ وَأَعْطُوهُمْ مِنَ الْحَقِّ الَّذِي جَعَلَهُ اللَّهُ لَهُمْ فِي أَمْوَالِكُمْ وَأَحْسِنُوا إِلَيْهِمْ-

Neither demean nor forsake Shias of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and be kind to them, and give them from the right which Allah<sup>-azwj</sup> has Made it for them in your wealth, and be good to them.

لَا تَأْكُلُوا النَّاسَ بِآلِ مُحَمَّدٍ فَإِنِّي سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَ يَقُولُ افْتَرَقَ النَّاسُ فِينَا عَلَى ثَلَاثِ فِرَقٍ فِرْقَةٌ أَحْبَبُونَا أَنْتَظَرُ قَائِمَنَا لِيُصِيبُوا مِن دُنْيَانَا فَقَالُوا وَحَفِظُوا كَلَامَنَا وَصَرَّوْا عَنْ فِعْلِنَا فَسَيَحْشُرُهُمُ اللَّهُ إِلَى النَّارِ

Do not eat the people through Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, for I heard Abu Abdullah<sup>-asws</sup> saying: ‘The people separated regarding us<sup>-asws</sup> upon three sects – a sect loving us<sup>-asws</sup>, awaiting our<sup>-asws</sup> Qaim<sup>-ajfj</sup> in order to attain from our<sup>-asws</sup> world. So they spoke and preserved our<sup>-asws</sup> speech and were deficient from our<sup>-asws</sup> actions, so Allah<sup>-azwj</sup> will be Resurrecting them to the Fire.

وَ فِرْقَةٌ أَحْبَبُونَا وَ سَمِعُوا كَلَامَنَا وَ لَمْ يُصَرِّوْا عَنْ فِعْلِنَا لِيَسْتَأْكِلُوا النَّاسَ بِنَا فَيَمْلَأُ اللَّهُ بُطُونَهُمْ نَارًا يُسَلِّطُ عَلَيْهِمُ الْجُوعَ وَالْعَطَشَ

And a sect loving us<sup>-asws</sup> and they hear our<sup>-asws</sup> speech, and they are not deficient from our<sup>-asws</sup> actions in order to eat the people through us, so Allah<sup>-azwj</sup> will Fill their bellies with fire, Causing the hunger and the thirst to prevail upon them.

وَ فِرْقَةٌ أَحْبَبُونَا وَ حَفِظُوا قَوْلَنَا وَ أَطَاعُوا أَمْرَنَا وَ لَمْ يُجَالِفُوا فِعْلَنَا فَأَوْلِيكَ مِنَّا وَ نَحْنُ مِنْهُمْ

And a sect loving us<sup>-asws</sup>, and they preserved our<sup>-asws</sup> words, and they obeyed our<sup>-asws</sup> instructions, and they did not oppose our<sup>-asws</sup> actions. They are from us<sup>-asws</sup> and we<sup>-asws</sup> are from them’.

وَلَا تَدْعُوا صِلَةَ آلِ مُحَمَّدٍ ع مِنْ أَمْوَالِكُمْ مَنْ كَانَ عَنِيًّا فَبِقَدْرِ غِنَاهُ وَ مَنْ كَانَ فَقِيرًا فَبِقَدْرِ فَقْرِهِ فَمَنْ أَرَادَ أَنْ يَقْضِيَ اللَّهُ لَهُ أَهَمَّ الْحَوَائِجِ إِلَيْهِ فَلْيَصِلْ آلَ مُحَمَّدٍ وَ شِيَعَتَهُمْ بِأَحْوَجِ مَا يَكُونُ إِلَيْهِ مِنْ مَالِهِ-

And do not leave helping Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> with your wealth. One who were rich, in accordance to his riches, and one who were poor, in accordance to his poverty. The one who wants Allah<sup>-azwj</sup> to Fulfill for him the needs important to him, let him help Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and their<sup>-asws</sup> Shias with neediest of what he would be to him from his wealth’.

لَا تَعْضَبُوا مِنَ الْحَقِّ إِذَا قِيلَ لَكُمْ وَ لَا تُبْغِضُوا أَهْلَ الْحَقِّ إِذَا صَدَعَكُمْ بِهِ فَإِنَّ الْمُؤْمِنَ لَا يَعْضَبُ مِنَ الْحَقِّ إِذَا صَدَعَ بِهِ

Do not be angry from the truth when it is said to you, and do not hate the people of truth when they contradict you with it, for the Momin does not get angry from the truth when it contradicts him.

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَرَّةً وَ أَنَا مَعَهُ يَا مُفَضَّلُ كَمْ أَصْحَابُكَ

And Abu Abdullah<sup>-asws</sup> said once while I was with him<sup>-asws</sup>: ‘O Mufazzal! How many are your companions?’

فَقُلْتُ وَ قَلِيلٌ فَلَمَّا انْصَرَفْتُ إِلَى الْكُوفَةِ أَقْبَلَتْ عَلَيَّ الشَّيْخَةُ فَمَرَّقُونِي كُلَّ مَرَّقٍ يَأْكُلُونَ لَحْمِي وَ يَشْتُونَ عِزِّي حَتَّى إِنَّ بَعْضَهُمْ اسْتَقْبَلَنِي فَوَثَبَ فِي وَجْهِي وَ بَعْضُهُمْ قَعَدَ لِي فِي سِكَكِ الْكُوفَةِ يُرِيدُ صَرْبِي وَ زَمْوِي بِكُلِّ مُبْتَلٍ حَتَّى بَلَغَ ذَلِكَ أَبَا عَبْدِ اللَّهِ ع

I said, ‘And (only) few’. When I left to go to Al-Kufa, the Shias turned against me. They tore me with every tearing, eating my flesh (backbiting), and insulting my honour, until one of them received me and leapt in my face, and one of them sat for me in the markets of Al-Kufa to beat me and hit me every slander, to the extent that reached Abu Abdullah<sup>-asws</sup>.

فَلَمَّا رَجَعْتُ إِلَيْهِ فِي السَّنَةِ الثَّانِيَةِ كَانَ أَوَّلَ مَا اسْتَقْبَلَنِي بِهِ بَعْدَ تَسْلِيمِهِ عَلَيَّ أَنْ قَالَ يَا مُفَضَّلُ مَا هَذَا الَّذِي بَلَغَنِي أَنَّ هَؤُلَاءِ يَقُولُونَ لَكَ وَ فِيكَ

When I returned to him in the second year, the first of what he<sup>-asws</sup> received me with after his<sup>-asws</sup> greetings unto me was that he<sup>-asws</sup> said: ‘O Mufazzal! What is this which reached me<sup>-asws</sup> what they are saying to you and regarding you?’

قُلْتُ وَ مَا عَلَيَّ مِنْ قَوْلِهِمْ

I said, ‘And what is to me from their words?’

قَالَ أَجَلَ بَلْ ذَلِكَ عَلَيْهِمْ أَعْضَبُونَ بِؤْسٍ لَهُمْ إِنَّكَ قُلْتَ إِنَّ أَصْحَابَكَ قَلِيلٌ- لَا وَ اللَّهُ مَا هُمْ لَنَا شِيَعَةً وَ لَوْ كَانُوا شِيَعَةً مَا عَضَبُوا مِنْ قَوْلِكَ وَ مَا اسْتَأْرَأُوا مِنْهُ

He<sup>-asws</sup> said: ‘Yes, but that is upon them. Are they angry? Misery be for them! You said your companions are few. No, by Allah<sup>-azwj</sup>! They are not Shias of ours<sup>-asws</sup>, and had they been Shias they would not have been angered from your world and would not have been constricted from it.

لَقَدْ وَصَفَ اللَّهُ شِيعَتَنَا بِغَيْرِ مَا هُمْ عَلَيْهِ وَ مَا شِيعَةُ جَعْفَرٍ إِلَّا مَنْ كَفَّ لِسَانَهُ وَ عَمِلَ لِخَالِقِهِ وَ رَجَا سَيِّدَهُ وَ خَافَ اللَّهَ حَقَّ خِيفَتِهِ وَ يُجَاهِدُهُمْ

Allah<sup>-azwj</sup> has Described our<sup>-asws</sup> Shias with other than what they are upon, and no one is a Shia of Ja'far<sup>-asws</sup> except one who restrains his tongue, and works for his Creator, and fears Allah<sup>-azwj</sup> as is right to fearing Him<sup>-azwj</sup>.

أَوْ فِيهِمْ مَنْ قَدْ صَارَ كَالْحَنَائِيَا مِنْ كَثْرَةِ الصَّلَاةِ أَوْ قَدْ صَارَ كَالْتَائِهِ مِنْ شِدَّةِ الْخَوْفِ أَوْ كَالضَّرِيرِ مِنَ الْمَشُوعِ أَوْ كَالضَّنِيِّ مِنَ الصِّيَامِ أَوْ كَالْأَخْرَسِ مِنْ طُولِ الصَّمْتِ وَ السُّكُوتِ

Is there anyone among them who has become like the curve from frequency of the Salat? Or has become like the drifter from severity of the fear? Or like the blind from the submissiveness? Or like the enfeebled from the fasting? Or like the mute from the prolonged quietness and the silence?

أَوْ هَلْ فِيهِمْ مَنْ قَدْ أَذَابَ لَيْلَهُ مِنْ طُولِ الْقِيَامِ وَ أَذَابَ نَهَارَهُ مِنَ الصِّيَامِ أَوْ مَنَعَ نَفْسَهُ لَدَاتِ الدُّنْيَا وَ نَعِيمَهَا خَوْفًا مِنَ اللَّهِ وَ شَوْقًا لِإِنْتَابِ أَهْلِ الْبَيْتِ

Or is there among them one who is persistent in his night from prolonged standing, and persistent in his days from the fasting, or prevents himself pleasures of the world and its bounties fearing from Allah<sup>-azwj</sup> and yearning to us<sup>-asws</sup> People<sup>-asws</sup> of the Household?

أَلَيْ يَكُونُونَ لَنَا شِيعَةً وَ إِنَّهُمْ لِيَخَاصِمُونَ عَدُوَّنَا فِينَا حَتَّى يَزِيدُوهُمْ عَدَاوَةً وَ إِنَّهُمْ لَيَهْرُونَ هَرِيرَ الْكَلْبِ وَ يَطْمَعُونَ طَمَعَ الْعُرَابِ

How can they be Shias of ours<sup>-asws</sup> and they are disputing with our<sup>-asws</sup> enemies regarding us<sup>-asws</sup> until they are increasing them in enmity, and they are barking (like) barking of the dog, and they are coveting (like) coveting of the crow?

أَمَّا إِلَيَّ لَوْ لَا أَنِّي اتَّقَوْتُ عَلَيْهِمْ أَنْ أُغْرِبَهُمْ بِكَ لِأَمْرِكَ أَنْ تَدْخُلَ بَيْتِكَ وَ تُغْلِقَ بَابَكَ ثُمَّ لَا تَنْظُرَ إِلَيْهِمْ مَا بَقِيَتْ وَ لَكِنْ إِنْ جَاءُوكَ فَاقْبَلْ مِنْهُمْ فَإِنَّ اللَّهَ قَدْ جَعَلَهُمْ حُجَّةً عَلَى أَنْفُسِهِمْ وَ احْتَجَّ بِهِمْ عَلَى غَيْرِهِمْ-

But, had I<sup>-asws</sup> not feared upon them tempting them by you, I<sup>-asws</sup> would have instructed you to enter your house and close the door, they you will not look at them for as long as you remain, but if they come to you, then accept from them, for Allah<sup>-azwj</sup> has Made them an argument upon themselves and Argues with them upon others.

لَا تُعْرَبِكُمُ الدُّنْيَا وَ مَا تَرَوْنَ فِيهَا مِنْ نَعِيمِهَا وَ زَهْرَتِهَا وَ مَهَجَتِهَا وَ مُلْكِيهَا فَإِنَّهَا لَا تَصْلُحُ لَكُمْ فَوَ اللَّهُ مَا صَلَحَتْ لِأَهْلِهَا.

Do not be deceived by the world and what you are seeing in it from its bounties, and its blossoms, and its jubilations, and its kingdoms, for it is not suitable for you. By Allah<sup>-azwj</sup>! It is not suitable for its people".<sup>1184</sup>

## CHAPTER 32 – STORY OF BILOWHER AND YUZASUF

1- ك، إكمال الدين عن أبي علي أحمد بن الحسن القطان عن الحسن بن علي العسكري قال: حَدَّثَنَا مُحَمَّدُ بْنُ زَكْرِيَّا أَنَّ مَلِكًا مِنْ مُلُوكِ الْهِنْدِ كَانَ كَثِيرَ الْجُنْدِ وَاسِعَ الْمَمْلَكَةِ مَهِيْبًا فِي أَنْفُسِ النَّاسِ مُظْفَرًا عَلَى الْأَعْدَاءِ وَكَانَ مَعَ ذَلِكَ عَظِيمَ التَّهَمَةِ فِي شَهَوَاتِ الدُّنْيَا وَ لَدَائِحِهَا وَ مَلَاهِيهَا مُؤَثِّرًا لِهَوَاهُ مُطِيعًا لَهُ

(The book) 'Ikmal Al Deen' – from Abu Ali Ahmad Bin Al Hassan Al Qattan, from Al Hassan Bin Ali Al Askari who said,

'It is narrated to us by Muhammad Bin Zakariya that a king from the kings of India had a large army, a vast kingdom, loved among souls of the people, victorious upon the enemies, and along with that he was of mighty lust regarding lustful desires of the world and its pleasures and its amusements, preferring his whims and obedient to it.

وَ كَانَ أَحَبَّ النَّاسِ إِلَيْهِ وَ أَنْصَحُهُمْ لَهُ فِي نَفْسِهِ مِنْ زَيْنَ لَهُ خَالَهُ وَ حَسَنَ رَأْيَهُ وَ أَبْغَضُ النَّاسِ إِلَيْهِ وَ أَعَشُّهُمْ لَهُ فِي نَفْسِهِ مِنْ أَمْرِهِ بِغَيْرِهَا وَ تَرَكَ أَمْرَهُ فِيهَا-

And the most beloved of the people to him and the most advising to him regarding himself was one who adorned his state to him and his good opinion, and most hateful of the people of him and their most cheating to him regarding himself was one who would instruct him with something else and neglect instructing him regarding it.

وَ كَانَ قَدْ أَصَابَ الْمُلْكَ فِيهَا فِي حَدَائِثِهِ سِتِّهِ وَ عُتُقُونَ شَبَابِهِ وَ كَانَ لَهُ رَأْيٌ أَصِيلٌ وَ لِسَانٌ بَلِيغٌ وَ مَعْرِفَةٌ بِتَدْبِيرِ النَّاسِ وَ صَبْطُهُمْ فَعَرَفَ النَّاسُ ذَلِكَ مِنْهُ فَانْقَادُوا لَهُ وَ خَضَعَ لَهُ كُلُّ صَعْبٍ وَ ذَلُولٍ

And he had attained the kingdom in it during his early years and vigour of his youth, and there was original opinion, and eloquent tongue, and understanding of managing the people and regulating them. The people knew that from him, so they yielded to him and humbled to him in every difficulty and disgrace.

وَ اجْتَمَعَ لَهُ سُكْرُ الشَّبَابِ وَ سُكْرُ السُّلْطَانِ وَ الشَّهْوَةُ وَ الْعُجْبُ ثُمَّ قَوِيَ ذَلِكَ مَا أَصَابَ مِنَ الظَّفَرِ عَلَى مَنْ نَاصَبَهُ وَ الْقَهْرُ لِأَهْلِ مَمْلَكَتِهِ وَ انْقِيَادِ النَّاسِ لَهُ

And it was gathered for him, intoxication of the youth, and intoxication of the authority, and the lustful desires and the self-fascination. Then, that was strengthened by what he achieved from the victory upon the ones, hostile to him, and the forcefulness to people of his kingdom, and submission of the people to him.

فَاسْتَطَالَ عَلَى النَّاسِ وَ احْتَقَرَهُمْ ثُمَّ إِزْدَادَ عُجْبًا بِرَأْيِهِ وَ نَفْسِهِ لَمَّا مَدَحَهُ النَّاسُ وَ زَيَّنُوا أَمْرَهُ عِنْدَهُ فَكَانَ لَا هِمَّةَ لَهُ إِلَّا الدُّنْيَا وَ كَانَتْ الدُّنْيَا لَهُ مُؤَاتِيَةً لَا يُرِيدُ مِنْهَا شَيْئًا إِلَّا نَالَهَا غَيْرَ أَنَّهُ كَانَ مِثْنَانًا لَا يُؤَلِّدُ لَهُ ذَكَرَ-

That was prolonged upon the people and he deemed them insignificant. Then he increased in being fascinated with his opinion and with himself when the people praised him and adorned his command in his presence. So, there was no concern for him except the world, and the

world was favourable to him. He did not want anything from it except he attained it, apart from that he had daughters, no male (son) had been born for him.

وَقَدْ كَانَ الدِّينُ فُشَا فِي أَرْضِهِ قَبْلَ مُلْكِهِ وَكَثُرَ أَهْلُهُ فَرَزَّ لَهُ الشَّيْطَانُ عِدَاوَةَ الدِّينِ وَ أَهْلِهِ وَ أَضَرَ بِأَهْلِ الدِّينِ فَأَقْصَاهُمْ مَخَافَةً عَلَى مُلْكِهِ وَ قَرَّبَ أَهْلَ الأَوْثَانِ وَ صَنَعَ لَهُمْ أَصْنَاماً مِنْ ذَهَبٍ وَ فِضَّةٍ وَ فَضَّلَهُمْ وَ شَرَّفَهُمْ وَ سَجَدَ لِأَصْنَامِهِمْ فَلَمَّا رَأَى النَّاسُ ذَلِكَ مِنْهُ سَارَعُوا إِلَى عِبَادَةِ الأَوْثَانِ وَ الإِسْتِخْفَافِ بِأَهْلِ الدِّينِ

And the religion had spread in his land before his kingdom and its people were many. So, the Satan<sup>la</sup> adorned for him enmity to the religion and its people and being harmful to the people of religion. He broke them fearing upon his kingdom, and he drew closer the idols and made for them idols of gold and silver, and merited them and ennobled them, and he prostrated to their idols. When the people saw that from him, they went to the worship of idols and took lightly with the people of religion.

ثُمَّ إِنَّ الْمَلِكَ سَأَلَ يَوْمًا عَنْ رَجُلٍ مِنْ أَهْلِ بِلَادِهِ كَانَتْ لَهُ مِنْهُ مَنَزِلَةٌ حَسَنَةً وَ مَكَانَةٌ زُفِيعَةً وَ كَانَ أَرَادَ أَنْ يَسْتَعِينَ بِهِ عَلَى بَعْضِ أُمُورِهِ وَ يَحْتَمُوهُ وَ يُكْرِمَهُ فَقِيلَ لَهُ أَيُّهَا الْمَلِكُ إِنَّهُ قَدْ خَلَعَ الدُّنْيَا وَ حُلِيَ مِنْهَا وَ لَحِقَ بِالنُّسَاكِ

Then one day the king asked about a man from people of his city, there used to be good status for him in his presence, and a lofty position, and he had wanted to be assisted by him upon one of his matters, and he loved him, and honoured him. It was said to him, 'O you king! He has forsaken the world and is vacated from it and he has joined with the hermits (religious people)'.

فَقِيلَ ذَلِكَ عَلَى الْمَلِكِ وَ شَقَّ عَلَيْهِ ثُمَّ إِنَّهُ أَرْسَلَ إِلَيْهِ فَأُوتِيَ بِهِ- فَلَمَّا نَظَرَ إِلَيْهِ فِي زِيِّ النُّسَاكِ وَ تَحَشُّعِهِمْ زَبْرَهُ وَ شَمَمَهُ

That was heavy upon the king and grievous upon him. Then he sent for him, so they came with him. When he looked at him uniform of the hermits and their humbleness, he rebuked him and insulted him.

وَ قَالَ لَهُ بَيْنَا أَنْتَ مِنْ عِبِيدِي وَ عُيُونِ أَهْلِ مَمْلَكَتِي وَ وَجْهِهِمْ وَ أَشْرَافِهِمْ إِذْ فَضَّخْتَ نَفْسَكَ وَ صَيَّغْتَ أَهْلَكَ وَ مَالَكَ وَ اتَّبَعْتَ أَهْلَ البَطَالَةِ وَ الحَسَارَةِ حَتَّى صِرْتَ ضُحْكَةً وَ مَثَلًا وَ قَدْ كُنْتُ أَعِدُّنَاكَ لِمُهْمِ أُمُورِي وَ الإِسْتِعَانَةَ بِكَ عَلَى مَا يَنْبُوْنِي

And he said to him, 'While you were from my slaves, and spies of the people of my kingdom, and their noble, then you exposed yourself, and wasted your family, and your wealth, and you follow the people of idleness and the loss, until you became a laughing stock and an example, and I was preparing you for my important matters, and to be assisted by you upon what suits me.

فَقَالَ لَهُ أَيُّهَا الْمَلِكُ إِنَّ لَمْ يَكُنْ لِي عَلَيْكَ حَقٌّ فَلِعَلِّكَ عَلَيْكَ حَقٌّ فَاسْتَمِعْ قَوْلِي بِعَيْرِ عَضْبٍ ثُمَّ أَمْرٌ بِمَا بَدَا لَكَ بَعْدَ الفَهْمِ وَ التَّنْبِيْهِ فَإِنَّ العَضْبَ عَدُوُّ العُقْلِ وَ لِذَلِكَ يُجُولُ مَا بَيْنَ صَاحِبِهِ وَ بَيْنَ الفَهْمِ

He said to him, 'O you king! If there does not happen to be any right for me upon you, then for your intellect there is a right upon you, therefore listen to my words without getting angry, then order with whatever comes to you after the understanding and the affirmation, for the

anger is an enemy of the intellect, and for that reason it forms a barrier what is between its owner and the understanding’.

قَالَ لَهُ الْمَلِكُ فُلْ مَا بَدَا لَكَ

The king said to him, ‘Say whatever comes to you’.

قَالَ النَّاسِكُ فَإِنِّي أَسْأَلُكَ أَيُّهَا الْمَلِكُ أَمْ فِي ذَنْبِي عَلَى نَفْسِي عَتَبْتَ عَلَيَّ أَمْ فِي ذَنْبِ مَيِّ إِلَيْكَ سَالِفٍ

The hermit said, ‘I ask you, O you king! Is it regarding my offence against myself you are rebuking me or regarding a previous offence from me to you?’

قَالَ الْمَلِكُ إِنَّ ذَنْبَكَ إِلَى نَفْسِكَ أَعْظَمُ الذُّنُوبِ عِنْدِي وَ لَيْسَ كُلَّمَا أَرَادَ رَجُلٌ مِنْ رَعِيَّتِي أَنْ يُهْلِكَ نَفْسَهُ أَحْلَى بَيْنَهُ وَ بَيْنَ ذَلِكَ وَ لَكِنِّي أَعُدُّ إِهْلَاكَهُ لِنَفْسِهِ كِإِهْلَاكِهِ لِعَظِيمِ مَنْ أَنَا وَلِيُّهُ وَ الْحَاكِمِ عَلَيْهِ وَ لَهُ فَأَنَا أَحْكُمُ عَلَيْكَ لِنَفْسِكَ وَ آخِذْ لَهَا مِنْكَ إِذْ صَبَّغْتَ أَنْتَ ذَلِكَ-

The king said, ‘Your offence to yourself is mightiest of the offences in my presence, and it isn’t every time I want a man from my citizens that he destroys his soul, isolating between it and that, but I count its destruction of himself like its destruction for others from the ones I am in charge of and the judge against him and for him. I judge against you for yourself and seize for it from you, when you have wasted that’.

فَقَالَ لَهُ النَّاسِكُ أَرَأَيْكَ أَيُّهَا الْمَلِكُ لَا تَأْخُذُنِي إِلَّا بِحُجَّةٍ وَ لَا تَفَادُ حُجَّةً إِلَّا عِنْدَ قَاضٍ- وَ لَيْسَ عَلَيْكَ مِنَ النَّاسِ قَاضٍ لَكِنْ عِنْدَكَ قُضَاءٌ وَ أَنْتَ لِأَحْكَامِهِمْ مُنْفَذٌ وَ أَنَا بَعْضُهُمْ رَاضٍ وَ مِنْ بَعْضِهِمْ مُشْفِقٌ

The hermit said to him, ‘O you king! I see that you will not be seizing me except with a proof and there is no implementation of a proof except in the presence of a judge, and there is no judge from the people upon you, but there are judges in your presence, if they were to judge it can be implemented, and I agree with one of them and I am fearful of one of them’.

قَالَ الْمَلِكُ وَ مَا أَوْلَيْكَ الْقُضَاءُ

The king said, ‘And what are those judges?’

قَالَ أَمَّا الَّذِي أَرْضَى قَضَاءَهُ فَعَقْلُكَ وَ أَمَّا الَّذِي أَنَا مُشْفِقٌ مِنْهُ فَهَوَاكَ

He said, ‘As for the one I agree with his judgment, it is your intellects, and as for the one I fear from, it is your personal desire’.

قَالَ الْمَلِكُ فُلْ مَا بَدَا لَكَ وَ اصْدُقْنِي خَبْرَكَ وَ مَتَى كَانَ هَذَا رَأَيْكَ وَ مَنْ أَعْوَاكَ

The king said, ‘Say whatever comes to you and make me ratify your news, and what was this your opinion and of the ones who deviated you’.

قَالَ أَمَّا خَبْرِي فَإِنِّي كُنْتُ سَمِعْتُ كَلِمَةً فِي حَدِيثِي سَبَّيْتُ وَقَعْتُ فِي قَلْبِي فَصَارَتْ كَالْحَبَّةِ الْمَرْوَعَةِ ثُمَّ لَمْ تَزَلْ تَنْمِي حَتَّى صَارَتْ شَجَرَةً إِلَى مَا تَرَى وَ ذَلِكَ أَيُّ كُنْتُ قَدْ سَمِعْتُ قَائِلًا يَقُولُ يَحْسَبُ الْجَاهِلُ الْأَمْرَ الَّذِي هُوَ لَا شَيْءَ شَيْئًا وَ الْأَمْرَ الَّذِي هُوَ الشَّيْءُ لَا شَيْءَ وَ مَنْ لَمْ يَرْضَ الْأَمْرَ الَّذِي هُوَ لَا شَيْءَ



لَمْ يَنْلِ الْأَمْرَ الَّذِي هُوَ شَيْءٌ وَ مَنْ لَمْ يُبْصِرِ الْأَمْرَ الَّذِي هُوَ الشَّيْءُ لَمْ تَطْبُ نَفْسُهُ بِرُفُضِ الْأَمْرِ الَّذِي هُوَ لَا شَيْءٌ وَ الشَّيْءُ هُوَ الْأَجْرَةُ وَ لَا شَيْءٌ هُوَ الدُّنْيَا

He said, 'As for my news, I used to hear a phrase in the young-ness of my age and it fell into my heart, so it became like the planted seed. Then it did not cease to grow until it became a tree to what you see, and that is I had heard a speaker saying, 'The ignorant one reckons the matter which is not a thing, as being a thing, and the matter which is the thing, as not being a thing; and the one who does not reject the matter which is not a thing will not achieve the matter which is the thing, and one who does not see the matter which is the thing, his soul will not feel good with having rejected the matter which is not a thing. And the thing, it is the Hereafter, and 'not a thing', it is the world.

فَكَانَ لِهَذِهِ الْكَلِمَةِ عِنْدِي قَرَارٌ لِأَنِّي وَجَدْتُ الدُّنْيَا حَيَاتَهَا مَوْتًا وَ عَنَاهَا فُقْرًا وَ فَرَحَهَا تَرْحًا وَ صِحَّتَهَا سُفْمًا وَ قُوَّتَهَا ضَعْفًا وَ عِزَّهَا ذُلًّا

So, a resolution happened for this phrase in my view, because I found the world, it's like as being death, and its riches as being poverty, and its joy as being sadness, and its health as being sickness, and its strength as being weakness, and its honour as being disgrace.

وَ كَيْفَ لَا تَكُونُ حَيَاتُهَا مَوْتًا وَ إِنَّمَا يَحْيَا فِيهَا صَاحِبُهَا لِيَمُوتَ وَ هُوَ مِنَ الْمَوْتِ عَلَى يَقِينٍ وَ مِنَ الْحَيَاةِ عَلَى قُلْعَةٍ

And how can its life not be death, and rather its companion is living in it to die, and upon the death he is from the certainty, and from the life he is upon instability?

وَ كَيْفَ لَا يَكُونُ عَنَاهَا فُقْرًا وَ لَيْسَ أُصِيبَ أَحَدٌ مِنْهَا شَيْئًا إِلَّا اِحْتِاجَ لِذَلِكَ الشَّيْءِ إِلَى شَيْءٍ آخَرَ يُصْلِحُهُ وَ إِلَى أَشْيَاءَ لَا بُدَّ لَهُ مِنْهَا:

And how can its riches not be poverty and no one attains anything from it except that thing is needy to something else to correct it, and to things there is no escape for him from these?

وَ مِثْلُ ذَلِكَ أَنَّ الرَّجُلَ رُبَّمَا يَحْتَاجُ إِلَى دَابَّةٍ فَإِذَا أَصَابَهَا اِحْتِاجٌ إِلَى عَافِيَتِهَا وَ قَيْمِهَا وَ مَرْبِطِهَا وَ أَدْوَاتِهَا ثُمَّ اِحْتِاجَ لِكُلِّ شَيْءٍ مِنْ ذَلِكَ إِلَى شَيْءٍ آخَرَ يُصْلِحُهُ وَ إِلَى أَشْيَاءَ لَا بُدَّ لَهُ مِنْهَا فَمَتَى تَنْقُضِي حَاجَةَ مَنْ هُوَ كَذَلِكَ وَ فَاقَتْهُ

And an example of that is, sometimes a man is needy to a riding animal. When he attains it, he is needy to feed it, and taking care of it, and tying it, and containing it (in an enclosure). Then he is needy for all things from that to another thing to correct it, and to things there is no escape for him from these. So, when will the needs and his destitution terminate, for the one who is like that?

وَ كَيْفَ لَا يَكُونُ فَرَحُهَا تَرْحًا وَ هِيَ مَرْصَدَةٌ لِكُلِّ مَنْ أَصَابَ مِنْهَا فُرَّةً أَعْيُنٌ أَنْ يَرَى مِنْ ذَلِكَ الْأَمْرِ بِعَيْنِهِ أَوْعَافَهُ مِنَ الْحُزْنِ إِنْ رَأَى سُورًا فِي وَوَلَدِهِ فَمَا يَنْتَظِرُ مِنَ الْأَحْزَانِ فِي مَوْتِهِ وَ سُفْمِهِ وَ حَاجِحَةٍ إِنْ أَصَابَتْهُ أَعْظَمُ مِنْ سُورِهِ بِهِ

And how can its happiness not be sadness and it ambushes every one who attains delight of the eyes from it, by him seeing from that matter exactly, double from the grief. If he sees happiness in his son, so what awaits from the griefs in his death, and his sickness, and his afflictions if it afflicts him is mightier than his happiness with him.

وَإِنْ رَأَى السُّرُورَ فِي مَالٍ فَمَا يَتَخَوَّفُ مِنَ التَّلَفِ أَنْ يَدْخُلَ عَلَيْهِ عَظِيمٌ مِنْ سُورِهِ بِالْمَالِ فَإِذَا كَانَ الْأَمْرُ كَذَلِكَ فَأَحَقُّ النَّاسِ بِأَنْ لَا يَتَلَبَّسَ بِشَيْءٍ مِنْهَا مَنْ عَرَفَ هَذَا مِنْهَا-

And if he sees the happiness in wealth, so what he fears from the spoilage, if it enters upon him, is mightier than his happiness with the wealth. When the matter was like that, he is most rightful of the people of not getting confused by anything from it, the one who recognises this from it.

وَكَيفَ لَا يَكُونُ صِحَّتُهَا سُقْمًا وَ إِنَّمَا صِحَّتُهَا مِنْ أَحْلَاطِهَا وَ أَصَحُّ أَحْلَاطِهَا وَ أَقْرَبُهَا مِنَ الْحَيَاةِ الدَّمُ وَ أَظْهَرُ مَا يَكُونُ الْإِنْسَانُ دَمًا أَحْلَقُ مَا يَكُونُ صَاحِبُهُ بِمَوْتِ الْفَجْأَةِ وَ الدُّبْحَةِ وَ الطَّاعُونِ وَ الْأَكْلَةِ وَ الِبْرَسَامِ-

And how can its health not be a sickness, and rather its health is from its mixtures, and the healthiest of its mixtures and the closest of it from the life, is the blood, and the most apparent of what the human being can be of amount of blood, the more likely its owner would be with the sudden death, and the stroke, and the plague, and the skin corrosion, and the pleurisy (disease of lungs).

وَ كَيْفَ لَا تَكُونُ قُوَّتُهَا ضَعْفًا وَ إِنَّمَا تَجْمَعُ الْقُوَى فِيهَا مَا يَضُرُّهُ وَ يُؤْيِسُهُ

And how can it's strength not be weakness, and rather the strength, there has gathered in it what harms him and reprimands him.

وَ كَيْفَ لَا يَكُونُ عِرُّهَا دُلًّا وَ لَمْ يُرَ فِيهَا عَرٌّ قَطُّ إِلَّا أَوْزَتْ أَهْلَهَا دُلًّا طَوِيلًا عَرٌّ أَنْ أَبْتَامَ الْعَرِّ قَصِيرَةً وَ أَيَّامَ الدَّلِّ طَوِيلَةً

And how can its honour not be a disgrace, and no honour has been seen in it at all except its people have inherited lengthy disgrace, apart from that the days of honour are short and the days of disgrace are lengthy.

فَأَحَقُّ النَّاسِ بِدَمِ الدُّنْيَا مَنْ بُسِطَتْ لَهُ الدُّنْيَا فَأَصَابَ حَاجَتَهُ مِنْهَا فَهُوَ يَتَوَقَّعُ كُلَّ يَوْمٍ وَ لَيْلَةٍ وَ سَاعَةٍ وَ طَرْفَةِ عَيْنٍ أَنْ يُعْدَى عَلَى مَالِهِ فَيَحْتَاجَ وَ عَلَى حَاجَتِهِ فَيُحْتَاطَفَ وَ عَلَى جَمْعِهِ فَيُنْبَهَتَ

The most rightful of the people with condemning the world is one the world is extended to him, so he attains his needs from it. He keeps anticipating every day and night, and hour, and blink of an eye (moment), there might be an encroachment upon his money, so he would be needy, and upon his intimate one that he might be kidnapped, and upon his collection that he would be plundered.

وَ أَنْ يُؤْتَى بُنْيَانُهُ مِنَ الْقَوَاعِدِ فَيُهْدَمَ وَ أَنْ يَدْبَ الْمَوْتُ إِلَى جَسَدِهِ فَيَسْتَأْصِلَ وَ يُفْجَعُ بِكُلِّ مَا هُوَ بِهِ ضَعِيفٌ

And if he is to come to its structure from its foundations, it is demolished, and if the death crawls to his body, it eradicates and afflicts all what is attached with it.

فَأَدْمُ إِلَيْكَ أَيُّهَا الْمَلِكُ الدُّنْيَا الْأَخِذَةَ مَا تُعْطِي وَ الْمُوَرَّةَ بَعْدَ ذَلِكَ النَّبْعَةَ السَّالِيَةَ لِمَنْ تَكْسُو وَ الْمُوَرَّةَ بَعْدَ ذَلِكَ الْغُرَى الْمُوَاضِعَةَ لِمَنْ تَرْفَعُ وَ الْمُوَرَّةَ بَعْدَ ذَلِكَ الْجُرْعَ التَّارِكَةَ لِمَنْ يَعْشَقُهَا وَ الْمُوَرَّةَ بَعْدَ ذَلِكَ الشِّمْقَةَ الْمُعْوِيَةَ لِمَنْ أَطَاعَهَا وَ اغْتَرَّ بِهَا الْعِدَارَةَ بِمَنْ انْتَمَنَهَا وَ رَكَنَ إِلَيْهَا

O you king! I condemn the world to you, the taker of what it gives, and after that, the inheritor of the negative liability for the one who has clothed with it, and after that, the inheritor of the bare dropping for the one who rises, and after that, the inheritor of the legacy of panic for the one who loves it, and after that the inheritor of the deviating misery for the one obeying it and was deceived by, the treacheries with the ones reassured to it and had inclined to it.

هِيَ الْمَرْكَبُ الْقَمُوصُ وَالصَّاحِبُ الْخُثُونُ وَالطَّرِيقُ الرَّزَقُ وَالْمَهْبَطُ الْمُهْوِي هِيَ الْمَكْرُمَةُ الَّتِي لَا تُكْرَمُ أَحَدًا إِلَّا أَهَانَتْهُ الْمُحِبُّونَ الَّتِي لَا تُحِبُّ أَحَدًا  
الْمَلُومَةُ الَّتِي لَا تَلُومُ أَحَدًا يُؤْتَى لَهَا وَتُعَدِرُ وَ يُصَدَّقُ لَهَا وَ تُكذِّبُ وَ يُنَجَّرُ لَهَا وَ تُخْلِفُ

It is the unstable ride, and the treacherous companion, and the slippery road, and a collapsing descent. It is the honoured which no one honours it except it weakens him, the beloved which no one loves, the necessary which no one necessitates it. One anticipates to it and it betrays, and ratifies to it and is belied, and fulfills to it and it breaks.

هِيَ الْمُعْوَجَّةُ لِمَنْ اسْتَقَامَ بِهَا الْمَتَلَاعِيَةُ بِمَنْ اسْتَمَكَّتْ مِنْهُ بَيْنَا هِيَ تُطْعِمُهُ إِذْ حَوْلَتْهُ مَأْكُولًا وَ بَيْنَا هِيَ تُخْدَمُهُ إِذْ جَعَلَتْهُ خَادِمًا وَ بَيْنَا هِيَ تُضْحِكُهُ إِذْ  
ضَحِكَتْ مِنْهُ وَ بَيْنَا هِيَ تُشْتِمُهُ إِذْ شَتَمَتْ مِنْهُ وَ بَيْنَا هِيَ تُبْكِيهِ إِذَا بَكَتْ عَلَيْهِ وَ بَيْنَا هِيَ قَدْ بَسِطَتْ يَدَهُ بِالْعَطِيَّةِ إِذْ بَسَطَتْهَا بِالْمَسْأَلَةِ

It is crooked for the one being straight with it, the manipulator with the one who is enabled from it. While it is feeding him when it transfers him as being eaten, and while it is serving him when it makes him a servant, and while it is making him laugh when it laughs at him, and while it makes him gloat when it gloats at him, and while it makes him cry when it cries upon him, and while it extends its hand with the giving when it extends his hand with the begging.

وَ بَيْنَا هُوَ فِيهَا عَزِيزٌ إِذْ أَدَلَّتْهُ وَ بَيْنَا هُوَ فِيهَا مُكْرَمٌ إِذْ أَهَانَتْهُ وَ بَيْنَا هُوَ فِيهَا مُعْظَمٌ إِذْ صَارَ مَخْفُورًا وَ بَيْنَا هُوَ فِيهَا رَفِيعٌ إِذْ وَضَعَتْهُ وَ بَيْنَا هِيَ لَهُ مُطِيعَةٌ إِذْ  
عَصَتْهُ وَ بَيْنَا هُوَ فِيهَا مَسْرُورٌ إِذْ أَحْزَنْتَهُ وَ بَيْنَا هُوَ فِيهَا شَبْعَانٌ إِذْ أَجَاعَتْهُ وَ بَيْنَا هُوَ فِيهَا حَيٌّ إِذْ أَمَاتَتْهُ

And while he is honourable in it when it humiliates him, and while he is respectable in it when it demeans him, and while he is honoured in it when he becomes despised, and while he is lofty in it when it drops him, and while it is obedient to him when it disobeys him, and while he is happy in it when it grieves him, and while he is satiated in it when it makes him hungry, and while he is living in it when it kills him.

فَأَفَّ لَهَا مِنْ دَارٍ إِذْ كَانَ هَذَا فِعَالَهَا وَ هَذِهِ صِفَتُهَا تَضَعُ النَّاحَ عَلَى رَأْسِهِ عُذْوَةٌ وَ تُعَقِّرُ حُدَّهُ بِالرُّرَابِ عَشِيَّةً وَ تَجْعَلُهَا فِي الْأَعْلَالِ عُذْوَةٌ [تَحْلِي الْأَيْدِي  
بِأَسْوَرَةِ الذَّهَبِ عَشِيَّةً وَ تَجْعَلُهَا فِي الْأَعْلَالِ عُذْوَةٌ] وَ تُفْعِدُ الرَّجُلَ عَلَى السَّرِيرِ عُذْوَةٌ وَ تَرْمِي بِهِ فِي السِّجْنِ عَشِيَّةً

Ugh to it as a house when this were to be its actions and these are its descriptions! It places a crown upon his head in the morning and rolls his cheeks in the dust in the evening; and it ornaments the hands with the gold bracelets in the evening and makes these to be in the handcuffs in the morning; and it sits the man upon the throne in the morning and throws him in the prison in the evening.

تَفْرَشُ لَهُ الدِّيَابِجَ عَشِيَّةً وَ تَفْرَشُ لَهُ الرُّرَابَ عُذْوَةٌ وَ تَجْمَعُ لَهُ الْمَلَاهِي وَ الْمَعَارِفَ عُذْوَةٌ وَ تَجْمَعُ عَلَيْهِ التَّوَائِحَ وَ التَّوَادِبَ عَشِيَّةً مُجَسِّبٌ إِلَى أَهْلِهِ قُرْبَهُ عَشِيَّةً  
وَ مُجَسِّبٌ إِلَيْهِمْ بُعْدَهُ عُذْوَةٌ تُطَيِّبُ رِيحَهُ عُذْوَةٌ وَ تُنَبِّئُ رِيحَهُ عَشِيَّةً

It furnishes the brocade for him in the evening and furnishes the soil for him in the morning; and it gathers the amusements and the musical instruments in the morning and gathers upon him the mourners and the wailers in the evening; it makes his nearness beloved to his family in the evening and it make his remoteness beloved to them in the morning; it makes his smell aromatic in the morning and his smell stinky in the evening.

فَهُوَ مُتَوَقِّعٌ لِسَطَوَاتِهَا عَيْرٌ نَاجٍ مِنْ فِتْنَتِهَا وَ بَلَايَتِهَا تَمْتَعُ نَفْسُهُ مِنْ أَحَادِيثِهَا وَ عَيْنُهُ مِنْ أَعَاجِيبِهَا وَ يَدُهُ مَمْلُوءَةٌ مِنْ جَمْعِهَا ثُمَّ تُصْبِحُ الْكِفُّ صِفْرًا وَ الْعَيْنُ هَامِدَةً ذَهَبٌ مَا ذَهَبَ وَ هَوَىٰ مَا هَوَىٰ وَ بَادَ مَا بَادَ وَ هَلَكَ مَا هَلَكَ

So, he is anticipating for its power without being rescued from its Fitna and its afflictions. He enjoys himself for its newly occurring events, and his eyes (enjoy) from its wonders, and his hands are filled from amassing it. Then in the morning, in his hand is zero, and the eye is dead. It is gone what is gone, and it has collapsed what has collapsed, and it is remote what is remote, and it is destroyed what is destroyed.

يَجِدُ فِي كُلِّ مِنْ كُلِّ خَلْفًا وَ تَرْضَىٰ بِكُلِّ مِنْ كُلِّ بَدَلًا تُسْكِنُ دَارَ كُلِّ قَرْنٍ قَرْنًا وَ تُطْعِمُ سُورَ كُلِّ قَوْمٍ قَوْمًا تُفْعِدُ الْأَرَادِلَ مَكَانَ الْأَفَاضِلِ وَ الْعَجَزَةَ مَكَانَ الْحَزْمَةِ

You are finding a replacement regarding everything from everything, and you are satisfied with a replacement of everything for everything. You are dwelling in a house every pair has a pair, and feeding left-overs of every people to a people, you are sitting the lowly ones in place of the meritorious ones, and the incapable in place of the resolute ones.

تَنْقُلُ أَقْوَامًا مِنَ الْجُدْبِ إِلَى الْحُصْبِ وَ مِنَ الرَّجَلَةِ إِلَى الْمَرْكَبِ وَ مِنَ الْبُؤْسِ إِلَى التَّعْمَةِ وَ مِنَ الشَّدَةِ إِلَى الرَّخَاءِ وَ مِنَ الشَّقَاءِ إِلَى الْحُفْصِ وَ الدَّعَةَ حَتَّىٰ إِذَا عَمَسَتْهُمْ فِي ذَلِكَ انْقَلَبَتْ بِهِمْ فَسَلَبَتْهُمْ الْحُصْبَ وَ نَزَعَتْ مِنْهُمْ الْقُوَّةَ فَعَادُوا إِلَى أْبَاسِ الْبُؤْسِ وَ أَفْقَرِ الْفَقْرِ وَ أَجْدَبِ الْجُدْبِ -

You have transferred a people from barren to the greenery, and from the infantry to the cavalry, and from the misery to the bounties, and from the adversity to the prosperity, and from the adversity to the betterment and the ease, until when you had immersed them in that, you overturned them. You stripped them of the flourish and snatched the strength from them, so they returned to the most miserable misery, and most impoverishing poverty, and most barren of the barren.

فَأَمَّا قَوْلُكَ أَيُّهَا الْمَلِكُ فِي إِضَاعَةِ الْأَهْلِ وَ تَرْكِهِمْ فَإِنِّي لَمْ أَصْبِعْهُمْ وَ لَمْ أَنْزِكْهُمْ نَلَّ وَ صَلْتُهُمْ وَ انْقَطَعَتْ إِلَيْهِمْ

As for your words, O you king, regarding wasting the family and neglecting them, I did not waste them and did not neglect them, but I have connected with them and cut off (from others) to them.

وَ لِكَيْنِي كُنْتُ وَ أَنَا أَنْظُرُ بِعَيْنٍ مَسْحُورَةٍ لَا أَعْرِفُ بِهَا الْأَهْلَ مِنَ الْغُرَبَاءِ وَ لَا الْأَعْدَاءَ مِنَ الْأَوْلِيَاءِ فَلَمَّا انْجَلَى عَنِّي السِّحْرُ اسْتَبَدَلْتُ بِالْعَيْنِ الْمَسْحُورَةِ عَيْنًا صَحِيحَةً وَ اسْتَبَنْتُ الْأَعْدَاءَ مِنَ الْأَوْلِيَاءِ وَ الْأَقْرَبَاءَ مِنَ الْغُرَبَاءِ

But I used to look at them with an enchanted eye, not recognising by it the family from the strangers, nor the enemies from the friends. When the enchantment was cleared from me, I replaced the enchanted eye with the healthy eye and I distinguished the enemies from the friend, and the kindred from the strangers.

فَإِذَا الَّذِينَ كُنْتُ أَعْدُهُمْ أَهْلِينَ وَ أصدقاءَ وَ إِخواناً وَ حُلطاءَ إِتَمَّ هُمْ سَباعُ ضارِبَةً- لا هِمةَ هُمْ إِلا أَنْ تَأْكُلَنِي وَ تَأْكُلَ بِي غَيْرَ أَنَّ اِختِلافَ مَنازِلِهِمْ فِي ذَلِكَ عَلَي قَدْرِ القُوَّةِ

Behold, the ones I used to count them as family, and friends, and brother, and acquaintances, rather they were wild devouring animals. There was no concern for them except that should devour me and devour others through me, apart from that their statuses were difference in that in accordance to the strength.

فَمِنْهُمْ كَالأسَدِ فِي شِدَّةِ السَّوْرَةِ وَ مِنْهُمْ كَالذَّبِّ فِي العَاةِ وَ التَّهْبَةِ وَ مِنْهُمْ كَالكَلْبِ فِي الهَرِيرِ وَ البَصْبَصَةِ وَ مِنْهُمْ كَالثَّغَلِبِ فِي الحَيْلَةِ وَ السَّرِقَةِ فَالطُّرُقِ وَاحِدَةً وَ القُلُوبِ مُخْتَلِفَةً

From them is like the lion in severe sharpness, and from them is like the wolf in the raiding and the plundering, and from them is like the dog in the barking and spitting, and from them is like the fox in the trickery and the theft. The methods are one and the hearts are difference.

فَلَوْ أَنَّكَ أَتَيْتَ المَلِكَ فِي عَظِيمِ ما أَنْتَ فِيهِ مِنْ مُلْكِكَ وَ كَثْرَةِ مَنْ تَبِعَكَ مِنْ أَهْلِكَ وَ جُنُودِكَ وَ حاشِيتِكَ وَ أَهْلِ طاعَتِكَ نَظَرْتَ فِي أَمرِكَ عَرَفْتَ أَنَّكَ وَحِيدٌ فَرِيدٌ لَيْسَ مَعَكَ أَحَدٌ مِنْ جَمِيعِ أَهْلِ الأَرْضِ

O you king! Even thought you are in the might what you are in, from your kingdom, and large numbers of the ones from your people following you, and your armies, and your escorts, and people obedient to you, you can look into your affairs, you will realise that you are alone, individual. There isn't anyone with you from entirety of people of the earth.

وَ ذَلِكَ أَنَّكَ قَدْ عَرَفْتَ أَنَّ عَامةَ الأُمَّمِ عَدُوٌّ لَكَ وَ أَنَّ هَذِهِ الأُمَّةَ الَّتِي أُوتِيَتْ المُلْكَ عَلَيها كَثِيرَةُ الحُسَدِ مِنْ أَهْلِ العَدَاةِ وَ الغِيصِ لَكَ الَّذِينَ هُمْ أَشَدُّ عَدَاوَةً لَكَ مِنَ السَّباعِ الضَّارِبَةِ وَ أَشَدُّ حَتفاً عَلَيكَ مِنْ كُلِّ الأُمَّمِ العَرَبِيَّةِ

And that would be because you would have recognised that the generality of the community are enemies to you, and that this community which you have been given are with more jealousy than the people of enmity and the cheating are to you, those who are of severer enmity to you than the striking wild animals, and of more intense grudge upon, than every community of strangers.

وَ إِذا صِرْتَ إِلى أَهْلِ طاعَتِكَ وَ مَعُونَتِكَ وَ قَرابَتِكَ وَ جَدَّتْ هُمْ قَوماً يَعمَلُونَ عَمَلاً بِأَجْرِ مَعْلُومٍ يَحْرِصُونَ مَعَ ذَلِكَ أَنْ يَنقُصُوكَ مِنَ العَمَلِ فَيَبْزِأُوكَ مِنَ الأَجْرِ

And when you go to the people obedient to you, and your supporters, and your relatives, you will find them being a people doing work for a known recompense, be greedy along with that to short-change you from the work, so they can get more recompense from you.

وَ إِذا صِرْتَ إِلى أَهْلِ حَاصَتِكَ وَ قَرابَتِكَ صِرْتَ إِلى قَومٍ جَعَلَتْ كَدَّكَ وَ كَدْحَكَ وَ مَهَنَّتَكَ وَ كَسَبَكَ هُمْ فَأَنْتَ تُؤَدِّي إِلَيْهِمْ كُلَّ يَومٍ الصَّرِيَّةَ وَ لَيْسَ كُلهُمْ وَ إِنَّ وَرَعْتَ بَيْنَهُمْ جَمِيعَ كَدِّكَ عَنكَ بِراضٍ فَإِنَّ أَنْتَ حَبَسْتَ عَنْهُمْ ذَلِكَ فَلَيْسَ مِنْهُمْ البَتَّةَ بِراضٍ

And when you go to people special to you and your kindred, you will have gone to a people who are making your efforts and your struggle and your earnings to be for them. Thus, you are depositing the tax to the every day, and it isn't all of them; and if you were to distribute

your entire efforts between them, they would be satisfied. But if you were to withhold that from them, there wouldn't be anyone of them pleased.

أَفَلَا تَرَى أَنَّكَ أَيُّهَا الْمَلِكُ وَحِيدٌ لَا أَهْلَ لَكَ وَ لَا مَالَ فَأَمَّا أَنَا فَإِنَّ لِي أَهْلًا وَ مَالًا وَ إِخْوَانًا وَ أَخَوَاتًا وَ أَوْلِيَاءَ- لَا يَأْكُلُونِي وَ لَا يَأْكُلُونَ بِي مُجِبُونَ وَ أَحِبُّهُمْ فَلَا يُفْقِدُ الْحُبَّ بَيْنَنَا يَنْصَحُونِي وَ أَنْصَحُهُمْ

O you king! Can't you see you are alone, there is neither any family for you nor any wealth? As for I, there is a family for me and wealth, and brothers and sisters, and friends. They are neither eating me nor are they eating through me. They love me and I love them. The love is not lost between us. They advise me and I advise them.

فَلَا غِشٌّ بَيْنَنَا وَ يَصْدُقُونِي وَ أَصْدُقُهُمْ فَلَا تَكَاذُوبَ بَيْنَنَا وَ يُؤَالُونِي وَ أَوْلِيَهُمْ فَلَا عِدَاوَةَ بَيْنَنَا يَنْصُرُونِي وَ أَنْصُرُهُمْ فَلَا تُخَادِلُ بَيْنَنَا يَطْلُبُونَ الْخَيْرَ الَّذِي إِنَّ طَلْبَهُ مَعَهُمْ لَمْ يَخَافُوا أَنْ أُغْلِبَهُمْ عَلَيْهِ أَوْ أُسْتَأْثِرَ بِهِ دُوهُمْ فَلَا فَسَادَ بَيْنَنَا وَ لَا تَحَاسُدَ

There is neither any cheating between us, and they ratify me and I ratify them, so there is no lying between us, and they befriend me and I befriend them, so there is no enmity between us. They help me and I help them so there is no desertion between us. They seek the goodness which I seek with them. They do not fear that I might overcome them upon it or I might prefer myself with it besides them, so there is neither any corruption between us nor jealousy.

يَعْمَلُونَ لِي وَ أَعْمَلُ لَهُمْ بِالْجُورِ لَا تَنْفَعُ وَ لَا يَزَالُ الْعَمَلُ قَائِمًا بَيْنَنَا هُمْ هُدَايَ إِنْ ضَلَلْتُ وَ نُورُ بَصَرِي إِنْ عَمِيْتُ وَ حِصْنِي إِنْ أُنِيتُ وَ مِحْنِي إِنْ رُمِيتُ وَ أَعْوَانِي إِذَا فَرَعْتُ

They work for me and I work for them for wages not to deplete, nor does the work cease to be standing between us. They are my guides if I get lost, and light of my eyes if I am blinded, and my fortress if I am attacked, and my shield if I am shot at, and my supporters when I panic.

وَ قَدْ نَزَعْنَا عَنْ الْبُيُوتِ وَ الْمَخَانِي فَلَا يَزِيدُهَا وَ تَرَكْنَا الدَّخَائِرَ وَ الْمَكَاسِبَ لِأَهْلِ الدُّنْيَا فَلَا تَكَاثُرَ بَيْنَنَا وَ لَا تَبَاغِي وَ لَا تَبَاغِضَ وَ لَا تَفَاسِدَ وَ لَا تَحَاسُدَ وَ لَا تَقَاطِعَ

And you have removed us from the houses and the residences, so do not increase it, and we have left the treasures and the earning for people of the world, so there is no augmentation between us nor transgression, nor hatred, nor corruption, nor envy, nor cut offs.

فَهَوَّلَاءِ أَهْلِي أَيُّهَا الْمَلِكُ وَ إِخْوَانِي وَ أَقْرَبَائِي وَ أَحِبَّائِي أَحَبِّتُهُمْ وَ انْقَطَعْتُ إِلَيْهِمْ وَ تَرَكْتُ الَّذِينَ كُنْتُ أَنْظُرُ إِلَيْهِمْ بِالْعَيْنِ الْمَسْحُورَةِ لَمَّا عَرَفْتُهُمْ وَ التَّمَسَّتُ السَّلَامَةَ مِنْهُمْ

O you king! So, they are my family, and my brothers, and my kindred, and my beloved, and I cut off (from others) to them, and I have left the world which I used to look at with the enchanted eye, then I recognised them and sought the safety from them.

فَهَذِهِ الدُّنْيَا أَيُّهَا الْمَلِكُ الَّتِي أَحْبَبْتُكَ أَهْمًا لَا شَيْءَ فَهَذَا نَسَبُهَا وَ حَسَبُهَا وَ مَسِيرُهَا إِلَى مَا قَدْ سَمِعْتَ قَدْ رَفَضْتُهَا لَمَّا عَرَفْتُهَا وَ أَبْصَرْتُ الْأَمْرَ الَّذِي هُوَ الشَّيْءُ

O you king! So, this world which I am informing you with, it is not a thing. This is its lineage and its ancestry, and its travel is to what you have heard. I have rejected it due to what I have recognised and seen the matter which it is the thing.

فَإِنْ كُنْتُ تُحِبُّ أُيُّهَا الْمَلِكُ أَنْ أَصِفَ لَكَ مَا أَعْرِفُ عَنْ أَمْرِ الْأَخِرَةِ الَّتِي هِيَ الشَّيْءُ فَاسْتَعِدَّ إِلَى السَّمَاعِ تَسْمَعُ غَيْرَ مَا كُنْتَ تَسْمَعُ بِهِ مِنَ الْأَشْيَاءِ

O you king! If you like I can describe to you that I have recognise from matters of the Hereafter which it is the thing, so be prepared for the listening, hearing other than what you had been hearing with from the things’.

فَلَمْ يَزِدْهُ الْمَلِكُ عَلَيْهِ إِلَّا أَنْ قَالَ لَهُ كَذَبْتَ لَمْ تُصِبْ شَيْئاً وَ لَمْ تَنْظُرْ إِلَّا بِالشَّقَاءِ وَ الْعَنَاءِ فَاحْرُجْ وَ لَا تُقِيمَنَّ فِي شَيْءٍ مِنْ مَمْلَكَتِي فَإِنَّكَ فَاسِدٌ مُفْسِدٌ

The king did not increase upon it except he said to him, ‘You are lying! You have not achieved anything and have not succeeded except with the wretchedness and the tiredness. Get out, and do not stand regarding anything from my kingdom, for you are a corrupt corrupter!’

وَ وُلِدَ لِلْمَلِكِ فِي تِلْكَ الْأَيَّامِ بَعْدَ إِيَّاسِهِ مِنَ الدُّكُورِ غُلَامٌ لَمْ يَرَ النَّاسُ مَوْجُوداً مِثْلَهُ قَطُّ حُسْنًا وَ جَمَالًا وَ ضِيَاءً فَبَلَغَ الشُّرُورُ مِنَ الْمَلِكِ مَبْلَغًا عَظِيمًا كَادَ يُشْرِفُ مِنْهُ عَلَى هَلَاكِ نَفْسِهِ مِنَ الْفَرَحِ وَ زَعَمَ أَنَّ الْأَوْثَانَ الَّتِي كَانَ يَعْبُدُهَا هِيَ الَّتِي وَهَبَتْ لَهُ الْغُلَامَ

In those days a boy was born for the king after his despair from the males. The people had not seen any new-born as excellent and beautiful and radiant. The happiness of the king reached to a mighty extent he almost overlooked upon destroying himself from the joy, and he claimed that the idols which he had been worshipping, these are which had gifted the boy to him.

فَقَسَمَ عَامَّةً مَا كَانَ فِي بُيُوتِ أَمْوَالِهِ عَلَى بُيُوتِ أُوثَانِهِ وَ أَمَرَ النَّاسَ بِالْأَكْلِ وَ الشُّرْبِ سَنَةً وَ سَمَّى الْغُلَامَ يُوذَاسُفَ وَ جَمَعَ الْعُلَمَاءَ وَ الْمُنَجِّمِينَ لِتَقْوِيمِ مِيَلَادِهِ

So, he distributed generality of what was in the houses of his wealth upon the houses of his idols, and he ordered the people with eating and drinking for a year, and he named the boy as Yuzasuf, and he gathered the scholar and the astrologers in order to evaluate his birth.

فَرَفَعَ الْمُنَجِّمُونَ إِلَيْهِ أَنَّهُمْ يَجِدُونَ الْغُلَامَ يَبْلُغُ مِنَ الشَّرَفِ وَ الْمَنْزِلَةِ مَا لَا يَبْلُغُهُ أَحَدٌ قَطُّ فِي أَرْضِ الْهِنْدِ وَ اتَّفَقُوا عَلَى ذَلِكَ جَمِيعاً

The astrologers raise to him that they find the boy reaching the nobility and the status what no one has reached at all in the land of India, and they all concurred upon that.

غَيْرَ أَنَّ رَجُلًا قَالَ مَا أَظُنُّ الشَّرَفَ وَ الْمَنْزِلَةَ وَ الْفَضْلَ الَّذِي وَجَدْنَاهُ يَبْلُغُهُ هَذَا الْغُلَامُ إِلَّا شَرَفَ الْأَخِرَةِ وَ لَا أَحْسَبُهُ إِلَّا أَنْ يَكُونَ إِمَامًا فِي الدِّينِ وَ النَّسْكِ وَ ذَا فَضِيلَةٍ فِي دَرَجَاتِ الْأَخِرَةِ لِأَنِّي أَرَى الشَّرَفَ الَّذِي تَبْلُغُهُ لَيْسَ يُشْبِهُ شَيْئاً مِنْ شَرَفِ الدُّنْيَا وَ هُوَ شَبِيهٌ بِشَرَفِ الْأَخِرَةِ

Apart from that a man said, ‘I don’t think that the nobility, and the status, and the merit which they are finding this boy to be reaching except nobility of the Hereafter, and I don’t reckon except he would be a leader in the religion and the hermits, and that merit is in ranks of the Hereafter because I see the nobility being reached, there is nothing resembling it from nobilities of the world, and it resembles nobility of the Hereafter’.



فَوَقَعَ ذَلِكَ الْقَوْلُ مِنَ الْمَلِكِ مَوْجِعًا كَأَنَّهُ يُنْعِصُهُ سُورَهُ بِالْعَلَامِ وَكَانَ الْمُنْجِمُ الَّذِي أَخْبَرَهُ بِذَلِكَ مِنْ أَوْثَقِ الْمُنْجِمِينَ فِي نَفْسِهِ وَاعْلَمَهُمْ وَأَصْدَقَهُمْ عِنْدَهُ

That word fell from the king with such occurrence that it almost distressed him from his happiness with the boy, and the astrologer who had informed him with that was from the most trusted of the astrologers within himself, and their most learned, and their most truthful in his presence.

وَ أَمَرَ الْمَلِكُ لِلْعَلَامِ بِمَدِينَةٍ فَأَحْلَاهَا وَ تَخَيَّرَ لَهُ مِنَ الطُّورَةِ وَ الْحَدَمِ كُلِّ نَعْوَةٍ وَ تَقَدَّمَ إِلَيْهِمْ أَنَّهُ لَا يُذَكَّرُ فِيمَا بَيْنَهُمْ مَوْتٌ وَ لَا آخِرَةٌ وَ لَا حُزْنٌ وَ لَا مَرَضٌ وَ لَا فَنَاءٌ حَتَّى تَعْتَادَ ذَلِكَ أَلْسِنَتُهُمْ وَ تَنْسَاهُ قُلُوبُهُمْ

And the king ordered a city for the boy and he vacated it, and chose for him the nursemaids and the servants, every trusted one, and send orders to them that they will not mention in what is between them, neither death, nor Hereafter, nor grief, nor sickness, nor annihilation until that was habitual of their tongues and their hearts forgot.

وَ أَمَرَهُمْ إِذَا بَلَغَ الْعَلَامُ أَنْ لَا يَنْطَفِئُوا عِنْدَهُ بِذِكْرِ شَيْءٍ مِمَّا يَتَخَوَّفُونَهُ عَلَيْهِ خَشِيَةً أَنْ يَتَّعَ فِي قَلْبِهِ مِنْهُ شَيْءٌ فَيَكُونَ ذَلِكَ دَاعِيَةً إِلَى اهْتِمَامِهِ بِالدِّينِ وَ الشُّكِّ وَ أَنْ يَتَحَفَّظُوا وَ يَتَحَرَّزُوا مِنْ ذَلِكَ وَ يَتَّقَدَّ بَعْضُهُمْ مِنْ بَعْضٍ

And he ordered them that when the boy matures, they will not speak in his presence with the mention of anything from what might be frightening upon him, fearing that something from it might occur in his heart, so that would call him to be interested in the religion and the rituals, and that they should preserve and guard from that, and they should watch each other.

وَ إِزْدَادَ الْمَلِكُ عِنْدَ ذَلِكَ حَتْفًا عَلَى النَّسَاكِ مَخَافَةَ عَلَى ابْنِهِ وَ كَانَ لِذَلِكَ الْمَلِكِ وَزِيرٌ قَدْ كَفَلَ أَمْرَهُ وَ حَمَلَ عَنْهُ مَثْوَنَةَ سُلْطَانِيهِ وَ كَانَ لَا يَجُودُهُ وَ لَا يَكْذِبُهُ وَ لَا يَكْتُمُهُ وَ لَا يُؤَيِّرُ عَلَيْهِ وَ لَا يَتَوَاكَلُ فِي شَيْءٍ مِنْ عِلْمِهِ وَ لَا يُضَيِّعُهُ

And during that the king increased in rage against the hermits fearing upon his son. And there was a minister for that king whom he had given the responsibility of his matter and he was carrying on his behalf the support of his authority, and he had neither betrayed him nor lied to him, nor concealed from him, nor preferred (himself) over him, nor slackened regarding anything from his world, nor wasted it.

وَ كَانَ الْوَزِيرُ مَعَ ذَلِكَ رَجُلًا لَطِيفًا طَلِفًا مَعْرُوفًا بِالْخَيْرِ يُجِبُّهُ النَّاسُ وَ يَرْضَوْنَ بِهِ إِلَّا أَنَّ أَجْبَاءَ الْمَلِكِ وَ أَقْرَبَاءَهُ كَانُوا يَحْسُدُونَهُ وَ يَبْغُونَ عَلَيْهِ وَ يَسْتَفْتِلُونَ بِمَكَانِهِ

And the minister, along with that, was a gentle, friendly man well-known with the goodness. The people loved him and were satisfied with him, except that the loved ones of the king and his kindred were envying him and were working against him, and considered his position as a burden.

ثُمَّ إِنَّ الْمَلِكَ حَرَجَ ذَاتَ يَوْمٍ إِلَى الصَّيْدِ وَ مَعَهُ ذَلِكَ الْوَزِيرُ فَاتَى بِهِ فِي شِعْبٍ مِنَ الشَّعَابِ عَلَى رَجُلٍ قَدْ أَصَابَتْهُ زَمَانَةٌ شَدِيدَةٌ فِي رِجْلَيْهِ مُلْقَى فِي أَصْلِ شَجَرَةٍ لَا يَسْتَطِيعُ بَرَاحًا فَسَأَلَهُ الْوَزِيرُ عَنْ شَأْنِهِ فَأَخْبَرَهُ أَنَّ السَّبَبَ أَصَابَتْهُ فَرَّقَ لَهُ الْوَزِيرُ



Then one day the king went out to the hunting and that minister was with him. They came with him into a gorge from the gorges to a man whom the times had severely afflicted him in his legs. He was lying at the bottom of a tree, not able to moved. The minister asked him about his concern. He informed him that the wild animals had bitten him. The minister felt pity on him.

فَقَالَ لَهُ الرَّجُلُ ضَمَّنِي إِلَيْكَ وَ احْمِلْنِي إِلَى مَنْزِلِكَ فَإِنَّكَ تَجِدُ عِنْدِي مَنْفَعَةً

The man said to him, 'Take me with you and carry me to your house, for you will find benefit with me'.

فَقَالَ الْوَزِيرُ إِنِّي لَفَاعِلٌ وَإِنْ لَمْ أَجِدْ عِنْدَكَ مَنْفَعَةً وَ لَكِنْ يَا هَذَا مَا الْمَنْفَعَةُ الَّتِي تَعْدِيهَا هَلْ تَعْمَلُ عَمَلًا أَوْ تُحْسِنُ شَيْئًا

The minister said, 'I shall do not and even if I do not find any benefit. But, O you! What is the benefit which you are mentioning. Do you do any work or are good at anything (in particular)?'

فَقَالَ الرَّجُلُ نَعَمْ أَنَا أَزْبِقُ الْكَلَامَ

The man said, 'Yes, I repair the speech (reconciler)'.

فَقَالَ وَ كَيْفَ تَزْبِقُ الْكَلَامَ

He said, 'And how do you repair the speech?'

قَالَ إِذَا كَانَ فِيهِ فَتَقٌ أَزْبِقُهُ حَتَّى لَا يَجِيءَ مِنْ قِبَلِهِ فَسَادٌ

He said, 'When there were to be a rift, I patch it up until no corruption comes from its aspect'.

فَلَمْ يَرَ الْوَزِيرُ قَوْلَهُ شَيْئًا وَ أَمَرَ بِحَمْلِهِ إِلَى مَنْزِلِهِ وَ أَمَرَ لَهُ بِمَا يُصْلِحُهُ- حَتَّى إِذَا كَانَ بَعْدَ ذَلِكَ احْتَالَ أَحِبَاءُ الْمَلِكِ لِلْوَزِيرِ وَ صَرَبُوا لَهُ الْأُمُورَ ظَهْرًا وَ بَطْنًا

The minister did not see anything of his words, and he ordered with carrying him to his house, and instructed for him what would cure him, until when it was after that, the loved ones of the king played a trick on the minister, and they dealt out matters to him, apparent and hidden.

فَأَجْمَعَ رَأْيُهُمْ عَلَى أَنْ دَسُّوا رَجُلًا مِنْهُمْ إِلَى الْمَلِكِ فَقَالَ لَهُ أَيُّهَا الْمَلِكُ إِنَّ هَذَا الْوَزِيرَ يَطْمَعُ فِي مُلْكِكَ أَنْ يَغْلِبَ عَلَيْهِ عَقِبُكَ مِنْ بَعْدِكَ فَهَوَ يُصَانِعُ النَّاسَ عَلَى ذَلِكَ وَ يَعْمَلُ عَلَيْهِ ذَائِبًا فَإِنْ أَرَدْتَ أَنْ تَعْلَمَ صِدْقَ ذَلِكَ فَأَخْبِرْهُ أَنَّهُ قَدْ بَدَأَ لَكَ أَنْ تَرْتَضِيَ الْمُلْكَ وَ تَلْحَقَ بِالنَّسَاكِ فَإِنَّكَ سَتَرَى مِنْ فَرْجِهِ بِذَلِكَ مَا تَعْرِفُ بِهِ أَمْرَهُ

They gathered their view upon that they would send a man from them to the king. He said to him, 'O you king! This minister is greedy regarding your kingdom to overcome your posterity from after you, upon it. He deals with the people upon that and always works upon it. If you want to know the truth of that, then inform him that there has been a change of mind for you. You are rejecting the kingdom and joining with the hermits. So, you will be seeing his joy with that what you can recognise his matter with'.

وَكَانَ الْقَوْمُ قَدْ عَرَفُوا مِنَ الْوَزِيرِ رِفْقَةً عِنْدَ ذِكْرِ فَنَاءِ الدُّنْيَا وَالْمَوْتِ وَ لِينًا لِلنُّسَاكِ وَ حُبًّا لَهُمْ فَعَمِلُوا فِيهِ مِنَ الْوَجْهِ الَّذِي ظَنُّوا أَنَّهُمْ يَنْظُرُونَ بِحَاجَتِهِمْ مِنْهُ

And the group had known from the Vizier, his softness at the mention of annihilation of the world, and the death, and gentleness to the hermits and love for them. So they working in it from the aspect which they thought they would be successful with their needs from him.

فَقَالَ الْمَلِكُ لِمَنْ هَجَمْتُ مِنْهُ عَلَى هَذَا لَمْ أَسْأَلْ عَمَّا سِوَاهُ

The king said, 'Since you are attacking him upon this, I will not ask about anything else'.

فَلَمَّا أَنْ دَخَلَ عَلَيْهِ الْوَزِيرُ قَالَ لَهُ الْمَلِكُ إِنَّكَ قَدْ عَرَفْتَ جِرْصِي عَلَى الدُّنْيَا وَ طَلَبِ الْمُلْكِ وَ إِنِّي ذَكَرْتُ مَا مَضَى مِنْ ذَلِكَ فَلَمْ أَجِدْ مَعِيَ مِنْهُ طَائِلًا وَ قَدْ عَرَفْتُ أَنَّ الَّذِي بَقِيَ مِنْهُ كَالَّذِي مَضَى فَإِنَّهُ يُوشِكُ أَنْ يَنْقُضِي ذَلِكَ كُلَّهُ بِأَجْمَعِهِ فَلَا يَصِيرُ فِي يَدِي مِنْهُ شَيْءٌ وَ أَنَا أُرِيدُ أَنْ أَعْمَلَ فِي خَالِ الْأَخِرَةِ عَمَلًا قَوِيًّا عَلَى قَدَرِ مَا كَانَ مِنْ عَمَلِي فِي الدُّنْيَا وَ قَدْ بَدَأَ لِي أَنْ أَلْحُقَ بِالنُّسَاكِ وَ أُخَلِّي هَذَا الْعَمَلَ لِأَهْلِهِ فَمَا رَأَيْتَ

When the minister entered to see him, the king said to him, 'You have known about my greed upon the world and seeking the kingdom, and remembered what has passed from that, but I cannot find any prolongation with me from it. I have recognises that what remains from it is like that which has passed, so all of that is almost going to terminate in its entirety, and nothing from will come to be in my hands, and I want to work regarding the situation of the Hereafter, a strong work, in accordance what has happened from my work in the world, and there has been a change of mind for me that I should join with the hermits and vacate this work for its rightful one. So, what is your view?'

قَالَ فَرَّقَ الْوَزِيرُ لِذَلِكَ رِفْقَةً شَدِيدَةً حَتَّى عَرَفَ الْمَلِكُ ذَلِكَ مِنْهُ ثُمَّ قَالَ أَيُّهَا الْمَلِكُ إِنَّ الْبَاقِي وَ إِنْ كَانَ عَزِيزًا لِأَهْلٍ أَنْ يُطْلَبَ وَ إِنَّ الْفَائِي وَ إِنْ اسْتَمَفَكُنْتَ مِنْهُ لِأَهْلٍ أَنْ يُرْفَضَ وَ نَعَمَ الرَّأْيُ رَأَيْتَ وَ إِنِّي لِأَرْجُو أَنْ يَجْمَعَ اللَّهُ لَكَ مَعَ الدُّنْيَا شَرَفَ الْأَخِرَةِ

He (the narrator) said, 'The minister softened at that with intense softening until the king recognised that from him. Then he said, 'O you king! The lasting (kingdom), and even though it is mighty, it is rightful that it be sought, and that the perishable, and even though it is enabled from, it is rightful that it be rejected, and the best view is what you have viewed, and I hope that Allah<sup>azwj</sup> will Gather for you along with the world, nobility of the Hereafter'.

قَالَ فَكَثُرَ ذَلِكَ عَلَى الْمَلِكِ وَ وَقَعَ مِنْهُ كُلُّ مَوْعِعٍ وَ لَمْ يُبَدِّ لَهُ شَيْئًا غَيْرَ أَنَّ الْوَزِيرَ عَرَفَ الثَّقُلَ فِي وَجْهِهِ- فَانصَرَفَ إِلَى أَهْلِهِ كَبِيْبًا حَزِينًا لَا يَدْرِي مِنْ أَيْنَ أُبِّي وَ لَا مَنْ دَهَاةُ وَ لَا يَدْرِي مَا دَوَاءُ الْمَلِكِ فِيمَا اسْتَنْكَرَ عَلَيْهِ

He (the narrator) said, 'That was grievous upon the king and it occurred from him all occurrences, and he did not reveal anything of it, apart from that the minister recognised the heaviness in his face. He left to go to his family gloomy, saddened, not knowing from where he would be come to (attacked), nor who would be doing it, nor knowing what would cure the king regarding what had been disapproving upon him.

فَسَهَرَ لِذَلِكَ عَامَّةَ اللَّيْلِ ثُمَّ ذَكَرَ الرَّجُلَ الَّذِي رَعَمَ أَنَّهُ يَزِيْعُ الْكَلَامَ فَأَرْسَلَ إِلَيْهِ فَأْتِي بِهِ فَقَالَ لَهُ إِنَّكَ كُنْتَ ذَكَرْتَ لِي ذِكْرًا مِنْ رَتِقِ الْكَلَامِ

Due to that he stayed awake most of the night, then he remembered the man who had claimed that he could repair the speech. He sent for him. They came with him. He said to him, 'You had mentioned to me a mention of repair of the speech'.

فَقَالَ الرَّجُلُ أَجَلَ فَهَلِ احْتَجَّتْ إِلَى شَيْءٍ مِنْ ذَلِكَ

The man said, 'Yes, so are you needy to anything from that?'

فَقَالَ الْوَزِيرُ نَعَمْ أَحْبَبْتُكَ أَيُّ صَاحِبِ هَذَا الْمَلِكِ قَبْلَ مُلْكِهِ وَ مِنْذُ صَارَ مَلِكًا فَلَمْ أُسْتَنْكَزْهُ فِيمَا بَيْنِي وَ بَيْنَهُ فَطُ لِمَا يَعْرِفُهُ مِنْ نَصِيحَتِي وَ شَفَقَتِي وَ إِيَارِي إِبَاهُ عَلَى نَفْسِي وَ عَلَى جَمِيعِ النَّاسِ حَتَّى إِذَا كَانَ هَذَا الْيَوْمِ اسْتَنْكَزْتُهُ اسْتِنْكَارًا شَدِيدًا - لَا أَظُنُّ خَيْرًا عِنْدَهُ بَعْدَهُ

He said, 'The minister said, 'Yes, I shall inform you. I have accompanied this king before his kingdom, and since he became king, I have not had his disapproval regarding what is between me and him at all due to what he has recognised of my good advice and my compassion, and my preferring him over myself, and over entirety of the people to the extent when it was this day, I got his disapproval with severe disapproval. I cannot think good with him after it'.

فَقَالَ لَهُ الرَّائِقُ هَلْ لِدَٰلِكَ سَبَبٌ أَوْ عِلَّةٌ

The (speech) repairer said, 'Is there any cause for that, or reason?'

قَالَ الْوَزِيرُ نَعَمْ دَعَايِي أَمْسٍ وَ قَالَ لِي كَذَا وَ كَذَا فَفَعَلْتُ لَهُ كَذَا وَ كَذَا

The minister said, 'Yes. He called me last evening and said such and such to me, and I said such and such to him'.

فَقَالَ مِنْ هَاهُنَا جَاءَ الْفَتْنُ وَ أَنَا أَرْتَفُهُ إِنْ شَاءَ اللَّهُ اعْلَمُ أَنَّ الْمَلِكَ قَدْ ظَنَّ أَنَّكَ تُحِبُّ أَنْ يَنْجَلِي هُوَ عَنْ مُلْكِهِ وَ تَخْلُفَهُ أَنْتَ فِيهِ إِذَا كَانَ عِنْدَ الصُّبْحِ فَاطْرُحْ عُنُقَ ثِيَابِكَ وَ حِلْيَتِكَ وَ الْبَسْ أَوْضَعَ مَا يُجِدُّهُ مِنْ ذِي النَّسَاكِ وَ أَشْهَرَهُ ثُمَّ اخْلُقْ رَأْسَكَ وَ امضِ عَلَى وَجْهِكَ إِلَى بَابِ الْمَلِكِ

He said, 'The repair comes from over here, and I shall repair it, if Allah<sup>-azwj</sup> so Desires. Know that the king thinks that you love him to abdicate from his kingdom and you to replace him in it. When it will be the morning, drop your clothes and your ornaments, and wear the lowest of what you can find from the well-known worn by the hermits. Then shave off your head and continue upon your direction to a door of the king.

فَإِنَّ الْمَلِكَ سَيَدْعُو بِكَ وَ يَسْأَلُكَ عَنِ الَّذِي صَنَعْتَ فَعَلْ لَهُ هَذَا الَّذِي دَعَوْتَنِي إِلَيْهِ وَ لَا يَنْبَغِي لِأَحَدٍ أَنْ يُشِيرَ عَلَى صَاحِبِهِ بِشَيْءٍ إِلَّا وَاسَأَهُ فِيهِ وَ صَبَرَ عَلَيْهِ وَ مَا أَظُنُّ الَّذِي دَعَوْتَنِي إِلَيْهِ إِلَّا خَيْرًا مِمَّا نَحْنُ فِيهِ فَمَنْ إِذَا بَدَأَ لَكَ

The king will be calling you with it and ask you about that which you have done. Say to him, 'This is which you had called me to, and it is not befitting for anyone to consult upon his companion with anything except he consoles him in it and is patient upon it, and I don't think that which you have called me to is anything except better than what we are (currently) in'. So, arise, whenever you feel like'.

فَفَعَلَ الْوَزِيرُ ذَلِكَ فَتَخَلَّى عَنْ نَفْسِ الْمَلِكِ مَا كَانَ فِيهَا عَلَيْهِ ثُمَّ أَمَرَ الْمَلِكُ بِنَفْيِ التُّسَاكِ مِنْ جَمِيعِ بِلَادِهِ وَ تَوَعَّدَهُمْ بِالْقَتْلِ فَجَدُّوا فِي الْهَرَبِ وَ  
الِاسْتِحْفَاءِ-

The minister did that. It vacated from the soul of the king what had been upon him regarding it. Then the king ordered with exiling the hermits from entirety of his cities and threatened them with the killing. So, they strived in fleeing and hiding.

ثُمَّ إِنَّ الْمَلِكَ خَرَجَ ذَاتَ يَوْمٍ مُتَّصِدًا فَوَقَعَ بَصَرُهُ عَلَى شَخْصَيْنِ مِنْ بَعِيدٍ فَأَرْسَلَ إِلَيْهِمَا فَأَبَيَ بِمَا فَإِذَا هُمَا نَاسِكَانِ فَقَالَ لُهُمَا مَا بَالُكُمَا لَنْ تَخْرُجَا مِنْ  
بِلَادِي-

Then one day the king went out hunting. His sight fell upon two persons from afar. He sent for them. They came with them, and behold, they were two hermits. He said to them, 'What is the matter you did not exit from my city?'

قَالَا قَدْ أَتَيْتَنَا رُسُلُكَ وَ نَحْنُ عَلَى سَبِيلِ الْخُرُوجِ

They said, 'Your messenger had come to us and we are upon the way to go out'.

قَالَ وَ لِمَ خَرَجْتُمَا رَاجِلَيْنِ

He said, 'And why are you going out walking?'

قَالَا لِأَنَّا قَوْمٌ ضِعْفَاءُ لَيْسَ لَنَا دَوَابٌّ وَ لَا زَادٌ وَ لَا نَسْتَطِيعُ الْخُرُوجَ إِلَّا بِالتَّقْصِيرِ

They said, 'Because we are weak people. There is neither any riding animal for us nor any provision, nor are we capable of going out except with the short (way)'.

قَالَ الْمَلِكُ إِنَّ مَنْ خَافَ الْمَوْتَ أَسْرَعَ بِغَيْرِ دَابَّةٍ وَ لَا زَادٍ

The king said, 'One who fears the death will be quicker without a riding animal, nor provisions'.

فَقَالَا لَهُ إِنَّا لَا نَخَافُ الْمَوْتَ بَلْ لَا نَنْظُرُ فُرَّةَ عَيْنٍ فِي شَيْءٍ مِنَ الْأَشْيَاءِ إِلَّا فِيهِ

They said to him, 'We do not fear the death, but we do not see delight of the eyes in anything from the things except in it (death)'.

قَالَ الْمَلِكُ وَ كَيْفَ لَا نَخَافُ الْمَوْتَ وَ قَدْ زَعَمْتُمَا أَنَّ رُسُلَنَا لَمَّا أَتَيْتُمَا وَ أَنْتُمْ عَلَى سَبِيلِ الْخُرُوجِ أَ قَلْبَيْسَ هَذَا هُوَ الْهَرَبُ مِنَ الْمَوْتِ

The king said, 'And how come you are not fearing the death and you claimed that when our messenger came to you and you were on your way out? Isn't this the fleeing from the death?'

قَالَا إِنَّ الْهَرَبَ مِنَ الْمَوْتِ لَيْسَ مِنَ الْفُرْقِ فَلَا تَنْظُرُ أَنَّا فَرَقْنَاكَ وَ لَكِنَّا هَرَبْنَا مِنْ أَنْ يَعِينِكَ [نُعِينِكَ] عَلَى أَنْفُسِنَا

They said, 'The fleeing from the death makes no difference, so do not think that we are fearing you, but we are fleeing from having to assist you against ourselves'.

فَأَسِفَ الْمَلِكُ وَ أَمَرَ بِمَا أَنْ يُحْرَقَا بِالنَّارِ وَ أُذِنَ فِي أَهْلِ مَمْلَكَتِهِ بِأَخْذِ النَّسَاكِ وَ تَحْرِيقِهِمْ بِالنَّارِ فَتَجَرَّدَ رُؤَسَاءُ عِبَدَةِ الْأَوْثَانِ فِي طَلْبِهِمْ وَ أَخَذُوا مِنْهُمْ بَشَرًا كَثِيرًا وَ أَخْرَقُوهُمْ بِالنَّارِ

The king regretted and ordered with both of them to be burned with the fire, and he proclaimed among people of his kingdom to seize the hermits and burn them with the fire. So, chiefs of the idol worshippers dedicated in seeking them, and they seized many people from them and burnt them with the fire.

فَمِنْ ثَمَّ صَارَ النَّحْرِيقُ سُنَّةً بَاقِيَةً فِي أَرْضِ الْهِنْدِ وَ بَقِيَ فِي جَمِيعِ تِلْكَ الْأَرْضِ قَوْمٌ قَلِيلٌ مِنَ النَّسَاكِ كَرِهُوا الْخُرُوجَ مِنَ الْبِلَادِ وَ اخْتَارُوا الْعَيْبَةَ وَ الْإِسْتِخْفَاءَ لِيَكُونُوا دُعَاةً وَ هُدَاةً لِمَنْ وَصَلُوا إِلَى كَلَامِهِ

From then onwards, the burning became a norm in the land of India, and a small group of hermits remained in that land. They dislike going out from the cities and they chose the disappearance and the hiding, for them to be callers and guides for the one his speech arrived to.

فَنَبَتَ ابْنُ الْمَلِكِ أَحْسَنَ نَبَاتٍ فِي جِسْمِهِ وَ عَقْلِهِ وَ عِلْمِهِ وَ رَأْيِهِ وَ لَكِنَّهُ لَمْ يُؤْخَذْ بِشَيْءٍ مِنَ الْأَدَابِ إِلَّا بِمَا يَحْتَاجُ إِلَيْهِ الْمُلُوكُ مِمَّا لَيْسَ فِيهِ ذِكْرٌ مَوْتٍ وَ لَا زَوَالٍ وَ لَا فَنَاءٍ وَ أُوتِيَ الْعِلْمَ مِنَ الْعِلْمِ وَ الْحِفْظَ شَيْئًا كَانَ عِنْدَ النَّاسِ مِنَ الْعَجَائِبِ

The son of the king grew with excellent growth in his physique, and his intellect, and his knowledge, and his view, but he did not take with anything from the etiquettes except with what the kings were needy to from what there wasn't any mention of death in it, nor decline, nor annihilation, and the boy was given from the knowledge and the memory of things which were with the people as being from the wonders.

وَ كَانَ أَبُوهُ لَا يَدْرِي أَيْفَرُخُ بِمَا أُوتِيَ ابْنُهُ مِنْ ذَلِكَ أَوْ يَحْزَنُ لَهُ لِمَا يَتَخَوَّفُ عَلَيْهِ أَنْ يَدْعُوهُ ذَلِكَ إِلَى مَا قِيلَ فِيهِ

And his father did not know whether his son was happy with what he had been given from that or it was saddening for him due to what he had feared upon him, that it might call him to what is said regarding him.

فَلَمَّا فَطَنَ الْعُلَامُ بِحُضْرِهِمْ إِيَّاهُ فِي الْمَدِينَةِ وَ مَنَعَهُمْ إِيَّاهُ مِنَ الْخُرُوجِ وَ النَّظَرِ وَ الْإِسْتِمَاعِ وَ تَحْفُظِهِمْ عَلَيْهِ إِزْتَابَ لِذَلِكَ وَ سَكَتَ عَنْهُ وَ قَالَ فِي نَفْسِهِ هَؤُلَاءِ أَعْلَمُ بِمَا يُصْلِحُنِي مِنِّي حَتَّى إِذَا اِزْدَادَ بِالْبَيْتِ وَ التَّجَرِبَةِ عِلْمًا قَالَ مَا أَرَى هَؤُلَاءِ عَلَيَّ فَضْلًا وَ مَا أَنَا بِحَقِيقٍ أَنْ أُقْلِدَهُمْ أَمْرِي

When the boy discerned of their besieging him in the city and preventing him from going out and looking and listening, and their guarding upon him, he was suspicious at that, and was silent about it, and he said within himself, 'They are more knowing with what will correct me, than I am', until when he increased in the year and experience knowledge, he said, 'I don't see for them having any merit over me, and I am certain they have been collared with my matter'.

فَأَرَادَ أَنْ يُكَلِّمَ أَبَاهُ إِذَا دَخَلَ عَلَيْهِ وَ يَسْأَلُهُ عَنْ سَبَبِ حَصْرِهِ إِيَّاهُ ثُمَّ قَالَ مَا هَذَا الْأَمْرُ إِلَّا مِنْ قِبَلِهِ وَ مَا كَانَ لِيُطَّلِعَنِي عَلَيْهِ وَ لِكَيْتِي حَقِيقٌ أَنْ أَلْتَمِسَ عِلْمَ ذَلِكَ مِنْ حَيْثُ أَرْجُو إِذْرَاكَهُ-

So, he wanted to speak to his father when he enters to see him and ask him about the cause of his besieging him. Then he said, 'This matter isn't except from his directive, and he has not notified me upon it, but certainly should seek knowledge of that from where I hope to achieve it'.

وَ كَانَ فِي خَدَمِهِ رَجُلٌ كَانَ أَلْفَقَهُمْ بِهِ وَ أَرَأَفَهُمْ بِهِ وَ كَانَ الْغُلَامُ إِلَيْهِ مُسْتَأْنِسًا فَطَمَعَ الْغُلَامُ فِي إِصَابَةِ الْحَبْرِ مِنْ قِبَلِ ذَلِكَ الرَّجُلِ فَأَزْدَادَ لَهُ مَلَاطَقَةً وَ بِهِ اسْتَيْبَسًا ثُمَّ إِنَّ الْغُلَامَ وَاضَعَهُ الْكَلَامَ فِي بَعْضِ اللَّيْلِ بِاللَّيْلِ وَ أَخْبَرَهُ أَنَّهُ بِمَنْزِلَةِ وَالِدِهِ وَ أَوْلَى النَّاسِ بِهِ

And among his servants there was a man their gentlest with him and their kindest with him, and the boy was comforted to him. The boy was eager in attaining the news from the direction of that man, so he increased the courtesy to him and was comforted with him. Then the boy placed the talk in one of the nights with softness and informed him that he had been in the house of his father and was foremost of the people with him.

ثُمَّ أَخَذَهُ بِالرَّغِيبِ وَ الرَّهْبِ وَ قَالَ لَهُ إِنِّي لِأَطُلُّ هَذَا الْمُلْكَ سَائِرَ [سَائِرًا] لِي بَعْدَ وَالِدِي وَ أَنْتَ فِيهِ سَائِرٌ أَحَدِ رَجُلَيْنِ إِذَا أَعْظَمَ النَّاسُ فِيهِ مَنْزِلَةً وَ إِذَا أَسْوَأَ النَّاسُ حَالًا

Then he seized him with the desire and the fear, and said to him, 'I think this kingdom will come to me after my father, and you will be in it as one of the two men. As for mightiest of the people in it of status or evilest of the people in situation'.

قَالَ لَهُ الْحَاضِرُ وَ بِأَيِّ شَيْءٍ أَتَخَوِّفُ فِي مَلِكِكَ سُوءَ الْحَالِ

The guard said to him, 'And by which thing are you frightening me in your kingdom, of evil situation?'

قَالَ بِأَنْ تَكْتُمَنِي الْيَوْمَ أَمْرًا أَفْهَمُهُ عَدًّا مِنْ عَتْرِكَ فَأَتَّقَمَ مِنْكَ بِأَشَدِّ مَا أَقْدِرُ عَلَيْكَ-

He said, 'By your concealing a matter from me today, I understand it tomorrow from others, then I shall take revenge from you with severest of what I am able upon you'.

فَعَرَفَ الْحَاضِرُ مِنْهُ الصِّدْقَ وَ طَمِعَ مِنْهُ فِي الْوَفَاءِ فَأَفْشَى إِلَيْهِ خَبْرَهُ وَ الَّذِي قَالَ الْمُنْجِمُونَ لِأَبِيهِ وَ الَّذِي حَدَرَ أَبُوهُ مِنْ ذَلِكَ

The guard recognised the truthfulness from him and the coveting the loyalty from him, so he divulged his news to him, and what the astrologers had said to his father, and that which his fathers had cautioned from that.

فَسَكَرَ لَهُ الْغُلَامُ ذَلِكَ وَ أَطْبَقَ عَلَيْهِ حَتَّى إِذَا دَخَلَ عَلَيْهِ أَبُوهُ قَالَ يَا أَبَهُ إِنِّي وَ إِنْ كُنْتُ صَبِيًّا فَقَدْ رَأَيْتُ فِي نَفْسِي وَ اخْتِلَافِ حَالِي أَذْكَرُ مِنْ ذَلِكَ مَا أَذْكَرُ وَ أَعْرِفُ بِمَا لَا أَذْكَرُ مِنْهُ مَا أَعْرِفُ- وَ أَنَا أَعْرِفُ أَنِّي لَمْ أَكُنْ عَلَى هَذَا الْمِثَالِ وَ أَنَّكَ لَمْ تَكُنْ عَلَى هَذِهِ الْحَالِ وَ لَا أَنْتَ كَاتِبٌ عَلَيْهَا إِلَى الْأَبَدِ وَ سَيَعْرِفُكَ الدَّهْرُ عَنْ خَالِكَ هَذِهِ

The boy thanked him for that and put a lid upon it until when he entered to see his father, he said, 'O father! I, and even though I am a child, I have seen within myself and differing in my state. I shall mention from that what I shall mentioned, and I know with what I shall not mention, what I know; and I know that I cannot be upon this example and you cannot be upon this state, nor will you be upon it forever, and the times will change you from this situation of yours.

فَلَمَّا كُنْتُ أَرَدْتُ أَنْ تُخْفِيَ عَنِّي أَمْرَ الرِّوَالِ فَمَا خَفِيَ عَلَيَّ ذَلِكَ وَ لَمَّا كُنْتُ حَبَسْتَنِي عَنِ الخُرُوجِ وَ خُلْتُ بَيْنِي وَ بَيْنَ النَّاسِ لِكَيْلَا تَتَوَقَّ نَفْسِي إِلَى غَيْرِ مَا أَنَا فِيهِ لَقَدْ تَرَكْتَنِي بِحَصْرِكَ إِيَّايَ

If you had intended to hide the matter of the decline from me, that is not hidden from me, and if you have been containing me from going out and have made a barrier between me and the people, so that my soul will not yearn to other than what I am in, you have neglected me with your besieging me.

وَ إِنِّي نَفْسِي لَقَلْبَةٌ مِمَّا تَحُولُ بَيْنِي وَ بَيْنَهُ حَتَّى مَا لِي هَمٌّ غَيْرُهُ وَ لَا أَرَدْتُ سِوَاهُ حَتَّى لَا يَطْمَئِنُّ قَلْبِي إِلَى شَيْءٍ مِمَّا أَنَا فِيهِ وَ لَا أَتَمَنَّعُ بِهِ وَ لَا أَلْفَهُ فَحَلَّ عَنِّي وَ أَغْلَبَنِي بِمَا تَكْرَهُ مِنْ ذَلِكَ وَ تَخَذَرُهُ حَتَّى أَجْتَنِبَهُ وَ أُؤَيِّرُ مُوَافَقَتَكَ وَ رِضَاكَ عَلَيَّ مَا سِوَاهُمَا

And my soul is agitated from what is a barrier between me and it, to the extent that there is no worry for me other than it, nor do I want anything else, to the extent that my heart is no reassured to anything from what I am in, nor can I benefit with it, nor am I familiar with it. Therefore, free me and let me know what you dislike from that and are cautious of until I can shun it, and I prefer being compatible with you, and your satisfaction upon what is besides these'.

فَلَمَّا سَمِعَ الْمَلِكُ ذَلِكَ مِنْ ابْنِهِ عَلِمَ أَنَّهُ قَدْ عَلِمَ مَا الَّذِي يَكْرَهُهُ وَ أَنَّهُ مِنْ حَبْسِهِ وَ حَصْرِهِ لَا يَرِيدُهُ إِلَّا إِغْرَاءً وَ جِرْصاً عَلَى مَا يُجَالُ بَيْنَهُ وَ بَيْنَهُ

When the king heard that from his son, he knew that he does know that which he dislikes, and that from his containment and his siege had not increased him except courage, and eagerness upon what is a barrier between him and him.

فَقَالَ يَا بُنَيَّ مَا أَرَدْتُ بِحَصْرِي إِيَّاكَ إِلَّا أَنْ أُتَخِيَّ عَنْكَ الْأَذَى فَلَا تَرَى إِلَّا مَا يُوَافِقُكَ وَ لَا تَسْمَعُ إِلَّا مَا يَسُرُّكَ فَأَمَّا إِذَا كَانَ هَوَاكَ فِي غَيْرِ ذَلِكَ فَإِنَّ أَثَرَ الْأَشْيَاءِ عِنْدِي مَا رَضِيتَ وَ هَوَيْتَ

He said, 'O my son! I have not intended with my besieging you except to keep the harm away from you, so you will not see except what is compatible to you, nor hear except what cheers you. As for when your desire is in other than that, then the most preferred of the things with me is what satisfies you and are inclined to'.

فَمَّا أَمَرَ الْمَلِكُ أَصْحَابَهُ أَنْ يُرَكِّبُوهُ فِي أَحْسَنِ زِينَةٍ وَ أَنْ يُنْحُوا عَنْ طَرِيقِهِ كُلَّ مَنْظَرٍ قَبِيحٍ وَ أَنْ يُعِدُّوا لَهُ الْمَعَارِفَ وَ الْمَلَاهِي فَفَعَلُوا ذَلِكَ

Then the king ordered his companions to garment him in excellent adornments and to keep away every ugly scene from his path, and to prepare the musical instruments and the amusements for him. They did so.

فَجَعَلَ بَعْدَ رَكْبَتِهِ تِلْكَ يُكَيِّرُ الرُّكُوبَ فَمَرَّ ذَاتَ يَوْمٍ عَلَى طَرِيقٍ قَدْ غَفَلُوا عَنْهُ فَأَتَى عَلَى رَجُلَيْنِ مِنَ السُّؤَالِ أَحَدُهُمَا قَدْ تَوَرَّمَ وَ ذَهَبَ لَحْمُهُ وَ اصْفَرَ جِلْدُهُ  
وَ ذَهَبَ مَاءُ وَجْهِهِ وَ سَمَّحَ مَنْظَرُهُ وَ الْأُخْرَى أَعْمَى يُفُودُهُ قَائِدٌ

After that, riding, he went on to frequently ride. One day he passed on a road he was unaware of. He came to two men from the beggars. One of them has sores and his flesh was gone, and his skin had paled, and water of his face had gone, and he was of disgusting appearance; and the other one was blind, he was leading him as a guide.

فَلَمَّا رَأَى ذَلِكَ أَفْشَعَرَ مِنْهُمَا وَ سَأَلَ عَنْهُمَا فَقِيلَ لَهُ إِنَّ هَذَا الْمُؤَرَّمِ مِنْ سُمِّ بَاطِنٍ وَ هَذَا الْأَعْمَى مِنْ زَمَانَةٍ

When he saw that, he shivered from them and asked about them. It was said to him, 'This one has sores from an interior sickness, and this one is blind from his time (birth)'.

فَقَالَ ابْنُ الْمَلِكِ وَ إِنَّ هَذَا الْبَلَاءَ لَيُصِيبُ غَيْرَ وَاحِدٍ

The son of the king said, 'And has this affliction hit someone else?'

قَالُوا نَعَمْ

They said, 'Yes'.

فَقَالَ هَلْ يَأْمُرُ أَحَدٌ مِنْ نَفْسِهِ أَنْ يُصِيبَهُ مِثْلُ هَذَا

He said, 'Is there anyone safe of himself being afflicted similar to this?'

قَالُوا لَا

They said, 'No'.

وَ انصَرَفَ يَوْمَئِذٍ مَهْمُومًا ثَقِيلًا مَحْزُونًا بَاطِنًا مُسْتَحْفًا بِمَا هُوَ فِيهِ مِنْ مُلْكِهِ وَ مُلْكِ أَبِيهِ فَلَبِثَ بِذَلِكَ أَيَّامًا ثُمَّ رَكِبَ رَكْبَةً فَأَتَى فِي مَسِيرِهِ عَلَى شَيْخٍ كَبِيرٍ قَدِ  
الْحَتَى مِنَ الْكِبَرِ وَ تَبَدَّلَ خَلْفُهُ وَ ابْيَضَّ شَعْرُهُ وَ اسْوَدَّ لَوْنُهُ وَ تَقَلَّصَ جِلْدُهُ وَ قَصُرَ خَطْوُهُ

And on that day, he left worries, heavy, saddened, weeping, fearing from what he was in from his kingdom and the king was his father. He waited for some days with that, then he went riding. In his journey he came to an aged old man who was bent from the old age, and his physique had changed, and his hair was white, and his colour was black, and his skin had shrivelled, and his steps were short.

فَعَجِبَ مِنْهُ وَ سَأَلَ عَنْهُ فَقَالُوا هَذَا الْهَرَمُ

He was surprised from him and asked about him. They said, 'This is the old age'.

فَقَالَ وَ فِي كَمْ يَبْلُغُ الرَّجُلُ مَا أَرَى

He said, 'And in how many (years) does the man reach to what I see?'



قَالُوا فِي مِائَةِ سَنَةٍ أَوْ نَحْوِ ذَلِكَ

They said, 'In one hundred years or approximately that'.

وَ قَالَ فَمَا وَرَاءَ ذَلِكَ

And he said, 'So what is beyond that?'

قَالُوا الْمَوْتُ

They said, 'The death'.

قَالَ فَمَا يُجَلِّي بَيْنَ الرَّجُلِ وَ بَيْنَ مَا يُرِيدُ مِنَ الْمُدَّةِ

He said, 'So is there no gap between the man and what he wants from the period?'

قَالُوا لَا وَ لَيْصِرِينَ إِلَى هَذَا فِي قَلِيلٍ مِنَ الْأَيَّامِ

They said, 'No, and let him be patient up to this during the few days'.

فَقَالَ الشَّهْرُ ثَلَاثُونَ يَوْمًا وَ السَّنَةُ اثْنَا عَشَرَ شَهْرًا وَ انْقِضَاءُ الْعُمُرِ مِائَةَ سَنَةٍ فَمَا أَسْرَعَ الْيَوْمُ فِي الشَّهْرِ وَ مَا أَسْرَعَ الشَّهْرُ فِي السَّنَةِ وَ مَا أَسْرَعَ السَّنَةُ فِي الْعُمُرِ

He said, 'The month is of thirty days, and the year is of twelve months, and termination of the age is one hundred years. How quick is the day during the month, and how quick is the month during the year, and how quick is the year during the age (lifespan)!'

فَانصَرَفَ الْعُلَامُ وَ هَذَا كَلَامُهُ يُبْدِيهِ وَ يُعِيدُهُ مُكَرَّرًا لَهُ ثُمَّ سَهَرَ لَيْلَتَهُ كُلَّهَا وَ كَانَ لَهُ قَلْبٌ حَيٌّ ذَكِيٌّ وَ عَقْلٌ لَا يَسْتَطِيعُ مَعَهُ نِسْيَانًا وَ لَا غَفْلَةً فَعَلَاهُ الْحُزْنَ وَ الْإِهْتِمَامَ فَانصَرَفَ نَفْسَهُ عَنِ الدُّنْيَا وَ شَهَوَاتِهَا

The boy left, and this speech of his he had begun, returned repeatedly to him. Then he stayed awake all of his night; and for him was a clean living heart, and intellect. He was not capable of forgetting nor being heedless. His grief and the worries went higher. He turned his soul away from the world and its lustful desires.

وَ كَانَ فِي ذَلِكَ يُدَارِي أَبَاهُ وَ يَتَلَطَّفُ عِنْدَهُ وَ هُوَ مَعَ ذَلِكَ قَدْ أَصْعَى بِسَمْعِهِ إِلَى كُلِّ مُتَكَلِّمٍ بِكَلِمَةٍ طَمِعَ أَنْ يَسْمَعَ شَيْئًا يَدُلُّهُ عَلَى غَيْرِ مَا هُوَ فِيهِ وَ خَلَا بِحَاضِنِهِ الَّذِي كَانَ أَفْضَى إِلَيْهِ بِسِرِّهِ فَقَالَ لَهُ هَلْ تَعْرِفُ مِنَ النَّاسِ أَحَدًا شَأْنُهُ غَيْرُ شَأْنِنَا

And during that he be polite to his father, and be gentle in his presence, and with that he would listen intently with his ears to every speaker with a phrase eager to hear something which could point him upon other that what he was in, and he isolated with his guard who had divulged his secret to him. He said to him, 'Do you know anyone from the people whose occupation is other than our occupation?'

قَالَ نَعَمْ قَدْ كَانَ قَوْمٌ يُقَالُ لَهُمُ النَّسَاكُ رَفَضُوا الدُّنْيَا وَ طَلَبُوا الْآخِرَةَ وَ لَهُمْ كَلَامٌ وَ عِلْمٌ لَا يُدْرَى مَا هُوَ عَيْرٌ أَنَّ النَّاسَ عَادُوهُمْ وَ أَبْغَضُوهُمْ وَ حَرَقُوهُمْ وَ نَفَاهُمْ الْمَلِكُ عَنِ هَذِهِ الْأَرْضِ فَلَا يَعْلَمُ الْيَوْمَ بِيَلَادِنَا مِنْهُمْ أَحَدٌ فَإِنَّهُمْ قَدْ عَيَّبُوا أَشْخَاصَهُمْ يَنْتَظِرُونَ الْفَرَجَ وَ هَذِهِ سُنَّةٌ فِي أَوْلِيَاءِ اللَّهِ قَدِيمَةٌ يَتَعَاطَوْهَا فِي دُولِ الْبَاطِلِ

He said, 'Yes. There used to be a people called the hermits. They rejected the world and sought the Hereafter, and there was speech for them, and knowledge. It is not known what it was, apart from that the people were hostile to them, and hated them, and burned them, and the king exiled them from this land. Today, not one of them is known to be in our city. Their persons have disappeared. They are awaiting the relief, and this is a Sunnah regarding friends of Allah<sup>-azwj</sup> from ancient times. They utilise it in the government of falsehood'.

فَاعْتَصَّ لِذَلِكَ الْحَبْرَ فُوَادَهُ وَ طَالَ بِهِ اهْتِمَامُهُ وَ صَارَ كَالرَّجُلِ الْمُتَمَسِّسِ صَلَاتَهُ الَّتِي لَا بُدَّ لَهُ مِنْهَا وَ دَاعٍ حَبْرُهُ فِي آفَاقِ الْأَرْضِ وَ شَهْرٍ يَتَفَكَّرُهُ وَ جَمَالِهِ وَ كَمَالِهِ وَ فَهْمِهِ وَ عَقْلِهِ وَ زَهَادَتِهِ فِي الدُّنْيَا وَ هَوَاهَا عَلَيْهِ

His heart was enraged at that news, and his worries were prolonged with him, and he became like the man seeking his lost property to which there is no escape from having it, and his news spread in the outskirts of the land, and he became famous for his pondering and his beauty, and his perfection, and his understanding, and his intellect, and his ascetism in the world and its insignificance to him.

فَبَلَغَ ذَلِكَ رَجُلًا مِنَ النَّسَاكِ يُقَالُ لَهُ بِلَوَهْرٍ بِأَرْضِ يُقَالُ لَهَا سِرَانْدِيبِ [سِرَنْدِيبِ] وَ كَانَ رَجُلًا نَاسِكًا حَكِيمًا فَكَرَبَ الْبَحْرَ حَتَّى أَتَى أَرْضَ سَوْلَابِطِ ثُمَّ عَمَدَ إِلَى بَابِ ابْنِ الْمَلِكِ فَلَرِمَهُ وَ طَرَحَ عَنْهُ زِيَّ النَّسَاكِ وَ لَبَسَ زِيَّ التُّجَّارِ وَ تَرَدَّدَ إِلَى بَابِ ابْنِ الْمَلِكِ حَتَّى عَرَفَ الْأَهْلَ وَ الْأَجْبَاءَ وَ الدَّاخِلِينَ إِلَيْهِ

That reached a man from the hermits called Bilowher in a land called Sandeep, and he was a man, a ritualist, wise. He sailed the sea until he came to the land of Sowlabit, then he deliberated to the door of the son of the king. He adhered with it and dropped off the hermit uniform from him and wore the clothes of the traders, and he kept going to the door of the son of the king until the people, and the loved ones, and the ones inside were known to him.

فَلَمَّا اسْتَبَانَ لَهُ لُطْفُ الْحَاضِرِ بِابْنِ الْمَلِكِ وَ حُسْنُ مَرْئِيَّتِهِ مِنْهُ أَطَافَ بِهِ بِلَوَهْرٍ حَتَّى أَصَابَ مِنْهُ حُلُوءٌ- فَقَالَ لَهُ إِنِّي رَجُلٌ مِنْ تِجَّارِ سِرَانْدِيبِ [سِرَنْدِيبِ] قَدِمْتُ مِنْذُ أَيَّامٍ وَ مَعِيَ سِلْعَةٌ عَظِيمَةٌ تَفِيَسُهُ التَّمَنُّ عَظِيمَةُ الْقَدْرِ فَأَرَدْتُ الثِّقَّةَ لِنَفْسِي فَعَلَيْكَ وَقَعِ الْخِيَارِي

When it was clear to him, the kindness of the guard to the son of the king and the excellence of his status from him, Bilowher circled with him until he achieved seclusion from him. He said to him, 'I am a man from Sarandeeb. I arrived days ago and with me is mighty merchandise of high price and mighty worth. I wanted a trusted one for myself, so my choice fell upon you.

وَ سِلْعَتِي خَيْرٌ مِنَ الْكِبْرِيَّتِ الْأَحْمَرِ وَ هِيَ تُبْصِرُ الْعُمَيَانَ وَ تُسْمِعُ الصَّمَّ وَ تُدَاوِي مِنَ الْأَسْقَامِ وَ تُقَوِّي مِنَ الضَّعْفِ وَ تَعْصِمُ مِنَ الْجُنُونِ وَ تَنْصُرُ عَلَى الْعَدُوِّ وَ لَمْ أَرْ يَحْدًا أَحَدًا هُوَ أَحَقُّ بِهَا مِنْ هَذَا الْفَتَى فَإِنْ رَأَيْتَ أَنْ تَذَكَّرَ لَهُ ذَلِكَ ذَكَرْتَهُ فَإِنْ كَانَ لَهُ فِيهَا حَاجَةٌ أَدْخَلْتَنِي عَلَيْهِ فَإِنَّهُ لَمْ يَخْفَ عَنْهُ فَضْلُ سِلْعَتِي لَوْ قَدْ نَظَرَ إِلَيْهَا-

And my merchandise is better than the red sulphur, and it makes the blind to see, and the deaf to hear, and it cures from the sickness, and strengthens from the weakness, and protects from the insanity, and helps against the enemy, and I have not seen anyone who is more

deserving with it than this youth, so if you see fit to mention that to him, then mention it. If there were to be a need for him regarding it, let me enter to see him, for the merit of my merchandise will not be hidden from him if he were to look at it’.

قَالَ الْحَاضِرُ لِلْحَكِيمِ إِنَّكَ لَتَقُولُ شَيْئاً مَا سَمِعْنَا بِهِ مِنْ أَحَدٍ قَبْلَكَ وَ لَا أَرَى بِكَ بَأْساً وَ مَا يَمْلِي يَدُكَرُ مَا لَا يَدْرِي بِهِ مَا هُوَ فَأَعْرِضْ عَلَيَّ سَلْعَتَكَ أَنْظُرْ إِلَيْهَا فَإِنْ رَأَيْتُ شَيْئاً يَنْبَغِي لِي أَنْ أَدْكُرَهُ ذَكَرْتُهُ-

The guard said to the physician, ‘You are saying something we have not heard of from anyone before you, nor do I see any problem with you, and it is not for the like of me to mention what he does not know what it is, therefore display your merchandise to me. I shall look at it. If I were to see anything befitting for me to mention it, I shall mention it’.

قَالَ لَهُ بِلَوَهْرُ ابْنِي رَجُلٌ طَبِيبٌ وَ ابْنِي لِأَرَى فِي بَصْرِكَ ضَعْفاً فَأَخَافُ أَنْ تَطْرُقَ إِلَيَّ سِلْعَتِي أَنْ يَلْتَمِعَ بِبَصْرِكَ وَ لَكِنْ ابْنُ الْمَلِكِ صَاحِبُ الْبَصْرِ حَدَثُ السِّنِّ وَ لَسْتُ أَخَافُ عَلَيْهِ أَنْ يَنْظُرَ إِلَيَّ سِلْعَتِي فَإِنْ رَأَى مَا يُعْجِبُهُ كَانَتْ لَهُ مَبْدُولَةٌ عَلَى مَا يُحِبُّ وَ إِنْ كَانَ غَيْرَ ذَلِكَ لَمْ تَدْخُلْ عَلَيْهِ مُؤُونَةٌ وَ لَا مَنَقَصَةٌ وَ هَذَا أَمْرٌ عَظِيمٌ لَا يَسْعُكَ أَنْ تُحْرِمَهُ إِيَّاهُ أَوْ تَطْوِيَهُ دُونَهُ-

Bilowher said to him, ‘I am a medicine man and I see weakness in your sight, so I fear that if you were to look at my merchandise, your sight would be dazzled, but the son of the king is of healthy sight, of young age, and I don’t fear upon him if he were to look at my merchandise. If he were to see what fascinates him, for him would be to spend upon what he loves, and if it were to be other than that, neither addition nor reduction would enter upon him, and this is a mighty matter. There is no leeway for you to deprive him of it, or roll it up without him’.

فَانْطَلَقَ الْحَاضِرُ إِلَى ابْنِ الْمَلِكِ فَأَخْبَرَهُ خَبَرَ الرَّجُلِ فَحَسَنَ قَلْبُ ابْنِ الْمَلِكِ بِأَنَّهُ قَدْ وَجَدَ حَاجَتَهُ فَقَالَ عَجَلْ إِدْخَالَ الرَّجُلِ عَلَيَّ لَيْلًا وَ لِيَكُنْ ذَلِكَ فِي سِرِّ وَ كَيْتَمَانٍ فَإِنْ مِثْلَ هَذَا لَا يَتَهَاوَنُ بِهِ

The guard went to the son of the king and informed him news of the man. The heart of the son of the king sensed that he has found his need. He said, ‘Yes, let the man enter to see me tonight, and let that be in secrecy and concealment, for the likes of this cannot be taken with as insignificant’.

فَأَمَرَ الْحَاضِرُ بِلَوَهْرَ بِالتَّهَيُّؤِ لِلدُّخُولِ عَلَيْهِ فَحَمَلَ مَعَهُ سَقَطاً فِيهِ كُتُبٌ لَهُ فَقَالَ الْحَاضِرُ مَا هَذَا السَّقَطُ

The guard instructed Bilowher with the preparation for the entry to see him. He carried a basket with him wherein were books of his. The guard said, ‘What is this basket?’

قَالَ بِلَوَهْرُ فِي هَذَا السَّقَطِ سِلْعَتِي فَإِذَا شِئْتُمْ فَأَدْخِلْنِي عَلَيْهِ فَاَنْطَلَقَ بِهِ حَتَّى أَدْخَلَهُ عَلَيْهِ-

Bilowher said, ‘In this basket is my merchandise. Whenever you so desire, you can let me enter to see him’.

فَلَمَّا دَخَلَ عَلَيْهِ بِلَوَهْرُ سَلَّمَ عَلَيْهِ وَ حَيَّاهُ وَ أَحْسَنَ ابْنُ الْمَلِكِ إِجَابَتَهُ وَ انْصَرَفَ الْحَاضِرُ وَ قَعَدَ الْحَكِيمُ عِنْدَ الْمَلِكِ

When Bilowher entered to see him, greeted unto him and saluted him, and the son of the king was excellent in his response, and the guard left, and the physician sat down by the (son of the) king.

فَأَوَّلُ مَا قَالَ لَهُ بِلُوْهَرُ رَأَيْتُكَ يَا ابْنَ الْمَلِكِ زِدْتَنِي فِي النَّحِيَّةِ عَلَى مَا تَصْنَعُ بِعِلْمَانِكَ وَ أَشْرَافِ أَهْلِ بِلَادِكَ

The first of what Bilowher said to him was, 'O son of the king! I saw you **offered an** increase to me in the salutation over what you do with your servants and nobles of the people of your city?'

قَالَ ابْنُ الْمَلِكِ ذَلِكَ لِعَظِيمِ مَا رَجَوْتُ عِنْدَكَ

The son of the king said, 'That is due to mightiness of what I hope for, (which is) in your possession'.

قَالَ بِلُوْهَرُ لَيْتَ فَعَلْتَ ذَلِكَ بِي فَقَدْ كَانَ رَجُلًا مِنَ الْمُلُوكِ فِي بَعْضِ الْأَفَاقِ يُعْرِفُ بِالْحَيْرِ وَ يُرْجَى فَبَيْنَمَا هُوَ يَسِيرُ يَوْمًا فِي مَوْكِبِهِ إِذْ عَرَضَ لَهُ فِي مَسِيرِهِ رَجُلَانِ مَاشِيَانِ لِيَاسُهُمَا الْخُلُقَانِ وَ عَلَيْهِمَا أَثَرُ الْبُؤْسِ وَ الضَّرِّ

Bilowher said, 'Since you have done that with me, so that was a man from the kings in one of the outskirts known with the goodness, and he was hopeful. While he was travelling one day in his entourage when there presented to him two men walking during his journey. Their clothes were rags, and upon them were impacts of misery and the harm.

فَلَمَّا نَظَرَ إِلَيْهِمَا الْمَلِكُ لَمْ يَتَمَالَكَ أَنْ وَقَعَ عَلَى الْأَرْضِ فَحَبَّأَهُمَا وَ صَافَحَهُمَا فَلَمَّا رَأَى ذَلِكَ وَرَأَاهُ اشْتَدَّ جَزَعُهُمْ بِمَا صَنَعَ الْمَلِكُ فَأَتَوْا أَحَا لَهُ وَ كَانَ جَرِيًّا عَلَيْهِ فَقَالُوا إِنَّ الْمَلِكَ أَرَزَى بِنَفْسِهِ وَ فَضَحَ أَهْلَ مَمْلَكَتِهِ وَ حَرَّ عَنْ دَائِبِهِ لِإِنْسَانَيْنِ دَبِيَّيْنِ فَعَايَنَهُ عَلَى ذَلِكَ كَيْلًا يُعُودُ وَ لَمُنُهُ عَلَى مَا صَنَعَ

When the king looked at them he could not control himself from falling upon the ground. He saluted them and shook their hands. When his ministers saw that, their alarm intensified from what the king had done. They came to a brother of his, and he was courageous to him. They said, 'The king has despised (lowered) himself and shamed people of his kingdom, and he fell from his animal for two lowly persons. Rebuke him upon that lest he repeats, and blame him upon what he has done'.

فَفَعَلَ ذَلِكَ أَخُ الْمَلِكِ فَأَجَابَهُ الْمَلِكُ بِجَوَابٍ لَا يُدْرَى مَا حَالُهُ فِيهِ أَسَاخِطُ عَلَيْهِ الْمَلِكُ أَمْ رَاضٍ عَنْهُ فَانْصَرَفَ إِلَى مَنْزِلِهِ حَتَّى إِذَا كَانَ بَعْدَ أَيَّامٍ أَمَرَ الْمَلِكُ مُنَادِيًّا وَ كَانَ يُسَمَّى مُنَادِي الْمَوْتِ

The brother of the king did that. The king answered him with such an answer, he did not know what his state was during it, whether the king was annoyed upon him or satisfied with him. He left to go to his house until when it was after some days the king ordered a caller, and he had named as 'the caller of death'.

فَنَادَى فِي فِتَاءِ دَارِهِ وَ كَانَتْ تَلِكُ سُنَّتُهُمْ فَيَمُرُّ أَرَادُوا قَتْلَهُ - فَفَقَامَتِ النَّوَائِحُ وَ النَّوَادِبُ فِي دَارِ أَخِ الْمَلِكِ وَ لَبَسَ ثِيَابَ الْمَوْتَى وَ انْتَهَى إِلَى بَابِ الْمَلِكِ وَ هُوَ يَبْكِي بُكَاءً شَدِيدًا وَ تَتَفَّ شَعْرُهُ

He called out in a courtyard of his house, and that used to be their norm regarding the one they wanted to kill. The mourners and the wailers stood up in the house of brother of the king, and he wore the clothes of the deceased and ended to a door of the king, and he was crying a severe crying and plucking his hair.

فَلَمَّا بَلَغَ ذَلِكَ الْمَلِكُ دَعَا بِهِ فَلَمَّا أَدِنَ لَهُ الْمَلِكُ دَخَلَ عَلَيْهِ وَوَقَعَ عَلَى الْأَرْضِ وَ نَادَى بِالْوَيْلِ وَ التُّبْرِ وَ رَفَعَ يَدَهُ بِالتَّصْرُحِ

When that reached the king, he called for him. When the king permitted for him, he entered to see him and fell upon the ground and called out with the woe and the ruination, and he raised his hands with the beseeching.

فَقَالَ لَهُ الْمَلِكُ افْتَرَبْتُ أَيْهَا السَّفِيهُ أَنْتَ تُجْرِعُ مِنْ مُنَادٍ نَادَى مِنْ بَابِكَ بِأَمْرِ مَخْلُوقٍ وَ لَيْسَ بِأَمْرِ خَالِقٍ وَ أَنَا أَحْوَكُ وَ قَدْ نَعَلِمُ أَنَّهُ لَيْسَ لَكَ إِلَهٌ دُنْبُ أَفْتُلُّكَ عَلَيْهِ ثُمَّ أَنْتُمْ تَلُومُونَنِي عَلَى وَفُوعِي إِلَى الْأَرْضِ حِينَ تَنْظُرْتُ إِلَى مُنَادِي رَبِّي إِلَهِي وَ أَنَا أَعْرِفُ مِنْكُمْ بِدُنُوبِي فَادْهَبْ فَإِنِّي قَدْ عَلِمْتُ أَنَّهُ إِنَّمَا اسْتَعْرَكَ وَرَزَائِي وَ سَيَعْلَمُونَ خَطَأَهُمْ

The king said to him, 'Come closer, O you foolish one! You are panicking from a caller calling from your door with a matter of the Created beings, and it isn't by the Command of the creator, and I am your brother, and you know that there isn't any offence for you to me that I should be killing you upon it. Then you all are blaming me upon my falling to the ground when I looked at a caller of my Lord to me, and I am more knowing with my sins than you are. So go, for surely my ministers have deceived you and they will come to know their mistakes!'

ثُمَّ أَمَرَ الْمَلِكُ بِأَرْبَعَةِ تَوَابِيَتْ فَصُنِعَتْ لَهُ مِنْ خَشَبٍ فَطَلَا تَابُوتَيْنِ مِنْهَا بِالذَّهَبِ وَ تَابُوتَيْنِ بِالْقَارِ فَلَمَّا فَرَعَ مِنْهَا مَلَأَ تَابُوتِي الْقَارِ ذَهَبًا وَ ياقُوتًا وَ زَبْرَجَدًا وَ مَلَأَ تَابُوتِي الذَّهَبِ جِيفًا وَ دَمًا وَ عَذِيرَةً وَ شَعْرًا

Then the king order for four coffins, so these were made for him from wood. Two coffins were coated with the gold and two coffins with the tar. When he was free from it, he fill the two tar-coated coffins with gold, and sapphire, and emeralds, and fill the two gold-coated coffins with carcass, and blood, and faeces, and hair.

ثُمَّ جَمَعَ الْوُزَرَآءَ وَ الْأَشْرَافَ الَّذِينَ ظَنُّوا أَنَّهُمْ أَنْكَرُوا صَنِيعَهُ بِالرَّجُلَيْنِ الضَّعِيفَيْنِ النَّاسِكِينَ فَعَرَضَ عَلَيْهِمُ التَّوَابِيَتْ الْأَرْبَعَةَ وَ أَمَرَهُمْ بِتَقْوِيمِهَا فَقَالُوا أَمَا فِي ظَاهِرِ الْأَمْرِ وَ مَا رَأَيْنَا وَ مَبْلَغِ عِلْمِنَا فَإِنَّ تَابُوتِي الذَّهَبِ لَا تَمُنُّ هُنْمَا لِقُضْلِهِمَا وَ تَابُوتِي الْقَارِ لَا تَمُنُّ هُنْمَا لِرِذَالِيَهُمَا

Then he gathered the ministers and the nobles, those whom he thought disliked his dealing with the two weak men, the hermits. He displayed the four coffins to them and ordered them with evaluating them. They said, 'As for in the apparent of the matter and what we are seeing, and extent of our knowledge, the two golden coffins, there is no price for them due to their merits (priceless), and the two tar coffins, there is no price for them due to their lowness (worthless)'.

فَقَالَ الْمَلِكُ أَجَلْ هَذَا لِعِلْمِكُمْ بِالْأَشْيَاءِ وَ مَبْلَغِ رَأْيِكُمْ فِيهَا

The king said, 'Yes! This is due to your knowledge of the things and extent of your opinions regarding these'.

ثُمَّ أَمَرَ بِتَابُوتِي الْقَارِ فَنُرِعَتْ عَنْهُمَا صَفَائِحُهُمَا فَأَصَاءَ الْبَيْتُ بِمَا فِيهَا مِنَ الْجَوَاهِرِ فَقَالَ هَذَانِ مِثْلُ الرَّجُلَيْنِ الَّذِينَ اذْرَبْتُم لِبَاسَهُمَا وَظَاهَرَهُمَا وَهُمَا مَمْلُؤَانِ  
عِلْمًا وَحِكْمَةً وَصِدْقًا وَبِرًّا وَ سَائِرَ مَنَاقِبِ الْحَيْرِ الَّذِي هُوَ أَفْضَلُ مِنَ الْيَافُوتِ وَاللُّؤْلُؤِ وَالْجَوْهَرِ وَالذَّهَبِ

Then he ordered with the tar coffins, so their plates were removed. The room was illuminated with what was in it. He said, 'These are an example of the two men, those you had despised due to their clothing and their apparent (appearance), and they were filled with knowledge and wisdom, and truthfulness and righteousness, and rest of the good virtues which is better than the sapphire, and the pearls, and the jewels and the gold'.

ثُمَّ أَمَرَ بِتَابُوتِي الذَّهَبِ فَنُرِعَ عَنْهُمَا أَبُوهُمَا فَأَفْشَعَرَ الْقَوْمُ مِنْ سُوءِ مَنْظَرِهَا وَ تَأْدَا بِرِجْهِمَا وَ نَتَبِهَمَا فَقَالَ الْمَلِكُ وَ هَذَانِ مِثْلُ الْقَوْمِ الْمُنْتَرِبِينَ بِظَاهِرِ  
الْكِسْوَةِ وَاللِّبَاسِ وَ أَجْوَابُهُمَا مَمْلُوءَةٌ جَهَالَةً وَ عَمَى وَ كَذِبًا وَ جَوْرًا وَ سَائِرِ أَنْوَاعِ الشَّرِّ الَّتِي هِيَ أَفْطَعُ وَ أَشْنَعُ وَ أَقْدَرُ مِنَ الْحَيْفِ

Then he ordered with the golden coffins. Their doors were removed, and the people shuddered from the evil of its scenery and were hurt by their smells and their stench. The king said, 'And these two are an example of the people who are adorning with apparent garments and the clothing while their interiors are filled with ignorance, and blindness, and lies, and tyranny, and rest of the types of evil which, it is more horrible, and uglier, and filthier than the carcass'.

قَالَ الْقَوْمُ قَدْ فُهِمْنَا وَ اتَّعَطْنَا أَيُّهَا الْمَلِكُ

The people said, 'We have understood and have been preached, O you king!'

ثُمَّ قَالَ يَلُوهُزُ هَذَا مِثْلُكَ يَا ابْنَ الْمَلِكِ فِيمَا تَلَقَّيْتَنِي بِهِ مِنَ التَّحِيَّةِ وَالْبِشْرِ

Then Bilowher said, 'This is your example, O son of the king, regarding what you have received me with, from the salutation and the smile'.

فَانْتَصَبَ بُودَاسُفُ ابْنُ الْمَلِكِ وَ كَانَ مُتَّكِبًا ثُمَّ قَالَ زِدْنِي مِثْلًا

Yuzasuf, son of the king, sat up straight, and he had been reclining. Then he said, 'Increase me with an example!'

قَالَ الْحَكِيمُ إِنَّ الرَّارِعَ حَرَجَ بِنْدِرِهِ الطَّيِّبِ لِيَبْدُرَهُ فَلَمَّا مَلَأَ كَفَّهُ وَ نَثَرَهُ وَقَعَ بَعْضُهُ عَلَى حَافَةِ الطَّرِيقِ فَلَمْ يَلْبَثْ [يَلْبَثُ] أَنْ التَّتَطَّهُ الطَّيْرُ وَ وَقَعَ بَعْضُهُ عَلَى  
صَفَاةٍ قَدْ أَصَابَهَا نَدَى وَ طِينٌ - فَمَكَثَ حَتَّى اهْتَرَّتْ فَلَمَّا صَارَتْ عُزُوفُهُ إِلَى يَبْسِ الصَّفَاةِ مَاتَ وَ يَبَسَ

The physician said, 'The farmer brought out his good seed to sow these. When he filled his palm and scattered it, some of it fell upon edge of the road. It was not long before the bird picked it. And some of it fell upon a rock having been hit by dew and mud. It remained until it shook. When its roots came to dryness of the rock, it died and dried.

وَ وَقَعَ بَعْضُهُ بِأَرْضٍ ذَاتِ شَوْكٍ فَنَبَتَ حَتَّى سَبَّلَ وَ كَادَ أَنْ يُثْمَرَ فَمَنْعَهُ الشَّوْكُ فَأَبْطَلَهُ وَ أَمَا مَا كَانَ مِنْهُ وَقَعَ فِي الْأَرْضِ الطَّيِّبَةِ وَ إِنْ كَانَ قَلِيلًا فَإِنَّهُ سَلِمَ  
وَ طَابَ وَ رَكِيَ

And some of it fell in a land with thorns. It grew until it sprouted. When it had fruited, the thorns prevented it, so it was nullified. And as for what from it had fallen in the good land, and even thought it was little, it was safe and good, and pure.

فَالزَّارِعُ حَامِلُ الْحِكْمَةِ وَ أَمَا الْبَذْرُ فَعُنُونُ الْكَلَامِ وَ أَمَا مَا وَقَعَ مِنْهُ عَلَى حَافَةِ الطَّرِيقِ فَالْتَقَطَهُ الطَّيْرُ فَمَا لَا يُجَاوِزُ السَّمْعَ مِنْهُ حَتَّى يَمُرَّ صَفْحاً وَ أَمَا مَا وَقَعَ عَلَى الصَّحْرَةِ فِي النَّدى فَيَسِينُ حِينَ بَلَغَتْ عُرْوَتَهُ الصَّفَاةَ فَمَا اسْتَحْلَاهُ صَاحِبُهُ حَتَّى سَمِعَهُ يَفْرَغُ قَلْبِهِ وَ عَرَفَهُ بِفَهْمِهِ وَ لَمْ يَفْقَهُ بِحَصَافَةِ وَلَا تَبِيهِ-

The farmer is a bearer of wisdom, and as for the seeds, these are skills of speech, and as for what from it falls upon edge of the road so the bird picks it, it is from it what does not exceed the ears until it passes its excuse; and as for what falls upon the rock in the dew so it dries when its roots reach the rock, is what its companion deems as permissible until he hears it with freeness of his heart, and recognises it with his understanding, but does not understand it with prudence of his authority.

وَ أَمَا مَا نَبَتَ مِنْهُ وَ كَادَ أَنْ يُثْمَرَ فَمَنْعَهُ الشُّوكُ فَأَهْلَكَهُ فَمَا وَعَاهُ صَاحِبُهُ حَتَّى إِذَا كَانَ عِنْدَ الْعَمَلِ بِهِ حَفَّتُهُ الشَّهَوَاتُ فَأَهْلَكَتُهُ وَ أَمَا مَا زَكِيَ وَ طَابَ وَ سَلِمَ مِنْهُ وَ انْتَفَعَ بِهِ رَأَهُ الْبَصَرُ وَ وَعَاهُ الْحِفْظُ وَ أَنْفَذَهُ الْعَزْمُ بِقَمْعِ الشَّهَوَاتِ وَ تَطْهِيرِ الْقُلُوبِ مِنْ دَنَسِهَا

And as for what grows from it, and almost bears fruit but the thorns prevent it, it is what its companion retains until when were to be working with it, the lustful desires surround him and destroys it. As for what is pure, and good, and safe from it, and beneficial with, is what the sight sees, and the memory retains, and the determination implements by suppressing the lustful desires, and cleans the hearts from its filth’.

قَالَ ابْنُ الْمَلِكِ إِنِّي أَرْجُو أَنْ يَكُونَ مَا تَبَدَّرَهُ أَيُّهَا الْحَكِيمُ مَا يَزُكُو وَ يَسْلَمُ وَ يَطِيبُ فَاضْرِبْ لِي مَثَلِ الدُّنْيَا وَ عُرُورِ أَهْلِهَا بِهَا

The son of the king said, ‘O you physician! I am hopeful to be what is sowed, what is pure, and safe, and good. Strike for me an example of the world and its people being deceived by it’.

قَالَ بِلُوْهَرُ بَلَعْنَا أَنَّ رَجُلًا حَمَلَ عَلَيْهِ فَيْلًا مُعْتَلِمًا فَانْطَلَقَ مُوَلِّيًّا هَارِبًا وَ اتَّبَعَهُ الْفَيْلُ حَتَّى عَشِيَةِ فَاضْطَرَّهُ إِلَى بئرٍ فَتَدَلَّى فِيهَا وَ تَعَلَّقَ بِعُصْنَيْنِ نَابِتَيْنِ عَلَى شَفِيرِ الْبئرِ وَ وَقَعَتْ قَدَمَاهُ عَلَى رُءُوسِ حَيَّاتٍ فَلَمَّا تَبَيَّنَ لَهُ الْعُصْنَيْنِ فَإِذَا فِي أَصْلِهِمَا جُرْدَانٌ يَفْرِضَانِ الْعُصْنَيْنِ أَحَدُهُمَا أَبْيَضُ وَ الْآخَرُ أَسْوَدُ

Bilowher said, ‘It has reached us that a man was attacked upon. It was said, ‘Intoxicated’. He turned back fleeing and the elephant pursued him until it overcame him and forced him to a well. He hung on to two branches growing on the edge of the well and his feet fell upon the heads of serpents. When the two branches were clear to him, there in its roots were two rats gnawing at it, one of them white and the other black.

فَلَمَّا نَظَرَ إِلَى تَحْتِ قَدَمَيْهِ فَإِذَا رُءُوسُ أَرْبَعِ أَفْئَاعٍ قَدْ طَلَعْنَ مِنْ مَجْرَهِنَّ فَلَمَّا نَظَرَ إِلَى فَعَرِ الْبئرِ إِذَا بَيْنَيْنِ فَاغْرٍ فَأَهُ نَحْوَهُ يُرِيدُ التَّقَامَةَ فَلَمَّا رَفَعَ رَأْسَهُ إِلَى أَعْلَى الْعُصْنَيْنِ إِذَا عَلَيْهِمَا شَيْءٌ مِنْ عَسَلِ النَّحْلِ فَتَطَعَمَ مِنْ ذَلِكَ الْعَسَلِ

When he looked beneath his feet, there were head of four snakes which had emerged from their holes. When he looked at the bottom of the well, there was a dragon having opened its mouth almost wanting to swallow. When he raised his head to the two higher branches, there was something from the been honey. So, he ate from that honey.

فَأَهْلَاهُ مَا طَعِمَ مِنْهُ وَ مَا نَالَ مِنْ لَذَّةِ الْعَسَلِ وَ خَلَاطِهِ عَنِ الْفِكْرِ فِي أَمْرِ الْأَقَاعِي اللَّوَاتِي لَا يَدْرِي مَتَى يُبَادِرْتَهُ وَ أَهْلَاهُ عَنِ التَّنْبِينِ الَّذِي لَا يَدْرِي كَيْفَ مَصِيرُهُ  
بَعْدَ وَفُوعِهِ فِي هَوَاتِهِ

What he had eaten from it and what he had attained from pleasure of the honey and its sweetness distracted him from the thinking regarding the matters of the snakes which he did not know when they would rush to him, and it distracted him from the dragon which he did not know how his fate would be after his falling into its abyss.

أَمَّا الْبُرُّ فَالِدُنْيَا مَمْلُوءَةٌ آفَاتٍ وَ بَلَايَا وَ شُرُورٍ وَ أَمَّا الْعُصْنَانِ فَالْعُمُرُ وَ أَمَّا الْجِرْدَانُ فَاللَّيْلُ وَ النَّهَارُ يُسْرِعَانِ فِي الْأَجْلِ وَ أَمَّا الْأَقَاعِي الْأَرْبَعَةُ فَالْأَخْلَاطُ  
الْأَرْبَعَةُ الَّتِي هِيَ السُّمُومُ الْقَاتِلَةُ مِنَ الْمِرَّةِ وَ الْبَلْغَمِ وَ الرِّيحِ وَ الدَّمِ الَّتِي لَا يَدْرِي صَاحِبُهَا مَتَى تُهَيِّجُ بِهِ

As for the well, it is the world filled with afflictions and calamities and evils; and as for the two branches, it is the lifespan; and as for the two rats, it is the night and the day hastening regarding the death; and as for the four snakes, these are the four mixtures which are fatal toxins, from the bile, and the phlegm, and the wind, and the blood, which its owner does not know when they would agitate with him.

وَ أَمَّا التَّنْبِينُ فَالْمَعْرِفَةُ فَاهُ لِيَلْتَقِمَهُ فَالْمَوْثُ الرَّاصِدُ الطَّالِبُ وَ أَمَّا الْعَسَلُ الَّذِي اغْتَرَّ بِهِ الْمَعْرُورُ فَمَا يَنَالُ النَّاسُ مِنْ لَذَّةِ الدُّنْيَا وَ شَهَوَاتِهَا وَ نَعِيمِهَا وَ دَعْوَتِهَا  
مِنْ لَذَّةِ الْمَطْعَمِ وَ الْمَشْرَبِ وَ الشَّمِّ وَ اللَّمْسِ وَ السَّمْعِ وَ الْبَصَرِ

As for the dragon opening its mouth, it is the death, they ambusher, the seeker; and as for the honey, it is which the deceived one is deceived by. So, whatever the people attain from pleasures of the world and its lustful desires and its bounties, and its invitation from pleasures of the meals and the drinks, and the smells and the touch, and the hearing and the sight’.

قَالَ ابْنُ الْمَلِكِ إِنَّ هَذَا الْمَثَلَ عَجِيبٌ وَ إِنَّ هَذَا التَّشْبِيهَ حَقٌّ فَرَدِّي مَثَلًا لِلدُّنْيَا وَ صَاحِبِهَا الْمَعْرُورِ بِهَا الْمُتَهَوِّونَ بِمَا يَنْفَعُهُ فِيهَا

The son of the king said, ‘This is a wonderful example, and in this is the true resemblance. Increase me with an example of the world and its companions, the ones deceived by it with, the negligent with what he benefits in it’.

قَالَ بِلَوَهْرُ زَعَمُوا أَنَّ رَجُلًا كَانَ لَهُ ثَلَاثَةُ قُرْنَاءَ وَ كَانَ قَدْ أَتَرَ أَحَدَهُمْ عَلَى النَّاسِ جَمِيعًا وَ يَرْكَبُ الْأَهْوَالَ وَ الْأَخْطَارَ بِسَبَبِهِ وَ يُعْرِزُ بِنَفْسِهِ لَهُ وَ يُشْعَلُ لَيْلَهُ  
وَ نَهَارَهُ فِي حَاجَتِهِ

Bilowher said, ‘They are claiming that a man had three pairs (affiliates) for him, and he preferred one of them over entirety of the people, and he rode the situations and the dangers for his cause, and he had deceived himself for him, and he pre-occupied his night and his day regarding his needs.

وَ كَانَ الْقَرِينُ الثَّانِي دُونَ الْأَوَّلِ مَنْزِلَةً وَ هُوَ عَلَى ذَلِكَ حَبِيبٌ إِلَيْهِ مُشْفِقٌ عِنْدَهُ وَ يُكْرِمُهُ وَ يُلَاطِفُهُ وَ يُخْدَمُهُ وَ يُطِيعُهُ وَ يَبْدُلُ لَهُ وَ لَا يَعْغُلُ عَنْهُ

And the second affiliate was of a lower status than the first, and upon that he was beloved to him, compassionate with him, and he honoured him, and gentle with him, and served him, and would give him, and spend for him, and was not heedless from him.



وَكَانَ الْقَرِينُ الثَّلَاثُ مَحْمُورًا مُسْتَنْقِلًا لَيْسَ لَهُ مِنْ وُدِّهِ وَ مَالِهِ إِلَّا أَقْلُهُ حَتَّى إِذَا نَزَلَ بِالرَّجُلِ الْأَمْرُ الَّذِي يَخْتِاجُ فِيهِ إِلَى قُرْنَاهِ الثَّلَاثَةِ فَأَتَاهُ جَلَاوِزُهُ الْمَلِكِ لِيَنْدَهُبُوا بِهِ فَفَرَعَ إِلَى قَرِينِهِ الْأَوَّلِ

And the third affiliate was deemed insignificant, a burden. There wasn't for him from his affection and his wealth except its least, until when there descended with the man a matter, he was needy to his three affiliates regarding it. The king's policeman came for him to go with him to his first affiliate.

فَقَالَ لَهُ قَدْ عَرَفْتَ إِيَّارِي إِيَّاكَ وَ بَدَلْتُ نَفْسِي لَكَ وَ هَذَا الْيَوْمُ يَوْمٌ حَاجَتِي إِلَيْكَ فَمَاذَا عِنْدَكَ

He said to him, 'You have known of my preferring you and exerting myself for you, and this day is a day of my need to you. So, what is with you (for me)?'

قَالَ مَا أَنَا لَكَ بِصَاحِبٍ وَإِنِّي لِي أَصْحَابًا يَشْغُلُونِي عَنْكَ هُمُ الْيَوْمَ أَوْلَى بِي مِنْكَ وَ لَكِنَّ لَعَلِّي أُزَوِّدُكَ تَوْبِيْنِ لِيَسْتَفِيعَ بِمَا

He said, 'I am not a companion of yours and there are (other) companions for me pre-occupying me from you. Today, they are foremost with me than you are, but perhaps I can provide you with two clothes for you to benefit with these'.

ثُمَّ فَرَعَ إِلَى قَرِينِهِ الثَّانِي ذِي الْمَحَبَّةِ وَ اللَّطْفِ فَقَالَ لَهُ قَدْ عَرَفْتَ كِرَامَتِي إِيَّاكَ وَ لَطْفِي بِكَ وَ حِرْصِي عَلَى مَسْرَتِكَ وَ هَذَا يَوْمٌ حَاجَتِي إِلَيْكَ فَمَاذَا عِنْدَكَ

Then he panicked to the second affiliate, the one with the love and the gentleness. He said to him, 'You have known of my honouring you and my gentleness with you, and my eagerness upon pleasing you, and this is a day of my need to you, so what is with you (for me)?'

فَقَالَ إِنَّ أَمْرَ نَفْسِي يَشْغُلُنِي عَنْكَ وَ عَنِّي أَمْرِكَ فَأَعْمِدْ لِمَشَأْنِكَ وَ اعْلَمْ أَنَّهُ قَدْ انْقَطَعَ الَّذِي بَيْنِي وَ بَيْنَكَ وَ أَنَّ طَرِيقِي غَيْرُ طَرِيقِكَ إِلَّا أَنِّي لَعَلِّي أَخْطُو مَعَكَ حُطُوتًا بَسِيرَةً لَا تَنْتَفِعُ بِهَا ثُمَّ أَنْصَرَفْتُ إِلَى مَا هُوَ أَهْمٌ إِلَيَّ مِنْكَ

He said, 'My own matters pre-occupy me from you and from your matters, so deal with your own concerns, and know that it has been termination of that which was between me and you, and my path is other than your path except perhaps I shall take a few steps with you, you will not benefit by it, then I shall leave to what is more important to me than you are'.

ثُمَّ فَرَعَ إِلَى قَرِينِهِ الثَّلَاثِ الَّذِي كَانَ يُحَقِّرُهُ وَ يَعْصِيهِ وَ لَا يَلْتَفِتُ إِلَيْهِ أَيَّامَ رَخَائِهِ فَقَالَ لَهُ إِنَّ مِنْكَ لِمُسْتَنْجِحٍ وَ لَكِنَّ الْحَاجَةَ اضْطَرَّتْنِي إِلَيْكَ فَمَاذَا لِي عِنْدَكَ

Then he panicked to his third affiliate, the one he used to demean and disobey, and he would not turn to him in the days of his prosperity. He said to him: 'I am embarrassed from you, but the need has made me desperate to you. So, what is for me with you?'

قَالَ لَكَ عِنْدِي الْمَوْاسَاةُ وَ الْمَحَافِظَةُ عَلَيْكَ وَ قَلَّةُ الْعُقَلْبَةِ عَنْكَ فَأَبْشِرْ وَ قَرِّ عَيْنًا فَإِنِّي صَاحِبُكَ الَّذِي لَا يَخْذُلُكَ وَ لَا يُسْلِمُكَ فَلَا يُهْمُكَ قَلَّةُ مَا أَسْأَلْتَنِي وَ اصْطَنَعْتَ إِلَيَّ فَإِنِّي قَدْ كُنْتُ أَخْفِظُ لَكَ ذَلِكَ وَ أُؤْوِيهِ عَلَيْكَ كُلَّهُ

He said, 'With me for you is the consolation, and the protection upon you, and lack of heedlessness about you, therefore receive glad tidings and delight the eyes, for I am your companion who will neither abandon you nor yield you, therefore do not let it worry you, the

lack of what you had done to me in the past, for I have preserved that for you and I shall fulfill upon you, all of it.

ثُمَّ لَمْ أَرْضَ لَكَ بَعْدَ ذَلِكَ بِهِ حَتَّى أُجْرَتْ لَكَ بِهِ فَرَبِحْتُ أَرْبَاحًا كَثِيرَةً فَلَكَ الْيَوْمَ عِنْدِي مِنْ ذَلِكَ أضعافُ مَا وَضَعْتَ عِنْدِي مِنْهُ فَأَبْشِرْ وَ إِنِّي أَرْجُو أَنْ يَكُونَ فِي ذَلِكَ رِضَى الْمَلِكِ عِنْدَكَ الْيَوْمَ وَ فَرَجًا بِمَا أَنْتَ فِيهِ

Then I was not be satisfied with it for you after that until I traded for you with it, so I profited a lot. Therefore today, with me from that is double of what you had placed with me from it. Receive glad tidings, and I am hoping there would be satisfaction and happiness of the king today regarding that from what you are in’.

فَقَالَ الرَّجُلُ عِنْدَ ذَلِكَ مَا أَدْرِي عَلَى أَيِّ الْأُمْرَيْنِ أَنَا أَشَدُّ حَسْرَةً عَلَيْهِ عَلَى مَا فَتَطْتُ فِي الْقَرِينِ الصَّالِحِ أَمْ عَلَى مَا اجْتَهَدْتُ فِيهِ مِنَ الْمَحَبَّةِ لِقَرِينِ السَّوِّءِ

The man said at that, ‘I don’t know upon which of the two matters I am more intensely regretting upon – upon what I had been excessive regarding the righteous affiliate, or upon what I had struggled in from the love for the evil affiliate’.

قَالَ بَلَوَهُرُ فَالْقَرِينُ الْأَوَّلُ هُوَ الْمَالُ وَ الْقَرِينُ الثَّانِي هُوَ الْأَهْلُ وَ الْوَلَدُ وَ الْقَرِينُ الثَّالِثُ هُوَ الْعَمَلُ الصَّالِحُ

Bilower said, ‘The first affiliate, it is the wealth, and the second affiliate, it is the wife and the children, and the third affiliate, it is the righteous deed’.

قَالَ ابْنُ الْمَلِكِ إِنَّ هَذَا هُوَ الْحَقُّ الْمُبِينُ فَرَدِّي مَثَلًا لِلدُّنْيَا وَ عُرُوبِهَا وَ صَاحِبِهَا الْمَعْرُورِ بِمَا الْمُطْمَئِنِّ إِلَيْهَا

The son of the king said, ‘This, it is the clear truth, so increase me with an example of the world and its deception, and its companion deceived by it, the one reassured to it’.

قَالَ بَلَوَهُرُ كَانَ أَهْلُ مَدِينَةٍ يَأْتُونَ الرَّجُلَ الْعَرِيبَ الْجَاهِلَ بِأَمْرِهِمْ فَيَمْلِكُونَهُ عَلَيْهِمْ سَنَةً فَلَا يَشْكُ أَنْ مَلَكَه دَائِمٌ عَلَيْهِمْ لِحَبَالَتِهِ بِهِمْ فَإِذَا انْقَضَتِ السَّنَةُ أَخْرَجُوهُ مِنْ مَدِينَتِهِمْ غُرْبَانًا مُجْرَدًا سَلِيبًا فَيَقَعُ فِي بَلَاءٍ وَ شَقَاءٍ لَمْ يُحَدِّثْ بِهِ نَفْسَهُ فَصَارَ مَا مَضَى عَلَيْهِ مِنْ مُلْكِهِ وَبَالًا وَ حُزْنًا وَ مُصِيبَةً وَ أَدَى

Bilower said, ‘The people of a city came to a man, a stranger, ignorance of their affairs. They made him a king upon them for a year. He had not doubt that his kingdom would be permanent upon them due to his ignorance with them. When the year terminated, they expelled him from their city naked, bare, stripped (of everything). So, he fell into affliction and misery, he had not discussed with it with himself. Thus, whatever had passed upon him from his kingdom became a scourge, and grief, and a calamity, and harm.

ثُمَّ إِنَّ أَهْلَ الْمَدِينَةِ أَخَذُوا رَجُلًا آخَرَ فَمَلَكَوهُ عَلَيْهِمْ فَلَمَّا رَأَى الرَّجُلُ غُرْبَتَهُ فِيهِمْ لَمْ يَسْتَأْنِسْ بِهِمْ وَ طَلَبَ رَجُلًا مِنْ أَهْلِ أَرْضِهِ حَبِيرًا بِأَمْرِهِمْ حَتَّى وَجَدَهُ- فَأَقْضَى إِلَيْهِ بِسِرِّ الْقَوْمِ وَ أَشَارَ إِلَيْهِ أَنْ يَنْظُرَ إِلَى الْأَمْوَالِ الَّتِي فِي يَدَيْهِ فَيُخْرِجُ مِنْهَا مَا اسْتَطَاعَ الْأَوَّلُ فَالْأَوَّلُ حَتَّى يُخْرِجَهُ فِي الْمَكَانِ الَّذِي يُخْرِجُونَهُ إِلَيْهِ فَإِذَا أَخْرَجَهُ الْقَوْمُ صَارَ إِلَى الْكِفَايَةِ وَ السَّعَةِ بِمَا قَدَّمَ وَ أَخْرَزَ فَفَعَلَ مَا قَالَ لَهُ الرَّجُلُ وَ لَمْ يُضَيِّعْ وَصِيَّتَهُ

Then people of the city took another man and made him king upon them. When they saw his estrangement among them, he was not comforted with them, and he searched for a man from the people of his land, informed with their affairs, until he found him. He poured to him secrets of the people and he indicated to him to look at the wealth which is in his hands. So,

he should extract from it whatever he was capable of first, so first, until he has guarded it in the place they would be expelling him to. When the people expel him, he would come to the sufficiency and the capacity with what he had sent ahead and guarded. He did what the man had said to him and did not waste his advice’.

قَالَ بِلَوْهَرُ وَ إِنِّي لِأَرْجُو أَنْ تَكُونَ ذَلِكَ الرَّجُلَ يَا ابْنَ الْمَلِكِ الَّذِي لَمْ يَسْتَأْذِنْ بِالْعُرْبَاءِ وَ لَمْ يَغْتَرَّ بِالسُّلْطَانِ وَ أَنَا الرَّجُلُ الَّذِي طَلَبْتَ وَ لَكَ عِنْدِي الدَّلَالَةُ وَ الْمَعْرِفَةُ وَ الْمَعُونَةُ

Bilowher said, ‘And I am hopeful that you will be that man, O son of the king, the one who was not comforted with the strangers and not deceived by the ruler, and I (become) the man whom you search for, and with me there is evidence for you, and the recognition, and the provision’.

قَالَ ابْنُ الْمَلِكِ صَدَقْتَ أَهْمُهَا الْحَكِيمُ أَنَا ذَلِكَ الرَّجُلُ وَ أَنْتَ ذَلِكَ الرَّجُلُ وَ أَنْتَ طَلَبْتَنِي الَّتِي كُنْتُ طَلَبْتُهَا فَصَفَّ لِي أَمْرَ الْآخِرَةِ تَامًا فَأَمَّا الدُّنْيَا فَلَعَمْرِي لَقَدْ صَدَقْتَ وَ لَقَدْ رَأَيْتُ مِنْهَا مَا يَدُلُّنِي عَلَى فَنَائِهَا وَ يُزْهِدُنِي فِيهَا وَ لَمْ يَزَلْ أَمْرُهَا حَقِيرًا عِنْدِي

The son of the king said, ‘You speak the truth, O you physician! I am that man, and you are than man, and you are my search which I used to search for. Describe to me matters of the Hereafter completely. As for the world, by my life, you have spoken the truth, and I have seen from it what points me upon its annihilation and has made me ascetic in it, and its matter will not cease to be insignificant in my view’.

قَالَ بِلَوْهَرُ إِنَّ الرِّهَادَةَ فِي الدُّنْيَا يَا ابْنَ الْمَلِكِ مِفْتَاحُ الرِّغْبَةِ إِلَى الْآخِرَةِ وَ مَنْ طَلَبَ الْآخِرَةَ فَأَصَابَ بِأَجْمَلٍ دَخَلَ مَلَكُوتَهَا وَ كَيْفَ لَا تَزْهَدُ فِي الدُّنْيَا وَ قَدْ آتَاكَ اللَّهُ مِنَ الْعَقْلِ مَا آتَاكَ وَ قَدْ تَرَى أَنَّ الدُّنْيَا كُلَّهَا وَ إِنْ كَثُرَتْ إِنَّمَا يَجْمَعُهَا أَهْلُهَا لِهَدْيِهِ الْأَجْسَادِ الْفَانِيَةِ وَ الْجَسَدُ لَا قِيَامَ لَهُ وَ لَا اقْتِنَاعَ بِهِ

Bilowher said, ‘O son of the king! The ascetism in the world is a key of the desiring for the Hereafter, and one who seeks the Hereafter will attain its door, enter its kingdoms; and how can you not be ascetic in the world and Allah<sup>-azwj</sup> has Given you from the intellect what He<sup>-azwj</sup> has Given you, and you have seen that the world, all of it, and even it is a lot, its people are amassing it for these perishable bodies, and the body is such, there is no standing for it nor is there any no defence with it.

فَالْحَرُّ يُذِيبُهُ وَ الْبَرْدُ يُجَمِّدُهُ وَ السُّمُومُ يَتَخَلَّلُهُ وَ الْمَاءُ يُغْرِقُهُ وَ السَّمْسُ تُحْرِقُهُ وَ الْهَوَاءُ يُسَقِّمُهُ وَ السَّبَابُ يُغْتَرِسُهُ وَ الطَّيْرُ تَنْقُرُهُ وَ الْحَدِيدُ يَقْطَعُهُ وَ الصَّادِمُ يَخْطُمُهُ

The heat melts it, and the cold freezes it, and the toxins permeate it, and the water drowns it, and the sun burns it, and the air sickens it, and the wild animals prey on it, and the birds peck it, and the iron cuts it, and the shock shatters it.

ثُمَّ هُوَ مَعْجُونٌ بِطِينَةٍ مِنَ اللَّوَانِ الْأَسْفَامِ وَ الْأَوْجَاعِ وَ الْأَمْرَاضِ فَهُوَ مُرْتَقِبٌ بِهَا مُرْتَقِبٌ لَهَا وَجِلٌّ مِنْهَا عَجَبٌ طَامِعٌ فِي السَّلَامَةِ مِنْهَا ثُمَّ هُوَ مُقَارِنُ الْأَقَاتِ السَّبْعِ الَّتِي لَا يَتَخَلَّصُ مِنْهَا دُو جَسَدٍ وَ هِيَ الْجُوعُ وَ الظَّمْأُ وَ الْحَرُّ وَ الْبَرْدُ وَ الْوَجَعُ وَ الْخَوْفُ وَ الْمَوْتُ

Then he is kneaded with clay from a variety of illnesses and pains and sicknesses. He is a hostage with these, watching out for it, fearful from it without coveting in the safety from these. Then he is linked with the seven calamities which no one with a body can be rescued

from, and these are – the hunger and the thirst, and the heat and the cold, and the pain, and the fear, and the death.

فَأَمَّا مَا سَأَلْتَ مِنْهُ مِنَ الْأَمْرِ الْأَخِيرَةِ فَإِنِّي أَرْجُو أَنْ يُجِدَ مَا تَحْسَبُهُ بَعِيداً قَرِيباً وَ مَا كُنْتَ تَحْسَبُهُ عَسِيراً يَسِيراً وَ مَا كُنْتَ تَحْسَبُهُ قَلِيلاً كَثِيراً

As for what you asked from it, from matters of the Hereafter, I am hopeful that you will find what you are reckoning as being far, would be near, and what you had been reckoning as difficult, is easy, and what you were reckoning as little, is a lot’.

قَالَ ابْنُ الْمَلِكِ أَيُّهَا الْحَكِيمُ أَرَأَيْتَ الْقَوْمَ الَّذِينَ كَانَ وَالِدِي حَرَّقَهُمْ بِالنَّارِ وَ نَفَاهُمْ أَ هُمْ أَصْحَابُكَ

The son of the king said, ‘O you physician! What is your view of the people, those whom my father had burned with the fire and had exiled them. Are they your companions?’

فَقَالَ نَعَمْ

He said, ‘Yes’.

قَالَ فَإِنَّهُ بَلَغَنِي أَنَّ النَّاسَ اجْتَمَعُوا عَلَى عَدَاوَتِهِمْ وَ سُوءِ النَّيِّءِ عَلَيْهِمْ

He said, ‘It has reached me that the people are united upon being their enemies, and the evil talk upon them’.

قَالَ بَلَوَهُمْ نَعَمْ قَدْ كَانَ ذَلِكَ

Bilowher said, ‘Yes, and that has happened’.

قَالَ فَمَا سَبَبُ ذَلِكَ أَيُّهَا الْحَكِيمُ

He said, ‘So what is the cause of that, O you physician?’

قَالَ بَلَوَهُمْ أَمَّا قَوْلُكَ يَا ابْنَ الْمَلِكِ فِي سُوءِ النَّيِّءِ عَلَيْهِمْ فَمَا عَسَى أَنْ يَقُولُوا فِيمَنْ يَصُدُّكَ وَ لَا يَكْذِبُ وَ يَعْلَمُ وَ لَا يَجْهَلُ وَ يَكْفُ وَ لَا يُوْدِي [يُوْدِي] وَ يُصَلِّي وَ لَا يَنَامُ وَ يَصُومُ وَ لَا يُفْطِرُ وَ يَبْتَلِي فَيَصْبِرُ وَ يَتَفَكَّرُ فَيَعْتَبِرُ وَ يُطَيِّبُ نَفْسَهُ عَنِ الْأَمْوَالِ وَ الْأَهْلِينَ وَ لَا يَخَافُهُمُ النَّاسُ عَلَى أَمْوَالِهِمْ وَ أَهْلِيهِمْ

Bilowher said, ‘O son of the king! As for your word regarding the evil talk upon them, so what? Perhaps they are saying regarding the one who speaks the truth and does not lie, and he knows and is not ignorance, and he refrains from harming, and he prays and does not sleep, and he fasts and does not break, and he is afflicted so he is patient, and he ponders so he takes lesson, and his souls feels good about the wealth, and the family members, and he does not scare the people upon their wealth and their families’.

قَالَ ابْنُ الْمَلِكِ فَكَيْفَ اتَّفَقَ النَّاسُ عَلَى عَدَاوَتِهِمْ وَ هُمْ فِيهَا بَيْنَهُمْ مُخْتَلِفُونَ

The son of the king said, ‘How come the people concurred upon being their enemies while they are differing between themselves?’

قَالَ بَلَوَهُمْ مَثَلُهُمْ فِي ذَلِكَ مَثَلُ كِلَابٍ اجْتَمَعُوا عَلَى حَيْفَةٍ تَنْهَشُهَا وَ يَهَارُ بَعْضُهَا بَعْضاً مُخْتَلِفَةً الْأَلْوَانِ وَ الْأَجْنَاسِ فَبَيْنَا هِيَ تُقْبِلُ عَلَى الْحَيْفَةِ إِذْ دَنَا رَجُلٌ مِنْهُمْ فَتَرَكَ بَعْضُهُمْ بَعْضاً وَ أَقْبَلْنَ عَلَى الرَّجُلِ فَيَهْرُنَّ عَلَيْهِ جَمِيعاً مُعَاوِيَاتٍ عَلَيْهِ وَ لَيْسَ لِلرَّجُلِ فِي حَيْفَتِهِنَّ حَاجَةٌ - وَ لَا أَرَادَ أَنْ يُنَازِعَهُنَّ فِيهَا وَ لَكِنَّهُنَّ عَرَفْنَ غُرْبَتَهُ مِنْهُنَّ فَاسْتَوْحَشْنَ مِنْهُ وَ اسْتَأْنَسْنَ بِبَعْضُهُنَّ بِبَعْضٍ وَ إِنْ كُنَّ مُخْتَلِفَاتٍ مُتَعَادِيَاتٍ فِيمَا بَيْنَهُنَّ مِنْ قَبْلِ أَنْ يَرِدَ الرَّجُلُ عَلَيْهِنَّ

Bilowher said, 'Their example in that is an example of dogs having gathered upon a carcass to tear it apart and knock down each other, being of difference colours and species. While these are concentrating upon the carcass when a man comes near them. So, they leave each other and pay attention to the man. They bark at him altogether supporting each other against him, and although there is no need for the man regarding their carcass, nor does he want to dispute them regarding it, but they recognise him as being a stranger from them, so they are frightened from him and are comforted with each other, and even though there are differing hostilities regarding what is between them from before the man had arrived to them'.

قَالَ بَلَوَهُمْ فَمَثَلُ الْحَيْفَةِ مَتَاعُ الدُّنْيَا وَ مَثَلُ صُنُوفِ الْكِلَابِ ضُرُوبُ الرِّجَالِ الَّذِينَ يَفْتَنُّونَ عَلَى الدُّنْيَا وَ يُهْرَفُونَ دِمَاءَهُمْ وَ يُنْفِقُونَ لَهَا أَمْوَالَهُمْ وَ مَثَلُ الرَّجُلِ الَّذِي اجْتَمَعَتْ عَلَيْهِ الْكِلَابُ وَ لَا حَاجَةَ لَهُ فِي حَيْفَتِهِنَّ كَمَثَلِ صَاحِبِ الدِّينِ الَّذِي رَفَضَ الدُّنْيَا وَ خَرَجَ مِنْهَا

Bilowher said, 'The example of the carcass are chattels of the world, and example of the types of dogs are types of men, those who are killing each other upon the world and they are spilling their blood, and spending their wealth for it, and example of the man whom the dogs had united against, and there is no need for him regarding their carcass, is an example of a companion of religion, the one who rejects the world and exits from it.

فَلَيْسَ يُنَازِعُ فِيهَا أَهْلَهَا وَ لَا يَمْنَعُ ذَلِكَ النَّاسَ مِنْ أَنْ يَعَادُونَهُ [يُعَادُوهُ] لِغُرْبَتِهِ عَنْهُمْ فَإِنْ عَجِبْتَ فَأَعْجَبْتَ [فَاعْجَبْتَ] مِنَ النَّاسِ أَهْمُ لَا هِمَّةَ لَهُمْ إِلَّا الدُّنْيَا وَ جَمْعُهَا وَ التَّكَاتُرُ وَ التَّفَاخُرُ وَ التَّعَالُبُ عَلَيْهَا حَتَّى إِذَا رَأَوْا مَنْ قَدْ تَرَكَهَا فِي أَيْدِيهِمْ وَ تَحَلَّى عَنْهَا كَانُوا لَهُ أَشَدَّ قِتَالاً عَلَيْهِ وَ أَشَدَّ حَنَقاً مِنْهُمْ لِلَّذِي يُشَاحُّهُمْ عَلَيْهَا

He neither disputes its people regarding it, nor does that prevent the people from being hostile to him due to his being a stranger with them. So, if you are surprised, then be surprised from the people. They, there is no concern for them except the world and amassing, and the augmentation, and the priding, and the prevailing upon it, until when they see the one who has neglected it in their hand and has vacated from it, they would be fiercer in fighting against him, and of severe grudges from them to the one who made them greedy upon it.

فَأَيُّ حُجَّةٍ لِلَّهِ يَا ابْنَ الْمَلِكِ أَدْحَضَ مِنْ تَعَاوُنِ الْمُخْتَلِفِينَ عَلَى مَنْ لَا حُجَّةَ لَهُمْ عَلَيْهِ

O son of the king! So which Argument of Allah<sup>-azwj</sup> is more refuting than co-operating with the differing one against the one there is no argument for them upon him?'

قَالَ ابْنُ الْمَلِكِ أَعْمَدُ لِحَاجَتِي -

The son of the king said, 'Deliberate on my need!'

قَالَ بَلَوَهُمْ إِنَّ الطَّيِّبَ الرَّفِيعَ إِذْ رَأَى الْجُسَدَ قَدْ أَهْلَكَتْهُ الْأَخْلَاطُ الْقَاسِدَةُ فَأَرَادَ أَنْ يُقْوِيَهُ وَ يُسَمِّنَهُ لَمْ يُغَدِّهِ بِالطَّعَامِ الَّذِي يَكُونُ مِنْهُ اللَّحْمُ وَ الدَّمُ وَ الْقُوَّةُ لِأَنَّهُ يَعْلَمُ أَنَّهُ مَتَى أَدْخَلَ الطَّعَامَ عَلَى الْأَخْلَاطِ الْقَاسِدَةِ أَضْرَّ بِالْجَسَدِ وَ لَمْ يَنْفَعَهُ وَ لَمْ يَنْفَعِهِ

Bihowher said, 'The friendly physician, when he sees the body being destroyed by the mixture of the spoilers and he wants to strengthen it and fatten it, he would not feed it with the food from which would be the flesh, and the blood, and the strength, because he knows that when the food enters upon the mixture of spoilers, it will be harmful with the body and will not benefit it and will not strengthen it.

وَلَكِنْ يَبْدَأُ بِالْأَدْوِيَةِ وَالْحَمِيَةِ مِنَ الطَّعَامِ فَإِذَا أَذْهَبَ مِنْ جَسَدِهِ الْأَخْلَاطَ الْفَاسِدَةَ أَقْبَلَ عَلَيْهِ بِمَا يُصْلِحُهُ مِنَ الطَّعَامِ فَحِينَئِذٍ يَجِدُ طَعْمَ الطَّعَامِ وَ يَسْمُنُ وَ يَهْوَى وَ يَحْمِلُ الثِّقْلَ بِمَشِيَّةِ اللَّهِ عَزَّ وَ جَلَّ

But he would begin with the medication and the dieting from the food. When the mixture of spoilers is removed from his body, he will pay attention to it with what food would correct it. At that time, he will find the taste of food and be fattened, and he would be strong and carry the weight by the Desire of Allah<sup>-azwj</sup> Mighty and Majestic'.

وَ قَالَ ابْنُ الْمَلِكِ أَيُّهَا الْحَكِيمُ أَخْبِرْنِي مَاذَا تُصِيبُ مِنَ الطَّعَامِ وَالشَّرَابِ

The son of the king said, 'O you physician! Inform me, what is that being achieved from the food and the drink?'

قَالَ الْحَكِيمُ زَعَمُوا أَنَّ مَلِكًا مِنَ الْمُلُوكِ كَانَ عَظِيمَ الْمُلْكِ كَثِيرَ الْجُنْدِ وَالْأَمْوَالِ وَ أَنَّهُ بَدَأَ لَهُ أَنْ يَعْزُوَ مَلِكًا آخَرَ لِيَزِدَّادَ مُلْكًا إِلَى مُلْكِهِ وَ مَالًا إِلَى مَالِهِ فَسَارَ إِلَيْهِ بِالْجُنُودِ وَالْعُدَدِ وَالنِّسَاءِ وَالْأَوْلَادِ وَالْأَنْثِقَالِ

The physician said, 'They are claiming that a king from the kings had a mighty kingdom, a lot of armies and wealth, and it was inevitable for him to raid another kingdom in order to increase a kingdom to his kingdom, and wealth to his wealth. So, he travelled to it with the armies, and the numbers, and the weapons, and the womenfolk, and the children, and the luggage.

فَأَقْبَلُوا نَحْوَهُ فَظَهَرُوا عَلَيْهِ وَ اسْتَبَاحُوا عَسْكَرَهُ فَهَزَبَ وَ سَاقَ امْرَأَتَهُ وَ أَوْلَادَهُ صِغَارًا فَأَلْجَأَهُ الطَّلَبُ عِنْدَ الْمَسَاءِ إِلَى أَجْمَةٍ عَلَى شَاطِئِ النَّهْرِ فَدَخَلَهَا مَعَ أَهْلِهِ وَ وُلْدِهِ وَ سَيَّبَ دَوَابَّهُ مَخَافَةَ أَنْ تَدُلُّ عَلَيْهِ بِصَهِيلِهَا

They came towards him and prevailed upon him (instead) and annihilated his army. He fled and took his wife and his young children and in the evening sheltered to a thicket at the river back. He entered it with his wife and his children, and set his riding animals free fearing that it might be pointed upon him by their neighing.

فَبَاتُوا فِي الْأَجْمَةِ وَ هُمْ يَسْمَعُونَ وَقَعَ حَوَافِرِ الْخَيْلِ مِنْ كُلِّ جَانِبٍ فَأَصْبَحَ الرَّجُلُ لَا يُطِيقُ بَرَاحًا وَ أَمَّا النَّهْرُ فَلَا يَسْتَطِيعُ عُبُورَهُ وَ أَمَّا الْفَضَاءُ فَلَا يَسْتَطِيعُ الْخُرُوجَ إِلَيْهِ لِمَكَانِ الْعُدُوِّ فَهُمْ فِي مَكَانٍ ضَيِّقٍ

They spent the night in the thicket and they were hearing the trampling feet of the horses from every side. The man became such, he could not endure departing, and as for the river, he was not capable of crossing it, and as for the environment, he was not able to go out to it due to the position of the enemy. So, they were in a constricted place.

قَدْ أَذَاهُمْ الْبُرْدُ وَ أَهْجَرَهُمُ الْخَوْفُ وَ طَوَّاهُمُ الْجُوعُ وَ لَيْسَ لَهُمْ طَعَامٌ وَ لَا مَعَهُمْ زَادٌ وَ لَا إِدَامٌ وَ أَوْلَادُهُ صِغَارٌ جِنَاعٌ يَبْكُونَ مِنَ الضَّرِّ الَّذِي قَدْ أَصَابَهُمْ  
فَمَكَتْ بِذَلِكَ يَوْمَيْنِ - ثُمَّ إِنَّ أَحَدَ بَنِيهِ مَاتَ فَأَلْقَاهُ فِي النَّهْرِ فَمَكَتْ بَعْدَ ذَلِكَ يَوْمًا آخَرَ

The cold harmed them, and the fear deserted them, and the hunger engulfed them, and there wasn't for them any food, nor any provisions with them, nor any sauce, and his children were young, hungry, crying from the harm which has afflicted them. He remained with that for two days. Then one of his sons dies, so he threw him in the river. He remained after that for another day.

فَقَالَ الرَّجُلُ لِامْرَأَتِهِ إِنَّا مُشْرَفُونَ عَلَى الْهَلَكَ جَمِيعاً وَ إِن بَقِيَ بَعْضُنَا وَ هَلَكَ بَعْضُنَا كَانَ خَيْراً مِنْ أَنْ تَهْلِكَ جَمِيعاً وَ قَدْ رَأَيْتُ أَنْ أُعَجِّلَ ذَبْحَ صَبِيٍّ مِنْ  
هَؤُلَاءِ الصَّبِيَّانِ فَتَجْعَلَهُ قُوتاً لَنَا وَ لِأَوْلَادِنَا إِلَى أَنْ يَأْتِيَ اللَّهُ عَزَّ وَ جَلَّ بِالْفَرَجِ فَإِنْ أَحْزَنَا ذَلِكَ هَزَلِ الصَّبِيَّانُ حَتَّى لَا يُشْبِعَ لُحُومَهُمْ وَ تَضْعُفُ حَتَّى لَا نَسْتَطِيعَ  
الْحَرَكَةَ إِنْ وَجَدْنَا إِلَى ذَلِكَ سَبِيلاً-

The man said to his wife, 'We are all overlooking upon the death, and if some of us were to remain and some of us were to dies, it would be better than all of us to be destroyed, and I have viewed (decided) that I should hasten slaughtering one of my young boys from these boys, so we can make him a subsistence for us and for our children until Allah<sup>-azwj</sup> Mighty and Majestic comes with the relief. If we were to delay that, the children will be thin until their flesh is not satiated and weakens until we are not capable of movement, from finding a way to that'.

وَ طَاوَعَتْهُ امْرَأَتُهُ فَذَبَحَ بَعْضَ أَوْلَادِهِ وَ وَضَعُوهُ بَيْنَهُمْ يَنْهَشُونَهُ

And his wife obeyed him, so he slaughtered one his children and placed him between them to eat him.

فَمَا ظَنُّكَ يَا ابْنَ الْمَلِكِ بِذَلِكَ الْمُضْطَرِّ أَمْ أَكُلُ الْكَلْبِ الْمُسْتَكْفِرِ يَأْكُلُ أَمْ أَكُلُ الْمُضْطَرِّ الْمُسْتَقْبَلِ

O son of the king! So, what are your thoughts with that desperate one, eater of too much from the dog or the desperate one eating the little?'

قَالَ ابْنُ الْمَلِكِ بَلْ أَكُلُ الْمُسْتَقْبَلِ

The son of the king said, 'But eater of the little'.

قَالَ الْحَكِيمُ كَذَلِكَ أَكْلِي وَ شُرْبِي يَا ابْنَ الْمَلِكِ فِي الدُّنْيَا-

The physician said, 'Like that is my eating and my drinking in the world, O son of the king!'

فَقَالَ لَهُ ابْنُ الْمَلِكِ أَرَأَيْتَ هَذَا الَّذِي تَدْعُونِي إِلَيْهِ أَيُّهَا الْحَكِيمُ أَمْ هُوَ شَيْءٌ نَظَرَ النَّاسُ فِيهِ بَعْضُهُمْ وَ أَلْبَاهِمِ حَتَّى اخْتَارُوهُ عَلَى مَا سِوَاهُ لِأَنْفُسِهِمْ أَمْ دَعَاهُمْ  
اللَّهُ إِلَيْهِ فَأَجَابُوا

The son of the king said to him, 'O you physician! What is your view of this which you are calling me to, is it He a thing people can look into it with their intellects and their

understandings until they choose it for themselves over whatever is besides it, or Allah<sup>-azwj</sup> Calls them to it so they respond?’

قَالَ الْحَكِيمُ عَلَا هَذَا الْأَمْرُ وَ لَطَفَ عَنْ أَنْ يَكُونَ مِنْ أَهْلِ الْأَرْضِ أَوْ بِرَأْيِهِمْ دَبْرُوهُ وَ لَوْ كَانَ مِنْ أَهْلِ الْأَرْضِ لَدَعَا إِلَى عَمَلِهَا وَ زِينَتِهَا وَ حِفْظِهَا وَ دَعْتِهَا وَ نَعِيمِهَا وَ لَذَمَّتْهَا وَ لَهْوِهَا وَ لَعِبِهَا وَ شَهَوَاتِهَا

The physician said: ‘This matter is more exalted and more subtle than for it to be from people of the earth, or being managed by their opinions; and had it been from people of the earth, it would be calling to its works, and its adornments, and its protection, and its callers, and its bounties, and its pleasures, and its vanities, and its playfulness, and its lustful desires.

وَ لَكِنَّهُ أَمْرٌ غَرِيبٌ وَ دَعْوَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ سَاطِعَةٌ وَ هُدًى مُسْتَقِيمٌ نَاقِضٌ عَلَى أَهْلِ الدُّنْيَا أَعْمَالَهُمْ مُخَالِفٌ هُمْ عَائِبٌ عَلَيْهِمْ وَ طَاعِعٌ نَاقِلٌ هُمْ عَنْ أَهْوَائِهِمْ دَاعٍ هُمْ إِلَى طَاعَةِ رَبِّهِمْ وَ إِنَّ ذَلِكَ لَبَيِّنٌ لِمَنْ تَنَبَّهَ مَكْتُومٌ عِنْدَهُ عَنْ غَيْرِ أَهْلِهِ حَتَّى يُظْهِرَ اللَّهُ الْحَقَّ بَعْدَ حَقَائِهِ وَ يَجْعَلَ كَلِمَتَهُ الْعُلْبَا وَ كَلِمَةَ الَّذِينَ جَهِلُوا السُّقْلَى

But, it is a strange matter and a bright Call from Allah<sup>-azwj</sup> Mighty and Majestic, and a straight Guidance contrary to people of the world of their deeds, opposing to them, faulting upon them and accusing, transfer them from their wealth (and) calling them to obey their Lord<sup>-azwj</sup>, and that is clear for the one who is alert. It is hidden with Him<sup>-azwj</sup> from other than its rightful ones until Allah<sup>-azwj</sup> Reveals the truth after Hiding it, and Makes His<sup>-azwj</sup> Word to be the higher, and the word of those who are ignorant, as lower.

قَالَ ابْنُ الْمَلِكِ صَدَقْتَ أَيُّهَا الْحَكِيمُ

The son of the king said, ‘You speak the truth, O you physician!’

ثُمَّ قَالَ الْحَكِيمُ إِنَّ مِنَ النَّاسِ مَنْ تَفَكَّرَ قَبْلَ تَحْيِيءِ الرُّسُلِ ع فَأَصَابَ وَ مِنْهُمْ مَنْ دَعَتْهُ الرُّسُلُ بَعْدَ تَحْيِيئِهَا فَأَجَابَ وَ أَنْتَ يَا ابْنَ الْمَلِكِ بَمَنْ تَفَكَّرَ بِعَقْلِهِ فَأَصَابَ -

Then the physician said, ‘From the people there is one who ponders before coming of the Messengers<sup>-as</sup>, so he achieved, and from them is one whom the Messengers<sup>-as</sup> called after their coming, so he responded, and you, O son of the king, are from the ones who ponders with his intellect, so he achieves’.

قَالَ ابْنُ الْمَلِكِ فَهَلْ تَعْلَمُ أَحَدًا مِنَ النَّاسِ يَدْعُو إِلَى التَّزْهِيدِ فِي الدُّنْيَا غَيْرَكُمْ

The son of the king said, ‘Do you know of anyone from the people calling to the ascetism in the world apart from you all (hermits)?’

قَالَ الْحَكِيمُ أَمَا فِي بِلَادِكُمْ هَذِهِ فَلَا وَ أَمَا فِي سَائِرِ الْأُمَمِ فَبَيْنَهُمْ قَوْمٌ يَنْتَحِلُونَ الدِّينَ بِأَلْسِنَتِهِمْ وَ لَمْ يَسْتَحْفُوهُ بِأَعْمَالِهِمْ فَاخْتَلَفَ سَبِيلُنَا وَ سَبِيلَهُمْ

The physician said, ‘As for in this city of yours, so no, and as for in rest of the communities, among there are people who are arrogating the religion with their tongues and they are not proving it with their actions, so our way and their way differs’.



قَالَ ابْنُ الْمَلِكِ كَيْفَ صِرْتُمْ أَوْلَى بِالْحَقِّ مِنْهُمْ وَ إِنَّمَا أَتَاكُمْ هَذَا الْأَمْرُ الْغَرِيبُ مِنْ حَيْثُ أَتَاهُمْ

The son of the king said, 'How did you before foremost with the truth than they did, and rather this strange matter has come to you from when it has come to them?'

قَالَ الْحَكِيمُ الْحَقُّ كُلُّهُ جَاءَ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ وَ أَنَّهُ تَبَارَكَ وَ تَعَالَى دَعَا الْعِبَادَ إِلَيْهِ فَقَبِلَهُ قَوْمٌ بِحَقِّهِ وَ شُرُوطِهِ حَتَّى أَدَّوهُ إِلَى أَهْلِهِ كَمَا أَمَرُوا لَمْ يَظْلَمُوا وَ لَمْ يُحْطُوا وَ لَمْ يُضَيِّعُوا

The physician said, 'The truth, all of it has come from the Presence of Allah<sup>-azwj</sup> Mighty and Majestic, and He<sup>-azwj</sup> Blessed and Exalted Called the servants to Him<sup>-azwj</sup>. A people accepted it with His<sup>-azwj</sup> rights and His<sup>-azwj</sup> Conditions until they brought it to its people just as they had been Commanded. They were not unjust, and were not mistaken, and did not waste.

وَ قَبِلَهُ آخَرُونَ فَلَمْ يَفْعَلُوا بِحَقِّهِ وَ شُرُوطِهِ وَ لَمْ يُؤَدُّوهُ إِلَى أَهْلِهِ وَ لَمْ يَكُنْ لَهُمْ فِيهِ عَزِيمَةٌ وَ لَا عَلَى الْعَمَلِ بِهِ نِيَّةٌ صَمِيرٌ فَضَيَّعُوهُ وَ اسْتَنْقَلُوهُ فَأَلْمَضِيحُ لَا يَكُونُ مِثْلَ الْحَافِظِ وَ الْمُؤَسِّدِ لَا يَكُونُ كَالْمُصْلِحِ وَ الصَّابِرِ لَا يَكُونُ كَالْجَارِحِ فَمِنْ هَاهُنَا كُنَّا نَحْنُ أَحَقُّ بِهِ مِنْهُمْ وَ أَوْلَى

And another group accepted it but they did not stand with His<sup>-azwj</sup> rights and His<sup>-azwj</sup> conditions, and they did not bring it to its people, and there did not happen to be any determination for them nor any intention upon the working with it. They wasted it and considered it a burden. So the waster cannot be like the preserver, and the corrupter cannot be like the righteous, and the patient one cannot be like the panicky one. From over here, we became more rightful with it than them, and foremost'.

ثُمَّ قَالَ الْحَكِيمُ إِنَّهُ لَيْسَ يَجْرِي عَلَى لِسَانِ أَحَدٍ مِنْهُمْ مِنَ الدِّينِ وَ التَّزْهِيدِ وَ الدُّعَاءِ إِلَى الْآخِرَةِ إِلَّا وَ قَدْ أَخَذَ ذَلِكَ عَنِ أَصْلِ الْحَقِّ الَّذِي عَنْهُ أَخَذْنَا وَ لَكِنَّهُ فَرَّقَ بَيْنَنَا وَ بَيْنَهُمْ أَخَذَانَهُمُ الَّتِي أَخَذْنَا وَ ابْتِغَاؤُهُمُ الدُّنْيَا وَ إِخْلَادَهُمْ إِلَيْهَا

Then the physician said, 'Surely there doesn't flow upon the tongue of anyone of them, from the religion and the ascetism and the calling to the Hereafter, except and he has taken it from the original truth which we have taken it from, but the difference between us and them is their innovations which they have innovated, and their seeking the world and their resorting to it.

وَ ذَلِكَ أَنَّ هَذِهِ الدَّعْوَةَ لَمْ تَزَلْ تَأْتِي وَ تَظْهَرُ فِي الْأَرْضِ مَعَ أَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فِي الْقُرُونِ الْمَاضِيَةِ عَلَى أَلْسِنَةٍ مُخْتَلِفَةٍ مُتَّفِقَةٍ وَ كَانَ أَهْلُ دَعْوَةِ الْحَقِّ أَمْرُهُمْ مُسْتَقِيمٌ وَ طَرِيقُهُمْ وَاضِحٌ وَ دَعْوَتُهُمْ نَبِيَّةٌ- لَا فَرْقَةَ فِيهِمْ وَ لَا اخْتِلَافَ

And that is because these callers have not ceased to come and appear in the earth with Prophets<sup>-as</sup> of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Messengers<sup>-as</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-as</sup> in the past generations, being upon different tongues (languages), separate, and the people calling to the truth, their matter is straight and their path is clear, and their call is manifest. There is neither any difference between them<sup>-as</sup> not any differing.

فَكَانَتْ الرُّسُلُ ع إِذَا بَلَّغُوا رِسَالَاتِ رَبِّهِمْ وَ اخْتَجُّوا لِلَّهِ تَبَارَكَ وَ تَعَالَى عَلَى عِبَادِهِ بِحُجَّةٍ وَ إِقَامَةٍ مَعَالِمِ الدِّينِ وَ أَحْكَامِهِ فَضَيَّعَهُمُ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ عِنْدَ انْقِضَاءِ آجَالِهِمْ وَ مُنْتَهَى مُدَّتِهِمْ وَ مَكَانَتِ الْأُمَّةُ مِنَ الْأُمَّةِ بَعْدَ نَبِيِّهَا بُرْهَةً مِنْ دَهْرِهَا لَا تَعَيَّرُ وَ لَا تَبَدَّلُ

So the Messengers<sup>-as</sup> became when they<sup>-as</sup> delivered Messages of their<sup>-as</sup> Lord<sup>-azwj</sup>, and they argued for Allah<sup>-azwj</sup> Blessed and Exalted against His<sup>-azwj</sup> servants with arguments, and established matters of religion and its rulings. Allah<sup>-azwj</sup> Mighty and Majestic Recalled them<sup>-as</sup> to Him<sup>-azwj</sup> at the termination of their terms, and ending of their<sup>-as</sup> periods, and the community from the communities remained after their Prophet<sup>-saww</sup> from its time, neither changing nor replacing.

ثُمَّ صَارَ النَّاسُ بَعْدَ ذَلِكَ يُحَدِّثُونَ الْأَخْدَاتِ وَ يَتَّبِعُونَ الشَّهَوَاتِ وَ يُضَيِّعُونَ الْعِلْمَ فَكَانَ الْعَالِمُ الْبَالِغُ الْمُسْتَبْصِرُ مِنْهُمْ يُخْفِي شَخْصَهُ وَ لَا يُظْهِرُ عِلْمَهُ فَيَعْرِفُونَهُ بِاسْمِهِ وَ لَا يَهْتَدُونَ إِلَى مَكَانِهِ وَ لَا يَبْقَى مِنْهُمْ إِلَّا الْحَسِيسُ مِنْ أَهْلِ الْعِلْمِ يَسْتَخْفُ بِهٖ أَهْلُ الْجَهْلِ وَ الْبَاطِلُ فَيَحْمِلُ الْعِلْمَ وَ يَطْهَرُ الْجَهْلُ

Then after that, the people became innovating the innovations, and seeking the lustful desires, and wasting the knowledge. So the mature scholar, the one insightful of them, became hiding his person and did not reveal his knowledge. They knew him with his name and were not guided to his place, nor does there remain from them except the vile from the people of knowledge, the people of ignorance and the falsehood were taking lightly with him. Thus, the knowledge was idle and the ignorance appeared.

وَ تَتَنَاسَلُ الْقُرُونُ فَلَا يَعْرِفُونَ إِلَّا الْجَهْلَ وَ يَزْدَادُ الْجَهْلُ اسْتِغْلَاءً وَ كَثْرَةً وَ الْعُلَمَاءُ خُؤُلًا وَ قَلَّةً فَحَوَّلُوا مَعَالِمَ اللَّهِ تَبَارَكَ وَ تَعَالَى عَنْ وُجُوهِهَا وَ تَرَكُوا قَصْدَ سَبِيلِهَا وَ هُمْ مَعَ ذَلِكَ مُقَرَّبُونَ بِتَنْزِيلِهِ مُتَّبِعُونَ شِبْهَهُ ابْتِغَاءً تَأْوِيلَهُ مُتَعَلِّقُونَ بِصِفَتِهِ تَارِكُونَ لِحَقِيقَتِهِ نَابِذُونَ لِأَحْكَامِهِ-

And the generations procreated, so they did not recognise except the ignorance and the ignorant ones increased in superiority and abundance, while the scholars were inactive and few. They transformed parameters of Allah<sup>-azwj</sup> Blessed and Exalted away from its aspects and they neglected aiming for its ways, and along with that they were acknowledging its Revelation, seeking suspicions, seeking its interpretation, suspending its attributes, neglectful of its realities, discarding its rulings.

فَكُلُّ صِفَةٍ جَاءَتْ الرُّسُلُ تَدْعُوا [تَدْعُوا] إِلَيْهَا فَتَحْتِمْ هُمْ مُوَافِقُونَ فِي تِلْكَ الصِّفَةِ مُخَالِفُونَ لَهُمْ فِي أَحْكَامِهِمْ وَ سِيرَتِهِمْ وَ لَسْنَا مُخَالِفُهُمْ فِي شَيْءٍ إِلَّا وَ لَنَا عَلَيْهِمُ الْحُجَّةُ الْوَاضِحَةُ وَ الْبَيِّنَةُ الْعَادِلَةُ مِنْ نَعْتِ مَا فِي أَيْدِيهِمْ مِنَ الْكُتُبِ الْمُنَزَّلَةِ مِنَ اللَّهِ عَزَّ وَ جَلَّ

Every attribute the Messengers<sup>-as</sup> came calling to it, so we are compatible to them<sup>-as</sup> in those attributes, opposing to them in their rulings and their conducts, and we aren't opposing them in anything except and there is the clear argument for us against them, and the just proof from attributes of what is in their hands, from the Revealed Books from Allah<sup>-azwj</sup> Mighty and Majestic.

فَكُلُّ مُتَكَلِّمٍ مِنْهُمْ يَتَكَلَّمُ بِشَيْءٍ مِنَ الْحِكْمَةِ فَهِيَ لَنَا وَ هِيَ بَيْنَنَا وَ بَيْنَهُمْ تَشْهَدُ لَنَا عَلَيْهِمْ بِأَنَّهَا تُوَافِقُ صِفَتَنَا وَ سِيرَتَنَا وَ حُكْمَنَا وَ تَشْهَدُ عَلَيْهِمْ بِأَنَّهَا مُخَالِفَةٌ لِسُنَّتِهِمْ وَ أَعْمَالِهِمْ فَلَيْسُوا يَعْرِفُونَ مِنَ الْكِتَابِ إِلَّا وَصْفَهُ وَ لَا مِنَ الذِّكْرِ إِلَّا اسْمَهُ فَلَيْسُوا بِأَهْلِ الْكِتَابِ حَقِيقَةً حَتَّى يُقِيمُوهُ

Thus, every speaker from them speaking with anything from the wisdom, it is for us, and it is between us and them testifying for us against them with that it is compatible with our attributes, and our ways, and our rulings, and testifying against them with that it is opposite to their ways, and their actions. So, they are not knowing from the Book except its description, nor from the Zikr except its name. They aren't people of the Book in reality until they establish it'.

قَالَ ابْنُ الْمَلِكِ فَمَا بَالُ الْأَنْبِيَاءِ وَالرُّسُلِ عَ يَأْتُونَ فِي زَمَانٍ دُونَ زَمَانٍ

The son of the king said, 'So what is the matter the Prophets<sup>as</sup> and the Messengers<sup>as</sup> are coming in an era besides (another) era?'

قَالَ الْحَكِيمُ إِنَّمَا مَثَلُ ذَلِكَ كَمَثَلِ مَلِكٍ كَانَتْ لَهُ أَرْضٌ مَوَاتٌ لَا عُمْرَانَ فِيهَا فَلَمَّا أَرَادَ أَنْ يُقْبَلَ عَلَيْهَا بِعِمَارَتِهِ أَرْسَلَ إِلَيْهَا رَجُلًا جَلَدًا أَمِينًا نَاصِحًا ثُمَّ أَمَرَهُ أَنْ يَعْمُرَ تِلْكَ الْأَرْضَ وَأَنْ يَغْرِسَ فِيهَا صُنُوفَ الشَّجَرِ وَأَنْوَاعَ الزَّرْعِ ثُمَّ سَمَّى لَهُ الْمَلِكُ الْأَوَانَ مِنَ الْعَرَسِ مَعْلُومَةً وَأَنْوَاعًا مِنَ الزَّرْعِ مَعْرُوفَةً

The physician said, 'But rather, an example of that is like an example of a king who had a barren land for him, there being no habitation in it. When he paid attention to it with building it, he sent to it a man who was firm, trusted, advising. Then he ordered him to build that land, and plant in it types of tree and a variety of plants. Then the king name to him the types of known plants and its variety from the well known vegetation.

ثُمَّ أَمَرَهُ أَنْ لَا يَغْدُوَ مَا سَمَّى لَهُ وَأَنْ لَا يُحْدِثَ فِيهَا مِنْ قَبْلِهِ شَيْئًا لَمْ يَكُنْ أَمَرُهُ بِهِ سَيِّدُهُ وَأَمَرَهُ أَنْ يُخْرِجَ لَهَا نَهْرًا وَيَسُدَّ عَلَيْهَا حَائِطًا وَيَمْتَنِعَهَا مِنْ أَنْ يُفْسِدَهَا مُفْسِدٌ-

Then he ordered him that he should not leave what he had named to him, and he should not do anything new in it from his own accord, anything which his master had not ordered him with; and he ordered him bring fort rivers for it and build walls upon it, and prevent it from any spoiler spoiling it.

فَجَاءَ الرَّسُولُ الَّذِي أَرْسَلَهُ الْمَلِكُ إِلَى تِلْكَ الْأَرْضِ فَأَحْيَاهَا بَعْدَ مَوْتِهَا وَعَمَرَهَا بَعْدَ خَرَابِهَا وَعَرَسَ فِيهَا وَزَرَعَ مِنَ الصُّنُوفِ الَّتِي أَمَرَهُ بِهَا ثُمَّ سَاقَ نَهْرَ الْمَاءِ إِلَيْهَا حَتَّى نَبَتَ الْعَرَسُ وَانْتَصَلَ الزَّرْعُ

The messengers which the king had sent, came to that land. He revived it after its death, and build it after its ruination, and planted in it and cultivated from the variety which he had been ordered with. Then he ushered a river of water in it until the plants grew and corrected the vegetation.

ثُمَّ لَمْ يَلْبَثْ قَلِيلًا حَتَّى مَاتَ قَيْمُهَا وَأَقَامَ بَعْدَهُ مَنْ يَقُومُ مَقَامَهُ وَخَلَفَ مِنْ بَعْدِهِ خَلْفٌ خَالَفُوا مِنْ إِقَامَةِ الْقَيْمِ بَعْدَهُ وَعَلَّبُوهُ عَلَى أَمْرِهِ فَأَخْرَبُوا الْعُمْرَانَ وَطَمَّوْا الْأَنْهَارَ فَيَسِرَ الْعَرَسُ وَهَلَكَ الزَّرْعُ

Then it was not long before until its custodian died, and there stood after him one who stood in his place, and replaced the one after him who replace. They opposed the nomination of the custodian after him and overcame him upon his matter. They ruined the construction and they covered the river. So, the plants died and the vegetation was destroyed.

فَلَمَّا بَلَغَ الْمَلِكُ جَلَاءَهُمْ عَلَى الْقَيْمِ بَعْدَ رَسُولِهِ وَخَرَابَ أَرْضِهِ أَرْسَلَ إِلَيْهَا رَسُولًا آخَرَ يُحْيِيهَا وَيُعِيدُهَا وَيُصْلِحُهَا كَمَا كَانَتْ فِي مَنْزِلَتِهَا الْأُولَى وَكَذَلِكَ الْأَنْبِيَاءُ وَالرُّسُلُ عَ يَبْعَثُ اللَّهُ عَزَّ وَجَلَّ الْوَاحِدَ بَعْدَ الْوَاحِدِ فَيُصْلِحُ أَمْرَ النَّاسِ بَعْدَ فَسَادِهِ

When it (news) reached to the king of their opposition to the custodian after his messenger, and ruination of his land, he sent another messenger to it to revive it and repeat it and correct it to be just as it was in its first state; and like that are the Prophets<sup>as</sup> and the Messengers<sup>as</sup>.

Allah<sup>-azwj</sup> Mighty and Majestic Sent the one after the one, so he<sup>-as</sup> corrected affairs of the people after its corruption’.

قَالَ ابْنُ الْمَلِكِ أَيْحُصُّ الْأَنْبِيَاءُ وَالرُّسُلُ عَلَيْهِمْ إِذَا جَاءَتْ بِمَا يَنْبَغُ بِهِ أَمْ نَعَمْ

The son of the king said, ‘Were the Prophets<sup>-as</sup> and the Messengers<sup>-as</sup> particular upon them with what He<sup>-azwj</sup> had Sent them with, or general?’

قَالَ بِلُوْهَرُ إِنَّ الْأَنْبِيَاءَ وَالرُّسُلَ إِذَا جَاءَتْ تَدْعُو عَامَّةَ النَّاسِ فَمَنْ أَطَاعَهُمْ كَانَ مِنْهُمْ وَ مَنْ عَصَاهُمْ لَمْ يَكُنْ مِنْهُمْ وَ مَا تَخْلُو الْأَرْضُ قَطُّ مِنْ أَنْ يَكُونَ لِلَّهِ عَزَّ وَ جَلَّ فِيهَا مُطَاعٌ مِنْ أَنْبِيَائِهِ وَ رُسُلِهِ وَ مِنْ أَوْصِيَائِهِ-

Bilowher said, ‘The Prophets<sup>-as</sup> and the Messengers<sup>-as</sup>, when they came, they called generality of people. The one who obeyed them<sup>-as</sup> would be from them<sup>-as</sup> and the one who disobeyed them would not be from them<sup>-as</sup>; and the earth cannot be vacant at all from there being in it for Allah<sup>-azwj</sup> Mighty and Majestic, an obedience one from His<sup>-azwj</sup> Prophets<sup>-as</sup>, and His<sup>-azwj</sup> Messengers<sup>-as</sup> and from his<sup>-as</sup> successors<sup>-as</sup>.

وَ إِنَّمَا مَثَلُ ذَلِكَ مَثَلُ طَائِرٍ كَانَ فِي سَاحِلِ الْبَحْرِ يُقَالُ لَهُ قَدَمٌ بَيِضٌ بَيَضًا كَثِيرًا وَ كَانَ شَدِيدَ الْحُبِّ لِلْفِرَاحِ وَ كَثُرَتْهَا وَ كَانَ يَأْتِي عَلَيْهِ زَمَانٌ يَتَعَدَّرُ عَلَيْهِ فِيهِ مَا يُرِيدُهُ مِنْ ذَلِكَ فَلَا يَجِدُ بُدًّا مِنْ اتِّخَاذِ أَرْضٍ أُخْرَى حَتَّى يَذْهَبَ ذَلِكَ الزَّمَانُ

And rather, an example of that is an example of a bird called kingfisher which was in the coast of a sea. It laid a lot of eggs, and it was intensely loving to the chicks and its abundance, and an impossible time had come upon it, it could not do during it what it wanted from that, so it found inevitable from taking to another land until that time had gone away.

فَيَأْخُذُ بَيْضَهُ مَخَافَةً عَلَيْهِ مِنْ أَنْ يَهْلِكَ مِنْ شَفَقَتِهِ فَيَمْرِقُهُ فِي أَعْشَاشِ الطَّيْرِ فَتَحْضُنُ الطَّيْرُ بَيْضَتَهُ مَعَ بَيْضَتِهَا وَ تَخْرُجُ فِرَاحُهُ مَعَ فِرَاحِهَا فَإِذَا طَالَ مَكْتُ فِرَاحِ قَدَمٍ مَعَ فِرَاحِ الطَّيْرِ أَلْفَهَا بَعْضُ فِرَاحِ الطَّيْرِ وَ اسْتَأْنَسَ بِهَا

It took its eggs out of compassion fearing upon them from being destroyed, and distributed them in nests of birds. The birds incubated their eggs with its eggs, and its chicks came out with their chicks. When the wait prolonged, its chick arrived with chicks of the bird and loved chicks of the bird and were comforted by it.

فَإِذَا كَانَ الزَّمَانُ الَّذِي يَنْصَرِفُ فِيهِ قَدَمٌ إِلَى مَكَانِهِ مَرَّ بِأَعْشَاشِ الطَّيْرِ وَ أَوْكَارِهَا بِاللَّيْلِ فَاسْمَعُ فِرَاحَهُ وَ غَيْرَهَا صَوْتَهُ فَإِذَا سَمِعَتْ فِرَاحَهُ صَوْتَهُ تَبِعَتْهُ وَ تَبِعَ فِرَاحَهُ مَا كَانَ أَلْفَهَا مِنْ فِرَاحِ سَائِرِ الطَّيْرِ وَ لَمْ يُجِبْهُ مَا لَمْ يَكُنْ مِنْ فِرَاحِهِ وَ لَا مَا لَمْ يَكُنْ أَلْفَ فِرَاحَهُ وَ كَانَ قَدْ بَضُمَ إِلَيْهِ مَنْ أَجَابَهُ مِنْ فِرَاحِهِ حُبًّا لِلْفِرَاحِ

When it was the time which a kingfisher would arrive back to its place, it passed by nests of the bird and its dens. Its chicks and others heard its voice. When its chicks heard its voice, it followed it, and its chick was followed by whatever from chicks of rest of the birds had loved it, and what had not been from its chicks did not respond nor did what had not loved its chicks, and it would have added to it, ones who had responded from its chicks, in lover for the chicks.

وَ كَذَلِكَ الْأَنْبِيَاءُ إِذَا يَسْتَعْرِضُونَ النَّاسَ جَمِيعًا بِدَعَائِهِمْ فَيَجِيبُهُمْ أَهْلُ الْحِكْمَةِ وَ الْعُقَلُ لِمَعْرِفَتِهِمْ لِفَضْلِ الْحِكْمَةِ-

And like that are the Prophets<sup>-as</sup>. But rather they<sup>-as</sup> present themselves<sup>-as</sup> to the people in their entirety with their<sup>-as</sup> call. The people of wisdom and intellect respond to them due to their recognising the merit of wisdom.

فَمَثَلُ الطَّيْرِ الَّذِي دَعَا بِصَوْتِهِ مَثَلُ الْأَنْبِيَاءِ وَالرُّسُلِ الَّتِي تَعْمُ النَّاسَ بِدَعَائِهِمْ وَمَثَلُ الْبَيْضِ الْمُتَفَرِّقِ فِي أَعْشَاشِ الطَّيْرِ مَثَلُ الْحِكْمَةِ وَمَثَلُ سَائِرِ فِرَاحِ الطَّيْرِ الَّتِي أَلْقَتْ فِرَاحَ قَدِيمٍ مَثَلُ مَنْ أَحَابَ الْحُكَمَاءَ قَبْلَ حَيِّهِ الرُّسُلِ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ لِأَنْبِيَائِهِ وَرُسُلِهِ مِنَ الْفَضْلِ وَالرَّأْيِ مَا لَمْ يَجْعَلْ لِعَبِيدِهِمْ مِنَ النَّاسِ وَأَعْطَاهُمْ مِنَ الْحُجُجِ وَالنُّورِ وَالضِّيَاءِ مَا لَمْ يُعْطِ غَيْرَهُمْ

And example of the bird which called with its voice is an example of the Prophets<sup>-as</sup> and the Messengers<sup>-as</sup> which generalise the people with their<sup>-as</sup> calls, and an example of the eggs scattered among nests of the birds is an example of the wisdom, and an example of rest of the chicks of the birds which loved the chick of the kingfisher is an example of the one who responds to the wise ones before coming of the Messengers<sup>-as</sup>, because Allah<sup>-azwj</sup> Mighty and Majestic has Made for His<sup>-azwj</sup> Prophets<sup>-as</sup> and His<sup>-azwj</sup> Messengers<sup>-as</sup>, the merit and the view what He<sup>-azwj</sup> has not Made for others from the people, and has Given them<sup>-as</sup> the arguments, and the Noor, and the illumination what He<sup>-azwj</sup> did not Give to others.

وَذَلِكَ لِمَا يُرِيدُ مِنْ بُلُوغِ رِسَالَتِهِ وَمَوَاقِعِ حُجُجِهِ وَكَانَتْ الرُّسُلُ إِذَا جَاءَتْ وَأُظْهِرَتْ دَعْوَاهَا أَجَابَهُمْ مِنَ النَّاسِ أَيْضًا مَنْ لَمْ يَكُنْ أَجَابَ الْحُكَمَاءَ وَذَلِكَ لِمَا جَعَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى دَعْوَتِهِمْ مِنَ الضِّيَاءِ وَالْإِبْرَاهِيمِ

And that is due to what He<sup>-azwj</sup> Wants of the delivery of His<sup>-azwj</sup> Message and places of His<sup>-azwj</sup> Arguments; and the Messengers<sup>-as</sup> became when they<sup>-as</sup> came and revealed its call. They<sup>-as</sup> were answered also from the people as well by the one who had not responded to the wise ones, and that is due to what Allah<sup>-azwj</sup> Mighty and Majestic had Made the illumination and the proofs upon their<sup>-as</sup> calls’.

قَالَ ابْنُ الْمَلِكِ أَمْ قَرَأْتِ مَا يَأْتِي بِهِ الرُّسُلُ وَالْأَنْبِيَاءُ إِذْ زَعَمْتَ أَنَّهُ لَيْسَ بِكَلَامِ النَّاسِ وَكَلَامِ اللَّهِ عَزَّ وَجَلَّ وَهُوَ كَلَامٌ وَكَلَامٌ مَلَائِكَتِهِ كَلَامٌ

The son of the king said, ‘What is your view of what the Messengers<sup>-as</sup> and the Prophets<sup>-as</sup> had come with, when you have claimed that it isn’t speech of the people, and Speech of Allah<sup>-azwj</sup> Mighty and Majestic, and it is a speech, and speech of His<sup>-azwj</sup> Angels is a speech?’

قَالَ الْحَكِيمُ أَمْ مَا رَأَيْتِ النَّاسَ لَمَّا أَرَادُوا أَنْ يُفْهِمُوا بَعْضَ الدَّوَابِّ وَالطَّيْرِ مَا يُرِيدُونَ مِنْ تَقْدِيمِهَا وَتَأْخُرِهَا وَإِقْبَالِهَا وَإِدْبَارِهَا لَمْ يَجِدُوا الدَّوَابَّ وَالطَّيْرَ يَحْتَمِلُ كَلَامَهُمُ الَّذِي هُوَ كَلَامُهُمْ فَوْضَعُوا مِنَ النَّعْرِ وَالصَّيْرِ وَالرَّجْرِ [الرَّجْرِ] مَا يَنْبَلُغُوا بِهِ حَاجَتَهُمْ وَمَا عَرَفُوا أَنَّهَا تُطِيقُ حَمْلَهُ

The physician said, ‘Have you not seen the people when they want to understand one of the animals and birds what they want, from bringing it forward and delaying it, and making it come forward and turning it back, they find the animal and the bird cannot tolerate their speech which is their speech, so they place the clicking, and the whistling, and the yelling what they can reach their needs with, and what they recognise that it would endure carrying it?’

وَكَذَلِكَ الْعِبَادُ يَعْجِزُونَ [يَعْجِزُونَ] أَنْ يَعْلَمُوا كَلَامَ اللَّهِ عَزَّ وَجَلَّ وَكَلَامَ مَلَائِكَتِهِ عَلَى كُنْهِهِ وَكَمَالِهِ وَلَطْفِهِ وَصِفَتِهِ

And like that are the servants. They are unable to know the Speech of Allah<sup>-azwj</sup> Mighty and Majestic and speech of His<sup>-azwj</sup> Angels upon its essence, and its perfection, and its subtleties, and its description.

فَصَارَ مَا تَرَاجَعَ النَّاسُ بَيْنَهُمْ مِنَ الْأَصْوَاتِ الَّتِي سَمِعُوا بِهَا الْحِكْمَةَ شَبِيهاً بِمَا وَضَعَ النَّاسُ لِلدَّوَابِّ وَ الطَّيْرِ وَ لَمْ يَمْنَعْ ذَلِكَ الصَّوْتُ مَكَانَ الْحِكْمَةِ الْمَخْبُورَةِ فِي تِلْكَ الْأَصْوَاتِ مِنْ أَنْ تَكُونَ الْحِكْمَةُ وَاصِحَّةً بَيْنَهُمْ قُوَّةً مُبِيرَةً شَرِيفَةً عَظِيمَةً وَ لَمْ يَمْنَعَهَا مِنْ وُقُوعِ مَعَانِيهَا عَلَى مَوَاقِعِهَا وَ بُلُوغِ مَا اخْتَجَّ بِهِ اللَّهُ عَزَّ وَ جَلَّ عَلَى الْعِبَادِ فِيهَا

Whatever voices which the people referred between them which they had heard the wisdom with, resembles with what the people have placed for the animals and the birds, and that voice (sound) did not prevent the place of wisdom for the informed in those sounds (voices), from the wisdom being clear between them, strong, radiant, noble, mighty, and its meanings were not prevented from their places and reaching what Allah<sup>-azwj</sup> Mighty and Majestic had Argued with upon the servants regarding it.

فَكَانَ الصَّوْتُ لِلْحِكْمَةِ جَسَداً وَ مَسْكناً وَ كَانَتِ الْحِكْمَةُ لِلصَّوْتِ نَفْساً وَ رُوحاً وَ لَا طَاقَةَ لِلنَّاسِ أَنْ يُنْفِذُوا عَوْرَ كَلَامِ الْحِكْمَةِ وَ لَا يُحِيطُوا بِهِ بِعُقُوبِهِمْ فَمِنْ قَبْلِ ذَلِكَ تَفَاضَلَتِ الْعُلَمَاءُ فِي عِلْمِهِمْ فَلَا يَزَالُ عَالِمٌ يَأْخُذُ عِلْمَهُ مِنْ عَالِمٍ حَتَّى يَرْجِعَ الْعِلْمُ إِلَى اللَّهِ عَزَّ وَ جَلَّ الَّذِي جَاءَ مِنْ عِنْدِهِ

So, the voice became a body and a dwelling for the wisdom, and the wisdom became a self and a soul for the voice, and there is no strength for the people that they implement the depths of the speech and wisdom, or encompass it with their intellect. From that direction, the scholars are merited in their knowledge. So, a scholar does not cease taking his knowledge from a scholar until he refers the knowledge to Allah<sup>-azwj</sup> Mighty and Majestic, which has come from His<sup>-azwj</sup> Presence.

وَ كَذَلِكَ الْعُلَمَاءُ قَدْ يُصِيبُونَ مِنَ الْحِكْمَةِ وَ الْعِلْمِ مَا يُنْجِيهِمْ مِنَ الْجَهْلِ وَ لَكِنْ لِكُلِّ ذِي فَضْلٍ فَضْلُهُ كَمَا أَنَّ النَّاسَ يَتَأَلَوْنَ مِنْ ضَوْءِ الشَّمْسِ مَا يَنْتَفِعُونَ بِهِ فِي مَعَايِشِهِمْ وَ أَبْدَانِهِمْ وَ لَا يَقْدِرُونَ أَنْ يُنْفِذُوهَا بِأَبْصَارِهِمْ فَهِيَ كَالْعَيْنِ الْعَرِيَةِ الظَّاهِرِ جَزَائِهَا الْمَكْنُونِ عُنُصْرُهَا

And like that are the scholars have achieved from the wisdom and the knowledge what rescues them from the ignorance, but for every one with merit, is his merit. Just as the people are attaining from illumination of the sun what they can benefit with in their livelihoods and their bodies, and they are not able from penetrating it with their eyes. It is like the abundant spring. Its flow is apparent and its origin is hidden.

فَالنَّاسُ قَدْ يُجِيبُونَ بِمَا ظَهَرَ لَهُمْ مِنْ مَائِهَا وَ لَا يُدْرِكُونَ عَوْرَهَا وَ هِيَ كَالنُّجُومِ الرَّاهِرَةِ الَّتِي يَهْتَدِي بِهَا النَّاسُ وَ لَا يَعْلَمُونَ مَسَاقِطَهَا

The people are responding to what is apparent for them from its waters, and they are not realising its depths, and it is like the shining stars which the people are guided by, and they are not knowing their falls.

فَالْحِكْمَةُ أَشْرَفُ وَ أَرْفَعُ وَ أَعْظَمُ بِمَا وَصَفْنَاها بِهِ كُلِّهِ- هِيَ مُفْتَاخُ بَابِ كُلِّ خَيْرٍ يُرْتَجَى وَ النَّجَاةُ مِنْ كُلِّ شَرٍّ يُتَّقَى وَ هِيَ شَرَابُ الْحَيَاةِ الَّتِي مَنْ شَرِبَ مِنْهُ لَمْ يَمُتْ أَبَداً وَ الشِّفَاءُ لِلسَّقَمِ الَّذِي مَنْ اسْتَشْفَى بِهِ لَمْ يَسْتَمُ أَبَداً وَ الطَّرِيقُ الْمُسْتَقِيمُ الَّذِي مَنْ سَلَكَهُ لَمْ يَضِلَّ أَبَداً هِيَ حَبْلُ اللَّهِ الْمَتِينُ الَّذِي لَا يُخْلِفُهُ طَوْلُ التَّكْرَارِ

The wisdom is nobler, and loftier, and mightier than what we can describe it, all of it. It is a key to the door of all good hoped for; and the salvation from every evil being feared; and it is the drink of life, one who drinks it will not die, ever; and the healing for the sicknesses which one who seeks to be healed by it will not fall sick, ever; and the straight path which one who travels it, will not stray ever.

مَنْ تَمَسَّكَ بِهِ الْمَجْلَىٰ عَنْهُ الْعَمَىٰ وَ مَنْ اعْتَصَمَ بِهِ فَازَ وَ اهْتَدَىٰ وَ أَخَذَ بِالْعُرْوَةِ الْوُثْقَىٰ

It is the strong rope of Allah<sup>azwj</sup> which the lengthy repetition does not wear it down. One who adheres with it, the blindness will be cleared from him, and the one who holds on to it will succeed and be guided, and will be holding the firmest handle.

قَالَ فَمَا بَالُ هَذِهِ الْحِكْمَةِ الَّتِي وَصَفْتَ بِمَا وَصَفْتَ مِنَ الْفُضْلِ وَ الشَّرَفِ- وَ الِارْتِفَاعِ وَ الْقُوَّةِ وَ الْمَنْفَعَةِ وَ الْكَمَالِ وَ الْبُرْهَانِ لَا يَنْتَفِعُ بِهَا النَّاسُ كُلُّهُمْ جَمِيعاً

He said, 'What is the matter this wisdom which you have described with what you described from the merit and the nobility, and the loftiness, and the strength, and the benefits, and the perfection, and the proof, the people, all of them together are not benefitting with it?'

قَالَ الْحَكِيمُ إِنَّمَا مَثَلُ الْحِكْمَةِ كَمَثَلِ الشَّمْسِ الطَّالِعَةِ عَلَىٰ جَمِيعِ النَّاسِ الْأَبْيَضِ وَ الْأَسْوَدِ مِنْهُمْ وَ الصَّغِيرِ وَ الْكَبِيرِ فَمَنْ أَرَادَ الْإِنْتِفَاعَ بِهَا لَمْ تَمْنَعُهُ وَ لَمْ يَحُلْ بَيْنَهُ وَ بَيْنَهَا مِنْ أَقْرَبِهِمْ وَ أَبْعَدِهِمْ

The physician said, 'But rather an example of the wisdom is like an example of the sun emerging upon entirety of the people, the white and the black from them, and the young and the old. The one who wants to benefit with it, it will not prevent him and will not form a barrier between him and it, from their near ones and their far ones.

وَ مَنْ لَمْ يُرِدِ الْإِنْتِفَاعَ بِهَا فَلَا حِجَّةَ لَهُ عَلَيْهَا وَ لَا تَمْنَعُ الشَّمْسُ عَلَىٰ النَّاسِ جَمِيعاً وَ لَا يُحُولُ بَيْنَ النَّاسِ وَ بَيْنَ الْإِنْتِفَاعِ بِهَا

And one who does not want to benefit with it, there is no argument for him against it, nor is the sun forbidden unto entirety of the people, nor is there any barrier between the people and benefitting with it.

وَ كَذَلِكَ الْحِكْمَةُ وَ خَالِهَا بَيْنَ النَّاسِ إِلَىٰ يَوْمِ الْقِيَامَةِ وَ الْحِكْمَةُ قَدْ عَمَّتِ النَّاسَ جَمِيعاً إِلَّا أَنَّ النَّاسَ يَتَفَاضَلُونَ فِي ذَلِكَ وَ الشَّمْسُ ظَاهِرَةٌ إِذْ طَلَعَتْ عَلَىٰ الْأَبْصَارِ النَّاطِقَةِ

And like that is the wisdom and its situation between the people up to the Day of Qiyamah, and the wisdom has generalised the people in their entirety except if the people were to be merited upon each other regarding that, and the sun is apparent when it emerges to the beholding sights.

فَرَقَّتْ بَيْنَ النَّاسِ عَلَىٰ ثَلَاثَةِ مَنَازِلَ فَمِنْهُمْ الصَّحِيحُ الْبَصَرِ الَّذِي يَنْفَعُهُ الضُّوءُ وَ يَقْوَىٰ عَلَىٰ النَّظَرِ وَ مِنْهُمْ الْأَعْمَى الْقَرِيبُ مِنَ الضُّوءِ الَّذِي لَوْ طَلَعَتْ عَلَيْهِ شَمْسٌ أَوْ شَمْسٌ لَمْ تُعْنِ عَنْهُ شَيْئاً وَ مِنْهُمْ الْمَرِيضُ الْبَصَرِ الَّذِي لَا يُعَدُّ فِي الْعُمَيَّانِ وَ لَا فِي أَصْحَابِ الْبَصَرِ

It differentiates between the people based upon three stages. From them is one with the healthy sight whom the illumination benefits it, and he is strong upon the looking; and from them is the blind, the one near from the illumination which, if the sun or the sunlight were to emerge to him, he will not avail anything from it; and from them is the one of sick sight, one who can neither be counted among the blind nor among the owners of sight.



كَذَلِكَ الْحِكْمَةُ هِيَ شَمْسُ الْقُلُوبِ إِذَا طَلَعَتْ تَفَرَّقَ عَلَى ثَلَاثِ مَنَازِلَ مَنْزِلَ لِأَهْلِ الْبَصَرِ الَّذِينَ يَغْفُلُونَ الْحِكْمَةَ فَيَكُونُونَ مِنْ أَهْلِهَا وَ يَعْمَلُونَ بِهَا وَ مَنْزِلَ لِأَهْلِ الْعَمَى الَّذِينَ تَنبُو الْحِكْمَةَ عَنْ قُلُوبِهِمْ لِإِنْكَارِهِمُ الْحِكْمَةَ وَ تَرْكِهِمْ قَبُولَهَا كَمَا يَنْبُو ضَوْءُ الشَّمْسِ عَنِ الْعُمَيَّانِ

Like that is the wisdom. It is a sun of the hearts. When it emerges, it differentiates based upon three stages of the people of insight. Those who are understanding the wisdom and are working with it, and a stage of the blind people, those who are deeming the wisdom as inappropriate from their hearts due to their denying the wisdom, and their neglecting accepting it, just as illumination of the sun is inappropriate for the blind ones.

وَ مَنْزِلَ لِأَهْلِ مَرَضِ الْقُلُوبِ الَّذِينَ يَفْضُرُ عِلْمُهُمْ وَ يَضْعَفُ عَمَلُهُمْ وَ يَسْتَوِي فِيهِمُ السَّيِّئُ وَ الْحَسَنُ وَ الْحَقُّ وَ الْبَاطِلُ وَ إِنَّ أَكْثَرَ مَنْ تَطَّلَعَ عَلَيْهِ الشَّمْسُ وَ هِيَ الْحِكْمَةُ جُمُنَ يَغْمَى عَنْهَا

And a stage of the people of sick hearts, those their knowledge is deficient, and their actions are weak, and it is same among them, the evil deed and the good deed, and the truth and the falsehood; and that most of the ones the sun emerges upon, and it is the wisdom, are from the ones blind from it'.

قَالَ ابْنُ الْمَلِكِ فَهَلْ يَسْعُ الرَّجُلُ الْحِكْمَةَ فَلَا يُجِيبُ إِلَيْهَا حَتَّى يَلْبَثَ زَمَانًا نَكِيبًا عَنْهَا ثُمَّ يُجِيبُ وَ يُرَاجِعُهَا

The son of the king said, 'Can the man have enough wisdom, but he does not respond to it until some times passes, he being turned away from it, then he responds and refers to it?'

قَالَ بِلَوَهْرُ نَعَمْ هَذَا أَكْثَرُ حَالَاتِ النَّاسِ فِي الْحِكْمَةِ

Bilowher said, 'Yes! This is most of the states of the people regarding the wisdom'.

قَالَ ابْنُ الْمَلِكِ تَرَى وَالِدِي سَمِعَ شَيْئًا مِنْ هَذَا الْكَلَامِ قَطُّ

The son of the king said, 'Do you view that my father might has hear something from this talk at all?'

قَالَ بِلَوَهْرُ لَا أَرَاهُ سَمِعَ سَمَاعًا صَحِيحًا رَسَخَ فِي قَلْبِهِ وَ لَا كَلِمَةً فِيهِ نَاصِحَ شَفِيفٍ

Bilowher said, 'I don't view him having heard with a healthy hearing firmly rooting in his heart, nor has any compassionate adviser having spoken to him'.

قَالَ ابْنُ الْمَلِكِ وَ كَيْفَ تَرَكَ ذَلِكَ الْحِكْمَاءَ مِنْهُ طَوَّلَ دَهْرِهِمْ

The son of the king said, 'And how come those wise ones neglected from him for the length of his lifetime?'

قَالَ بِلَوَهْرُ تَرَكَوهُ لِعِلْمِهِمْ بِمَوَاضِعِ كَلَامِهِمْ فَرُبَّمَا تَرَكَوْا ذَلِكَ مَنْ هُوَ أَحْسَنُ إِنْصَافًا وَ أَلْيَنُ عَرِيكَةً وَ أَحْسَنُ اسْتِمَاعًا مِنْ أَبِيكَ حَتَّى إِنَّ الرَّجُلَ لِيَعِيشَ [لِيَعِيشُ] الرَّجُلَ طَوَّلَ عُمُرِهِ بَيْنَهُمَا الْإِسْتِيْنَاسُ وَ الْمَوَدَّةُ وَ الْمَفَاوِضَةُ وَ لَا يُفَرِّقُ بَيْنَهُمَا شَيْءٌ إِلَّا الدِّينُ وَ الْحِكْمَةُ- وَ هُوَ مُتَمَجِّعٌ عَلَيْهِ مُتَوَجِّعٌ لَهُ ثُمَّ لَا يُفْضِي إِلَيْهِ أَسْرَارَ الْحِكْمَةِ إِذْ لَمْ يَرَهُ لَهَا مَوْضِعًا



Bilowher said, 'They neglected him due to their knowledge with him placing their speech (inappropriately). Perhaps they neglected that (advising) for the one who was of better fairness, and gentle nature, and better listener than your father is, until the man would live the length of his life having between them the comforting, and the affection, and the discussion, and there will be nothing separating them except the religion and the wisdom, and he would be mournful upon him, taking pains for him. Then he would not divulge the secrets of wisdom when he does not see a (proper) place for it.

وَ قَدْ بَلَّغْنَا أَنَّ مَلِكًا مِنَ الْمُلُوكِ كَانَ عَاقِلًا قَرِيبًا مِنَ النَّاسِ مُصْلِحًا لِأُمُورِهِمْ حَسَنَ النَّظَرِ وَ الْإِنْصَافِ لَهُمْ وَ كَانَ لَهُ وَزِيرٌ صَادِقٌ يُعِينُهُ عَلَى الْإِصْلَاحِ وَ يَكْفِيهِ مَعُونَتَهُ وَ يُشَاوِرُهُ فِي أُمُورِهِ

And it has reached us that a king from the king was intellectual, close to the people, a corrector of their affairs, having good views and the fairness for them, and there was a minister for him, truthful, righteous, assisting him upon the correctness, and sufficing him of his provision, and consulting to him regarding his affairs.

وَ كَانَ الْوَزِيرُ أَدِيبًا عَاقِلًا لَهُ دِينٌ وَ وَرَعٌ وَ نَزَاهَةٌ عَلَى الدُّنْيَا وَ كَانَ قَدْ لَقِيَ أَهْلَ الدِّينِ وَ سَمِعَ كَلَامَهُمْ وَ عَرَفَ فَضْلَهُمْ فَأَجَابَهُمْ وَ انْقَطَعَ إِلَيْهِمْ بِإِخَائِهِ وَ وُدِّهِ

And the minister was with etiquettes, intellectual, having religion for him, and devoutness, and disinterested regarding the world, and he had met the people of religion, and heard their speeches, and recognised their merits. So, he responded to them and cut off (from others) to them along with his brother and his loved ones.

وَ كَانَتْ لَهُ مِنَ الْمَلِكِ مَنْرَلَةٌ حَسَنَةً وَ خَاصَّةً وَ كَانَ الْمَلِكُ لَا يَكْتُمُهُ شَيْئًا مِنْ أَمْرِهِ وَ كَانَ الْوَزِيرُ لَهُ أَيْضًا يَتْلُكُ الْمَنْرَلَةَ إِلَّا أَنَّهُ لَمْ يَكُنْ لِيُطْلِعَهُ عَلَى أَمْرِ الدِّينِ وَ لَا يُفَاوِضُهُ أَسْرَارَ الْحِكْمَةِ فَعَاشَا بِذَلِكَ زَمَانًا طَوِيلًا-

And there was a good special status for him from the king, and the king would not conceal anything from him of his affairs, and the minister also had that status for him except he had not notified him upon matters of the people nor had divulged to him the secrets of wisdom. They both lived like that for a long time.

وَ كَانَ الْوَزِيرُ كُلَّمَا دَخَلَ عَلَى الْمَلِكِ سَجَدَ الْأَصْنَامَ وَ عَظَّمَهَا وَ أَحَدَ شَيْئًا فِي طَرِيقِ الْجَهَالَةِ وَ الضَّلَالَةِ تَقِيَّةً لَهُ فَأَشْفَقَ الْوَزِيرُ عَلَى الْمَلِكِ مِنْ ذَلِكَ وَ أَهْتَمَّ بِهِ وَ اسْتَشَارَ فِي ذَلِكَ أَصْحَابَهُ وَ إِخْوَانَهُ

And it was so that every time the minister used to enter to see the king, he would prostrate to the idols and revere these, and he had taken something in the methods of the ignoramuses and the strayers in Taqiyya (dissimulation) to him. The minister feared the king of that and was worried with it, and he consulted his companions and his brethren regarding that.

فَقَالُوا لَهُ انظُرْ لِنَفْسِكَ وَ أَصْحَابِكَ فَإِنَّ رَأْيَتَهُ مَوْضِعًا لِلْكَلامِ فَكَلِمَتُهُ وَ فَاوِضُهُ وَ إِلَّا فَإِنَّكَ إِذَا تُعِينُهُ عَلَى نَفْسِكَ وَ تُصِجُّهُ عَلَى أَهْلِ دِينِكَ فَإِنَّ السُّلْطَانَ لَا يَعْزُرُ بِهِ وَ لَا تُؤْمِنُ سَطُونَتُهُ-

They said to him, 'Look out for yourself and your companion. If you were to see a place for the speaking, then speak to him and preach him, or else, you will rather be assisting him

against yourself and agitating him against people of your religion, for the ruler is such, he will neither be deceived by it nor is their safety of his anger’.

فَلَمْ يَزَلِ الْوَزِيرُ عَلَى اهْتِمَامِهِ بِهِ مُصَافِيًا لَهُ زَفِيمًا بِهِ رَجَاءً أَنْ يَجِدَ فُرْصَةً فَيُنصَحُهُ أَوْ يَجِدَ لِلْكَلامِ مَوْضِعًا فَيُفَاوِضَهُ وَ كَانَ الْمَلِكُ مَعَ ضَلَالَتِهِ مُتَوَاضِعًا سَهْلًا قَرِيبًا حَسَنَ السَّيْرَةِ فِي رَعِيَّتِهِ حَرِيصًا عَلَى إِصْلَاحِهِمْ مُتَفَقِّدًا لِأُمُورِهِمْ

The minister did not cease to be upon being worried with it, clear to him, friendly with him, hoping that he would find an opportunity to advise him or find a place for the talking so he can discuss with him, while the king, along with his straying, was humble, easy-going, near, of good conduct among his citizens, eager upon correcting them, checking up on their affairs.

فَاصْطَحَبَ الْوَزِيرُ الْمَلِكَ عَلَى هَذَا بُرْهَةً مِنْ زَمَانِهِ ثُمَّ إِنَّ الْمَلِكَ قَالَ لِلْوَزِيرِ ذَاتَ لَيْلَةٍ مِنَ اللَّيَالِي بَعْدَ مَا هَدَّاتِ الْعُيُونُ هَلْ لَكَ أَنْ تَرْكَبَ فَتَسِيرَ فِي الْمَدِينَةِ فَتَنْظُرَ إِلَى حَالِ النَّاسِ وَ آثَارِ الْأَمْطَارِ الَّتِي أَصَابَتْهُمْ فِي هَذِهِ الْأَيَّامِ

The minister accompanied the king based upon this every moment from his time. Then the king said to the minister one night from the nights, after the eyes had closed for sleet, ‘Is it okay for you to ride, so we can travel in the city and look at the state of the people and impact of the rains which have hit them during these days?’

فَقَالَ الْوَزِيرُ نَعَمْ فَرَكِبْنَا جَمِيعًا يَجُولَانِ فِي نَوَاحِي الْمَدِينَةِ فَمَرَّا فِي بَعْضِ الطَّرِيقِ عَلَى مَزْبَلَةٍ تُشْبِهُ الْجَبَلِ فَتَنْظَرُ الْمَلِكُ إِلَى ضَوْءِ النَّارِ تَبَدُّو فِي نَاحِيَةِ الْمَزْبَلَةِ فَقَالَ لِلْوَزِيرِ إِنَّ لِهَذِهِ النَّارِ لِقِصَّةً فَأَنْزِلْ بِنَا نَمْتَحِي حَتَّى نَدْنُو مِنْهَا فَتَعْلَمَ خَبَرَهَا

The minister said, ‘Yes’. They both rode together wandering in areas of the city. In one of the streets, they passed by a rubbish dump resembling the mountains. The king looked at illumination of the fire appearing in an area of the rubbish dump. He said to the minister. There is a story for this fire. Descend with us and walk until we are close to it so we can know its news’.

فَفَعَلَا ذَلِكَ فَلَمَّا انْتَهَبَا إِلَى مَخْرَجِ الضَّوْءِ وَجَدَا ثِقْبًا شَبِيهًا بِالْعَارِ وَ فِيهِ مَسْكِينٌ مِنَ الْمَسَاكِينِ ثُمَّ نَظَرَا فِي الْعَارِ مِنْ حَيْثُ لَا يَرَاهُمَا الرَّجُلُ فَإِذَا الرَّجُلُ مُشَوِّهُ الخَلْقِ عَلَيْهِ ثِيَابٌ خُلِقَانٌ مِنْ خُلِقَانِ الْمَزْبَلَةِ مُتَكِيٌّ عَلَى مُتَكِيٍّ قَدْ هَبَأَهُ مِنَ الرِّزْلِ وَ بَيْنَ يَدَيْهِ إِثْرِيْقٌ فَخَازَ فِيهِ شَرَابٌ وَ فِي يَدِهِ طُبْبُورٌ يَضْرِبُ بِيَدِهِ وَ اِمْرَأَتُهُ فِي مِثْلِ خَلْقِهِ وَ لِبَاسِهِ قَائِمَةٌ بَيْنَ يَدَيْهِ تَسْقِيهِ

They did that. When they ended to the outlet of the illumination, they found a burrow resembling with the cave, and in it was a poor one from the poor ones. Then they looked into the cave from whereby the man could not see them. There, the man was of ugly appearance, upon him were clothes, two rags from rags of the rubbish dump. He was leaning upon a pillow he had prepared from the rubbish, and in front of him was a clay pitcher wherein was a drink, and in his hand was tambourine he was striking with his hand, and his wife was in similar to his appearance and his clothing, standing in front of him, drinking it.

إِذَا اسْتَشْقَى مِنْهَا وَ تَرَفُّصُ لَهُ إِذَا ضَرَبَ وَ حُجِّيهِ بِتَحِيَّةِ الْمُلُوكِ كُلَّمَا شَرِبَ وَ هُوَ يُسَمِّيهَا سَيِّدَةَ النِّسَاءِ وَ هُمَا يَصِفَانِ أَنْفُسَهُمَا بِالْحُسْنِ وَ الْجَمَالِ وَ بَيْنَهُمَا مِنَ السُّرُورِ وَ الصَّحْحِكِ وَ الطَّرَبِ مَا لَا يُوصَفُ-

When she had drunk from it and danced for him, when she struck (her hand) and saluted him with salutation for the kings, every time he drank, and he was naming her as ‘chieftess of the

women', and they were both describing themselves with the excellence and the beauty, and between from was from the cheerfulness, and the laughter, and the music which cannot be described.

فَقَامَ الْمَلِكُ عَلَى رِجْلَيْهِ مَلِيًّا وَالْوَزِيرُ يَنْظُرُ كَذَلِكَ وَبِتَعْجَبَانِ مِنْ لَدَيْهِمَا وَإِعْجَابِيمَا بِمَا هُمَا فِيهِ ثُمَّ انْصَرَفَ الْمَلِكُ وَالْوَزِيرُ

The king stood upon his legs for a while, and the minister was looking, like that, and they were both astonished from their pleasures and their fascinations with what they were in. Then the king and the minister left.

فَقَالَ الْمَلِكُ مَا أَعْلَمَنِي وَإِيَّاكَ أَصَابَنَا الدُّهُرُ مِنَ اللَّذَّةِ وَالسُّرُورِ وَالْفَرَحِ مِثْلَ مَا أَصَابَ هَذَيْنِ اللَّيْلَةَ مَعَ أَبِي أَظُنُّهُمَا يَصْنَعَانِ كُلَّ لَيْلَةٍ مِثْلَ هَذَا

The king said, 'I and you did not know. For whole life we attained from the pleasures, and the cheerfulness, and the joy similar to what these two have attained tonight, along with that I think that these two are doing every night similar to this!'

فَاعْتَمَمَ الْوَزِيرُ ذَلِكَ مِنْهُ وَوَجَدَ فُرْصَةً فَقَالَ لَهُ أَخَافُ أَيُّهَا الْمَلِكُ أَنْ يَكُونَ دُنْيَانَا هَذِهِ مِنَ الْعُورِ وَ يَكُونَ مُلْكُكَ وَ مَا نُحْنُ فِيهِ مِنَ الْبَهْجَةِ وَالسُّرُورِ فِي أَعْيُنٍ مَنْ يَعْرِفُ الْمَلَكُوتَ الدَّائِمَ مِثْلَ هَذِهِ الْمَرْبَلَةِ وَ مِثْلَ هَذَيْنِ الشَّخْصَيْنِ اللَّذَيْنِ رَأَيْنَاهُمَا

The minister took advantage of that from him and found an opportunity. He said to him, 'O you king! I fear that our world and your kingdom, and what we are in from the glory and the happiness might become this out of deception, in the eyes of the one who recognises the permanent kingdom as being similar to this rubbish dump, and like these two persons, those whom we saw.

وَ تَكُونَ مَسَاكِينًا وَ مَا شِئِدْنَا مِنْهَا عِنْدَ مَنْ يَرْجُو مَسَاكِينَ السَّعَادَةِ وَ ثَوَابَ الْآخِرَةِ مِثْلَ هَذَا الْعَارِ فِي أَعْيُنِنَا

And our dwellings and what we have built from it would become, in the view of the one who hopes for the dwellings of happiness and Rewards of the Hereafter, similar to this cave in our eyes.

وَ تَكُونَ أَجْسَادُنَا عِنْدَ مَنْ يَعْرِفُ الطَّهَارَةَ وَ النَّصَارَةَ وَ الْحُسْنَ وَ الصِّحَّةَ مِثْلَ جَسَدِ هَذِهِ الْمُسَوَّهِ الْخَلْقِ فِي أَعْيُنِنَا وَ يَكُونَ تَعَجُّبُهُمْ عَنِ إِعْجَابِنَا بِمَا نُحْنُ فِيهِ كَتَعْجَبِنَا مِنْ إِعْجَابِ هَذَيْنِ الشَّخْصَيْنِ بِمَا هُمَا فِيهِ

And our bodies, in the eyes of the one who recognises the cleanliness and the freshness, and the beauty, and the health, would become like the body of these ugly appearance in our eyes, and their fascinations would be, from our fascination, be like our fascination from fascination of these two persons with what they are in'.

قَالَ الْمَلِكُ وَ هَلْ تَعْرِفُ لِهَذِهِ الصِّفَةِ أَهْلًا

The king said, 'And do you know any people being of these attributes?'

قَالَ الْوَزِيرُ نَعَمْ

The minister said, 'Yes'.

قَالَ الْمَلِكُ مَنْ هُمْ

The king said, 'Who are they?'

قَالَ الْوَزِيرُ أَهْلُ الدِّينِ الَّذِينَ عَرَفُوا مُلْكَ الْآخِرَةِ وَ نَعِيمَهَا فَطَلَبُوهُ

The minister said, 'The people of religion are those who recognise kingdom of the Hereafter and its bounties, so they seek it'.

قَالَ الْمَلِكُ وَ مَا مُلْكُ الْآخِرَةِ

The king said, 'And what is kingdom of the Hereafter?'

قَالَ الْوَزِيرُ هُوَ النَّعِيمُ الَّذِي لَا بُؤْسَ بَعْدَهُ وَ الْعَيْ الَّذِي لَا فُقْرَ بَعْدَهُ وَ الْفَرْحُ الَّذِي لَا تَرْحَ بَعْدَهُ وَ الصِّحَّةُ الَّتِي لَا سُقْمَ بَعْدَهَا وَ الرِّضَى الَّذِي لَا سَخَطَ بَعْدَهُ وَ الْأَمْنُ الَّذِي لَا خَوْفَ بَعْدَهُ وَ الْحَيَاةُ الَّتِي لَا مَوْتَ بَعْدَهَا وَ الْمُلْكُ الَّذِي لَا زَوَالَ لَهُ الَّتِي هِيَ دَارُ الْبَقَاءِ وَ دَارُ الْحَيَوَانِ الَّتِي لَا انْقِطَاعَ لَهَا وَ لَا تَغْيِيرَ فِيهَا

The minister said, 'It is the bliss which there is no misery after it, and the richness which there is no poverty after it, and the happiness which there is no sadness after it, and the health which there is no sickness after it, and the satisfaction which there is no annoyance after it, and the security which there is no fear after it, and the life which there is no death after it, and the kingdom which there is no decline for it, which it is the lasting house, and the house of life which there is no termination for it nor any changing in it.

رَفَعَ اللَّهُ عَزَّ وَ جَلَّ عَنْ سَاكِنَيْهَا فِيهَا السُّقْمَ وَ الْهَرَمَ وَ الشَّقَاءَ وَ النَّصَبَ وَ الْمَرَضَ وَ الْجُوعَ وَ الظَّمَا وَ الْمَوْتَ فَهَذِهِ صِفَةُ مُلْكِ الْآخِرَةِ وَ خَيْرُهَا أُيُّهَا الْمَلِكُ

Allah<sup>-azwj</sup> Mighty and Majestic has Raised from ones dwelling in it, the sickness, and the old age, and the misery, and the toil, and the illness, and the hunger, and the thirst, and the death. So, this is the description of kingdom of the Hereafter and its news, O you king!'

قَالَ الْمَلِكُ وَ هَلْ تُدْرِكُونَ إِلَى هَذِهِ الدَّارِ مَطْلَبًا وَ إِلَى دُخُولِهَا سَبِيلًا

The king said, 'And have you realised a seeking to this house and a way to enter it?'

قَالَ الْوَزِيرُ نَعَمْ هِيَ مُهَيَّأَةٌ لِمَنْ طَلَبَهَا مِنْ وَجْهِ مَطْلَبِهَا وَ مَنْ أَتَاهَا مِنْ بَابِهَا ظَفِرَ بِهَا

The minister said, 'Yes, it is prepared for the one seeking it from the aspects of seeking it, and the one who comes to it from its door, will succeed with it'.

قَالَ الْمَلِكُ مَا مَنَعَكَ أَنْ تُخْبِرَنِي بِحَذَا قَبْلَ الْيَوْمِ

The king said, 'What prevented you from informing me with this before today?'

قَالَ الْوَزِيرُ مَنَعَنِي مِنْ ذَلِكَ إِجْلَالُكَ وَ الْهَيْبَةُ لِسُلْطَانِكَ

The minister, 'Your respect and the awe of your authority prevented me'.

قَالَ الْمَلِكُ لِمَنْ كَانَ هَذَا الْأَمْرُ الَّذِي وَصَفْتَ يَقِيناً فَلَا يَنْبَغِي لَنَا أَنْ نُضَيِّعَهُ وَ لَا نَنْزِعَ الْعَمَلَ بِهِ فِي إِصَابِيهِ وَ لَكِنَّا نَجْتَهِدُ حَتَّى يَبْصَحَ لَنَا خَبْرُهُ

The king said, 'If this matter which you have described were to be a certainty, then it is no befitting for us that we waste it, nor neglect the working with it to attain it, but we should struggle until its news is proven correct for us'.

قَالَ الْوَزِيرُ أَ فَتَأْمُرُنِي أَيُّهَا الْمَلِكُ أَنْ أُوَاطِبَ عَلَيْكَ فِي ذِكْرِهِ وَ التَّكْرِيرِ لَهُ

The minister said, 'O you king! Are you ordering me to be persistent upon you in mentioning it and the repetition of it?'

قَالَ الْمَلِكُ بَلْ أَمُرُكَ أَنْ لَا تَقْطَعَ عَنِّي لَيْلًا وَ لَا نَهَاراً وَ لَا تُرِيحَنِي وَ لَا تُتَمَسِكَ عَنِّي ذِكْرُهُ فَإِنَّ هَذَا أَمْرٌ عَجِيبٌ لَا يُتَهَاوَنُ بِهِ وَ لَا يُعْفَلُ عَنْ مِثْلِهِ

The king said, 'But, I am ordering you neither to cut (pass) a night nor any day and you don't comfort me nor withhold its mention from me, for this is a strange matter, not to be taking lightly with, nor be heedless from the likes of it'.

وَ كَانَ سَبِيلُ ذَلِكَ الْمَلِكِ وَ الْوَزِيرِ إِلَى النِّجَاةِ

And that was a way of the king and the minister to the salvation'.

قَالَ ابْنُ الْمَلِكِ مَا أَنَا بِشَاغِلٍ نَفْسِي بِشَيْءٍ مِنْ هَذِهِ الْأُمُورِ عَنْ هَذَا السَّبِيلِ وَ لَقَدْ حَدَّثْتُ نَفْسِي بِالْمُحْرَبِ مَعَكَ فِي جَوْفِ اللَّيْلِ حَيْثُ بَدَأَ لَكَ أَنْ تَذْهَبَ

The son of the king said, 'I am not going to pre-occupy myself with anything of these matters in this way, and I have discussed myself with the fleeing with you in the middle of the night wherever you want to go'.

قَالَ بِلُوَهْرُ وَ كَيْفَ نَسْتَطِيعُ الدَّهَابَ مَعِي وَ الصَّبْرَ عَلَى صُحْبَتِي وَ لَيْسَ لِي جُحْرٌ يَأْوِينِي وَ لَا دَابَّةٌ تَحْمِلُنِي وَ لَا أَمْلِكُ ذَهَباً وَ لَا فِضَّةً وَ لَا أَدْجِرُ غِدَاءَ الْعِشَاءِ وَ لَا يَكُونُ عِنْدِي فَضْلٌ تَوْبٍ وَ لَا أَسْتَقِرُّ بِبَلَدَةٍ إِلَّا قَلِيلاً حَتَّى أُنْحَوَلَ عَنْهَا وَ لَا أَتَزَوَّدُ مِنْ أَرْضٍ إِلَى أَرْضٍ أُخْرَى رَغِيماً أَبَداً

Bilowher said, 'And how can you be capable of going with me and be patient upon my companion, and there isn't any room for me to shelter me, nor any animal to carry me, nor do I own any gold nor silver, nor have I hoarded food for the dinner, and there do not happen to be in my possession any surplus clothes, nor do I settle in a city except for a little while until I transfer away from it, nor do I provide bread from a land to a land, ever?'

قَالَ ابْنُ الْمَلِكِ إِنِّي أَرْجُو أَنْ يُقَوِّبَنِي الَّذِي فَدَاكَ

The son of the king said, 'I hope, He<sup>-azwj</sup> will Strengthen me, the One<sup>-azwj</sup> Who has Strengthened you'.

قَالَ بِلُوَهْرُ أَمَا إِنَّكَ إِذْ أَبَيْتَ إِلَّا صُحْبَتِي كُنْتُ خَلِيقاً أَنْ تَكُونَ كَالْفَقِي الَّذِي صَاهَرَ الْفَقِيرَ

Bilowher said, 'But, since you are refusing except to accompany me, you would be worthy like the youth who allies with the poor'.

قَالَ يُودِاسُفُ وَ كَيْفَ كَانَ ذَلِكَ

Yuzasuf said, 'And how can that be'.

قَالَ بِلَوَهْرُ زَعَمُوا أَنَّ فَتًى كَانَ مِنْ أَوْلَادِ الْأَغْنِيَاءِ فَأَرَادَ أَبُوهُ أَنْ يُزَوِّجَهُ ابْنَتَهُ عَمَّ لَهُ ذَاتُ جَمَالٍ وَ مَالٍ فَلَمَّ يُوَفِّقُ ذَلِكَ الْفَتَى وَ لَمْ يُطَلِّعْ أَبَاهُ عَلَى كِرَاهَتِهِ حَتَّى خَرَجَ مِنْ عِنْدِهِ مُتَوَجِّهاً إِلَى أَرْضٍ أُخْرَى فَمَرَّ فِي طَرِيقِهِ عَلَى جَارِيَةٍ عَلَيْهَا ثِيَابٌ خُلْفَانٌ لَهَا قَائِمَةٌ عَلَى بَابِ بَيْتٍ مِنْ بُيُوتِ الْمَسَاكِينِ

Bilowher said, 'They are claiming that there was a youth from children of the rich ones. His father wanted to get him married to a daughter of an uncle of his with beauty and wealth. But the youth did not agree to that and did not notify his father upon his dislike until he went out from his presence heading to another land. In his way he passed by a girl having rags upon her, standing at the door of a house from the doors of the poor people.

فَأَعْجَبَتْهُ الْجَارِيَةُ- فَقَالَ لَهَا مَنْ أَنْتِ أَيُّهَا الْجَارِيَةُ

The girl fascinated him. He said to her, 'Who are you, O you girl?'

قَالَتِ ابْنَةُ شَيْخٍ كَبِيرٍ فِي هَذَا الْبَيْتِ

She said, 'Daughter of an aged old man in this house'.

فَنَادَى الْفَتَى الشَّيْخَ فَخَرَجَ إِلَيْهِ فَقَالَ لَهُ هَلْ تُزَوِّجُنِي ابْنَتَكَ هَذِهِ-

The youth called out at the old man. He came out to him. He said to him, 'Is it okay for you to marry this daughter of yours to me?'

قَالَ مَا أَنْتِ بِمُتَزَوِّجِ لِبَنَاتِ الْفُقَرَاءِ وَ أَنْتِ فَتًى مِنَ الْأَغْنِيَاءِ

He said, 'I am not going to marry daughters of the poor and you are a youth from the rich people'.

قَالَ أَعْجَبْتَنِي هَذِهِ الْجَارِيَةُ وَ لَقَدْ خَرَجْتُ هَارِباً مِنْ امْرَأَةٍ ذَاتِ حَسَبٍ وَ مَالٍ أَرَادُوا مِنِّي تَزْوِيجَهَا فَكَرِهْتُهَا فَزَوِّجْنِي ابْنَتَكَ فَإِنَّكَ وَاجِدٌ عِنْدِي خَيْراً إِنْ شَاءَ اللَّهُ

He said, 'This girl has fascinated me, and I have come out fleeing from a woman with pedigree and wealth. They wanted me to marry her, but I disliked her, so get your daughter married to me, and you will find godness with me, if Allah<sup>-azwj</sup> so Desires'.

قَالَ الشَّيْخُ كَيْفَ أَرْوِّجُكَ ابْنَتِي وَ نَحْنُ لَا تَطِيبُ أَنْفُسُنَا أَنْ تَنْفُلَهَا عَنَّا وَ لَا أَحْتَسِبُ مَعَ ذَلِكَ أَنَّ أَهْلَكَ يَرْضَوْنَ أَنْ تَنْفُلَهَا إِلَيْهِمْ

The old man said, 'How can I get my daughter married to you and we don't feel good to transfer her away from us, and along with that, I don't reckon that your family will be agreeable of your transferring her to them?'

قَالَ الْفَتَىٰ فَتَحْنُ مَعَكُمْ فِي مَنْزِلِكُمْ هَذَا-

The youth said, 'We shall be with you in this house of yours'.

قَالَ الشَّيْخُ إِنْ صَدَقْتَ فِيمَا تَقُولُ فَاطْرُخْ عَنْكَ زِينَتَكَ وَ حِلْيَتَكَ هَذِهِ

The old man said, 'If you are being truthful regarding what you are saying, then drop off your uniform and these ornaments from you'.

قَالَ فَفَعَلَ الْفَتَىٰ ذَلِكَ وَ أَخَذَ أَطْمَاراً رَثَةً مِنْ أَطْمَارِهِمْ فَلَبِسَهَا وَ قَعَدَ مَعَهُمْ فَسَأَلَهُ الشَّيْخُ عَنْ شَأْنِهِ وَ عَرَضَ لَهُ بِالْحَدِيثِ حَتَّىٰ فَتَشَّ عَقْلَهُ فَعَرَفَ أَنَّهُ صَاحِبُ الْعَقْلِ وَ أَنَّهُ لَمْ يَحْمِلْهُ عَلَىٰ مَا صَنَعَ السَّقَمُ-

He (Bilowher) said, 'The youth did that and took a shabby cloth from their shabby clothes and wore it, and sat down with them. The old man asked him about his occupation, and he presented the discussion to him until he had investigated his intellect. He recognises that he was of healthy intellect, and that he would not carry him upon what the foolish ones had done.

فَقَالَ لَهُ الشَّيْخُ أَمَّا إِذَا احْتَرْتَنَا وَ رَضِيتَ بِنَا فَنُفِّمْ مَعِيَ إِلَىٰ هَذَا السَّرْبِ فَأَدْخِلْهُ فَإِذَا خَلَفَ مَنْزِلَهُ بِيُوتِ وَ مَسَاكِينُ لَمْ يَزِ مِثْلَهُ قَطُّ سَعَةً وَ حُسْنًا وَ لَهُ خَزَائِنُ مِنْ كُلِّ مَا يَحْتَاجُ إِلَيْهِ ثُمَّ دَفَعَ إِلَيْهِ مَفَاتِيحَهُ وَ قَالَ إِنَّ كُلَّ مَا هَاهُنَا لَكَ فَاصْنَعْ بِهِ مَا أَحْبَبْتَ فَنِعْمَ الْفَتَىٰ أَنْتَ وَ أَصَابَ الْفَتَىٰ مَا كَانَ يُرِيدُهُ

The old man said to him, 'As for when we have tested you and you are satisfied with us, so stand with me to this tunnel and enter it'. There, behind his house were houses and dwelling, he had not seen vastness the like of it, and for him were treasures from all what one could be need to. Then he handed its keys to him and said, 'All what is over here is for you, so do whatever you like with it, for you are a good youth'. So, the youth attained what he wanted'.

قَالَ يُودِاسُفُ إِنِّي لِأَرْجُو أَنْ أَكُونَ أَنَا صَاحِبُ هَذَا الْمَثَلِ إِنَّ الشَّيْخَ فَتَشَّ عَقْلَ هَذَا الْعُلَامِ حَتَّىٰ وَثِقَ بِهِ فَلَعَلَّكَ تَطَوَّلُ بِي عَلَىٰ تَفْتِيهِ عَقْلِي فَأَعْلِمْنِي مَا عِنْدَكَ فِي ذَلِكَ-

Yuzasuf said, 'I hope that I would be owner of this example. The old man tested the intellect of this boy until he trusted him. Upon you is to take charge of me upon investigating my intellect and let me know what is with you regarding that'.

قَالَ الْحَكِيمُ لَوْ كَانَ هَذَا الْأَمْرُ إِلَيَّ- لَأَكْتَفَيْتُ مِنْكَ بِأَدْنَىٰ الْمَشَافَهَةِ وَ لَكِنَّ فَوْقَ رَأْسِي سُنَّةٌ قَدْ سَنَّهَا أئِمَّةُ الْهُدَىٰ فِي بُلُوغِ الْعَايَةِ فِي التَّوْفِيقِ وَ عِلْمِ مَا فِي الصُّدُورِ فَإِنِّي أَخَافُ أَنْ خَالَفْتُ السُّنَّةَ أَنْ أَكُونَ قَدْ أَخْدَتْتُ بِدَعَاةٍ

The physician said, 'Had this matter been up to me, I would have sufficed from you with least of the verbal tests, but above my head is a sunnah which the imams of guidance have conducted in reaching the peak in inclination and knowledge of what is in the chests, so I fear that if I were to oppose the sunnah, I would have innovated an innovation.

وَ أَنَا مُنْصَرَفٌ عَنْكَ اللَّيْلَةَ وَ حَاضِرٌ نَابِكَ فِي كُلِّ لَيْلَةٍ فَفَكِّرْ فِي نَفْسِكَ بِحَدَا وَ اتَّعِظْ بِهِ وَ لِيَحْضُرَكَ فَهْمُكَ وَ تَثْبُتُ وَ لَا تُعْجَلْ بِالتَّصْدِيقِ لِمَا يُورِدُهُ عَلَيْكَ هُمْكَ حَتَّىٰ تَعْلَمَهُ بَعْدَ التَّوَدُّةِ وَ الْأَنَابَةِ

And I shall be going away from you tonight and will present at your door during every night, therefore contemplate within yourself with this, and be preached by it, and let your understanding be attentive, and be affirmed and do not be hasty with the ratifying of what your worries refer to you until you know it after the deliberation and the patience.

وَ عَلَيَّ بِالِاخْتِرَاسِ فِي ذَلِكَ أَنْ يَغْلِبَكَ الْهُوَى وَ الْمَيْلُ إِلَى الشُّبُهَةِ وَ الْعَمَى وَ اجْتِهَدْ فِي الْمَسَائِلِ الَّتِي تَطُرُّ أَنَّ فِيهَا شُبُهَةٌ ثُمَّ كَلِّمْنِي فِيهَا وَ أَعْلِمْنِي رَأْيَكَ فِي الْخُرُوجِ إِذَا أَرَدْتَ

And upon you is with the guarding regarding that from being overcome by the personal desires, and the inclination to the lustful desires, and the blindness, and strive in the issues which you think there is suspicion in it, then speak to me regarding it and let me know your view regarding the going out when you want'.

وَ افْتَرَقَا عَلَى هَذَا تِلْكَ اللَّيْلَةَ ثُمَّ عَادَ الْحَكِيمُ إِلَيْهِ فَسَلَّمَ عَلَيْهِ وَ دَعَا لَهُ ثُمَّ جَلَسَ فَكَانَ مِنْ دُعَائِهِ أَنْ قَالَ - أَسْأَلُ اللَّهَ الْأَوَّلَ الَّذِي لَمْ يَكُنْ قَبْلَهُ شَيْءٌ وَ الْآخِرَ الَّذِي لَا يَبْقَى مَعَهُ شَيْءٌ وَ الْبَاقِيَ الَّذِي لَا فَنَاءَ لَهُ وَ الْعَظِيمَ الَّذِي لَا مُنْتَهَى لَهُ وَ الْوَاحِدَ الْفَرْدَ الصَّمَدَ الَّذِي لَيْسَ مَعَهُ غَيْرُهُ وَ الْقَاهِرَ الَّذِي لَا شَرِيكَ لَهُ الْبَدِيعَ الَّذِي لَا خَالِقَ مَعَهُ - الْقَادِرَ الَّذِي لَيْسَ لَهُ ضِدٌّ الصَّمَدَ الَّذِي لَيْسَ لَهُ نِدٌّ الْمَلِكَ الَّذِي لَيْسَ مَعَهُ أَحَدٌ

And they separated upon this during the night. Then the physician returned to him. He greeted unto him and supplicated for him, then sat down. It was from his supplication that he said, 'I ask Allah<sup>-azwj</sup> the First, Who nothing existed before Him<sup>-azwj</sup>, and the Last Who nothing will remain after Him<sup>-azwj</sup>, and the Remaining Who there is no perishing for Him<sup>-azwj</sup>, and the Magnificent Who there is not peak for Him, and the Alone, the Individual, the Solid Who there isn't anyone else with Him<sup>-azwj</sup>, and the Subduer Who there is no associate for Him<sup>-azwj</sup>, the Initiator Who there is no creator with Him<sup>-azwj</sup>, the Able Who there isn't any one to oppose Him<sup>-azwj</sup>, the Solid Who there isn't any rival for Him<sup>-azwj</sup>, the King Who there isn't anything with Him<sup>-azwj</sup>.

أَنْ يَجْعَلَكَ مَلِكًا عَدْلًا إِمَامًا فِي الْهُدَى قَائِدًا إِلَى التَّقْوَى وَ مُبْصِرًا مِنَ الْعَمَى وَ زَاهِدًا فِي الدُّنْيَا وَ مُحِبًّا لِدَوِي النَّهْيِ وَ مُنْعِضًا لِأَهْلِ الرِّدَى حَتَّى يُفْضِي بِنَا وَ بِكَ إِلَى مَا وَعَدَ اللَّهُ أَوْلِيَاءَهُ عَلَى أَلْسِنَةِ أَنْبِيَائِهِ مِنْ جَنَّتِهِ وَ رِضْوَانِهِ

He<sup>-azwj</sup> Made you a just king, a leader regarding the guidance, a guide to the piety, and insightful from the blindness, and an ascetic in the world, and loving the ones with intellect, and hateful to the people of regress, until He<sup>-azwj</sup> Led us and you to what Allah<sup>-azwj</sup> has Promised His<sup>-azwj</sup> friends upon the tongues of His<sup>-azwj</sup> Prophets<sup>-as</sup> of His<sup>-azwj</sup> paradise and His<sup>-azwj</sup> Satisfaction.

فَإِنَّ رَغْبَتَنَا إِلَى اللَّهِ فِي ذَلِكَ سَاطِعَةٌ وَ رَهْبَتَنَا مِنْهُ بَاطِنَةٌ وَ أَبْصَارُنَا إِلَيْهِ شَاطِئَةٌ وَ أَعْنَاقُنَا لَهُ خَاضِعَةٌ وَ أُمُورُنَا إِلَيْهِ صَائِرَةٌ

Our desire to Allah<sup>-azwj</sup> regarding that is bright, and our fearfulness from Him<sup>-azwj</sup> is hidden, and our sights are gazing at Him<sup>-azwj</sup>, and our necks are humbled to Him<sup>-azwj</sup> and our affairs are destined to Him<sup>-azwj</sup>!

فَرَّقَ ابْنُ الْمَلِكِ لِدَلِيلِكَ الدُّعَاءِ رِقَّةً شَدِيدَةً وَ إِزْدَادَ فِي الْخَيْرِ رَغْبَةً وَ قَالَ مُتَعَجِّبًا مِنْ قَوْلِهِ أَيْهَا الْحَكِيمُ أَعْلِمْنِي كَمْ أَتَى لَكَ مِنَ الْعُمُرِ



The son of the king softened to that supplication with intense softness and increased being desirous regarding the good, and he said wondering from his words, 'O you physician! Tell me, how may years have come upon you?'

فَقَالَ اثْنَا عَشْرَةَ سَنَةً

He said, 'Twelve years'.

فَارْتَاعَ لِذَلِكَ ابْنُ الْمَلِكِ وَ قَالَ ابْنُ اثْنَيْ عَشْرَةَ سَنَةً طِفْلاً وَ أَنْتَ مَعَ مَا أَرَى مِنَ التَّكْهَلِ كَابِنِ سِتِينَ سَنَةً

The son of the king was taken aback at that, and he said, 'A boy of twelve years is a child, and you are with what I seek from the application of the Kohl (eye liner) as if you are sixty years old!'

قَالَ الْحَكِيمُ أَمَا الْمَوْلِدُ فَقَدْ رَاهِقَ السِّتِينَ سَنَةً وَ لَكِنَّكَ سَأَلْتَنِي عَنِ الْعُمُرِ وَ إِنَّمَا الْعُمُرُ الْحَيَاةُ وَ لَا حَيَاةَ إِلَّا فِي الدِّينِ وَ الْعَمَلِ بِهِ وَ التَّحَلِّي مِنَ الدُّنْيَا وَ لَمْ يَكُنْ ذَلِكَ لِي إِلَّا مِنْ اثْنَيْ عَشْرَةَ سَنَةً فَأَمَّا قَبْلَ ذَلِكَ فإِذَا كُنْتُ مَيِّتاً وَ لَسْتُ أَعْتُدُّ فِي عُمْرِي بِأَيَّامِ الْمَوْتِ

The physician said, 'As for the birth, sixty years have passed, but you asked me about the age, and rather age is the life, and there is no life except in the religion and the working with it and vacating from the world, and that did not happen for me except twelve years ago. As for before that, I was dead, and I don't count the days of death in my age'.

قَالَ ابْنُ الْمَلِكِ كَيْفَ يُجْعَلُ الْأَكْلُ وَ الشَّرَابُ وَ الْمُتَقَلَّبُ مَيِّتاً

The son of the king said, 'How can a dead one eat and drink, and move about?'

قَالَ الْحَكِيمُ لِأَنَّهُ شَارَكَ الْمَوْتَى فِي الْعَمَى وَ الصَّمِّ وَ الْبُكْمِ وَ ضَعْفِ الْحَيَاةِ وَ قَلَّةِ الْعِنَى فَلَمَّا شَارَكَهُمْ فِي الصِّفَةِ وَاقَفَهُمْ فِي الْإِسْمِ

The physician said, 'Because participants in the death are the blindness, and the deafness, and the muteness, and the weak life, and lack of riches. When they participate with them in the description, they are harmonised in the name'.

قَالَ ابْنُ الْمَلِكِ لَئِنْ كُنْتُ لَا تَعُدُّ حَيَاتِكَ تِلْكَ حَيَاةً وَ لَا غِنَطَةً مَا يَنْبَغِي لَكَ أَنْ تَعُدَّ مَا تَتَوَقَّعُ مِنَ الْمَوْتِ مَوْتاً وَ لَا تَرَاهُ مَكْرُوهاً-

The son of the king said, 'If you were not to count that life as (part of) your life nor joy, it is not befitting for you that you count what you are anticipating from the death as being death, and you are not seeing it as abhorrent'.

قَالَ الْحَكِيمُ تَغْرِيرِي فِي الدُّخُولِ عَلَيْكَ بِنَفْسِي يَا ابْنَ الْمَلِكِ مَعَ عِلْمِي لِسَطْوَةِ أَبِيكَ عَلَى أَهْلِ دِينِي يَدُلُّكَ عَلَى أَنِّي لَا أَرَى الْمَوْتِ مَوْتاً وَ لَا أَرَى هَذِهِ الْحَيَاةَ حَيَاةً وَ لَا مَا أَتَوَقَّعُ مِنَ الْمَوْتِ مَكْرُوهاً فَكَيْفَ يَرْعَبُ فِي الْحَيَاةِ مَنْ قَدْ تَرَكَ حَظَّهُ مِنْهَا أَوْ يَهْرُبُ مِنَ الْمَوْتِ مَنْ قَدْ أَمَاتَ نَفْسَهُ بِيَدِهِ

The physician said, 'O son of the king! My temptation in entering to see you along with my knowledge of the assault of your father upon people of my religion is evidence for you upon that I do not see the death as being death, nor do I view this life as being life, nor what I anticipate from the death as being an abhorrence. How can he be desirous in the life, one

who has neglected his share from it, or flee from the death one who has killed himself with his own hands?

أَوْ لَا تَرَى يَا ابْنَ الْمَلِكِ أَنَّ صَاحِبَ الدِّينِ قَدْ رَفَضَ الدُّنْيَا مِنْ أَهْلِهِ وَمَالِهِ وَمَا لَا يَرْغَبُ فِيهَا إِلَّا لَهُ وَاحْتَمَلَ مِنْ نَصَبِ الْعِبَادَةِ مَا لَا يُرِيدُ مِنْهُ إِلَّا الْمَوْتَ فَمَا حَاجَةٌ مَنْ لَا يَتَمَتَّعُ بِلَذَّةِ الْحَيَاةِ إِلَى الْحَيَاةِ أَوْ يَهْرُبُ مِنْ لَا رَاحَةَ لَهُ إِلَّا فِي الْمَوْتِ مِنَ الْمَوْتِ

O son of the king! And don't you see that a companion of religion has rejected the world, from his family and his wealth, and what he is desirous in it except him, and he endures from the toil of worship what there is no rest for him from it except the death. So, what is a need for the one who does not enjoy pleasures of the life to live, or he would fear from the death, the one who there is no rest for him except in the death?'

قَالَ ابْنُ الْمَلِكِ صَدَقْتَ أَيُّهَا الْحَكِيمُ فَهَلْ يَسُرُّكَ أَنْ يَنْزِلَ بِكَ الْمَوْتُ مِنْ عَدٍ

The son of the king said, 'You speak the truth, O you physician! Would it cheer if you the death were to befall with you in the morning?'

قَالَ الْحَكِيمُ بَلْ يَسُرُّنِي أَنْ يَنْزِلَ بِي اللَّيْلَةَ دُونَ عَدٍ فَإِنَّهُ مَنْ عَرَفَ السَّيِّئَ وَالْحَسَنَ وَعَرَفَ ثَوَابَهُمَا مِنَ اللَّهِ عَزَّ وَجَلَّ تَرَكَ السَّيِّئَ خَافَةَ عِقَابِهِ وَعَمِلَ الْحَسَنَ رَجَاءَ ثَوَابِهِ

The physician said, 'But it would make me happy if it were to befall me tonight rather than in the morning. Surely, the one who recognises the evil deed and the good deed, and recognises their Rewards from Allah<sup>-azwj</sup> Mighty and Majestic will neglect the evil deed fearing its Punishment and work the good deed hoping for its Rewards.

وَمَنْ كَانَ مُوقِنًا بِاللَّهِ وَحَدَهُ مُصَدِّقًا يُوَعِّدُهُ فَإِنَّهُ يُحِبُّ الْمَوْتَ لِمَا يَرْجُو بَعْدَ الْمَوْتِ مِنَ الرَّحَاءِ وَيُزْهِدُ فِي الْحَيَاةِ لِمَا يَخَافُ عَلَى نَفْسِهِ مِنَ الشَّهَوَاتِ الدُّنْيَا وَالْمَعْصِيَةِ لِلَّهِ فِيهَا فَهُوَ يُحِبُّ الْمَوْتَ مُبَادِرَةً مِنْ ذَلِكَ-

And the one who was certain with Allah<sup>-azwj</sup> Alone, ratifying His<sup>-azwj</sup> Promise, he would love the death due to what he is hoping for after the death of the prosperity, and he would be ascetic in the life due to what he fears upon himself of the lustful desires of the world and the disobedience to Allah<sup>-azwj</sup>. Thus, he would love the death being prompted from that'.

فَقَالَ ابْنُ الْمَلِكِ إِنَّ هَذَا لَخَلِيقٌ أَنْ يُبَادِرَ الْهَلَكَةَ لِمَا يَرْجُو فِي ذَلِكَ مِنَ النَّجَاةِ فَاضْرِبْ لِي مَثَلًا أُمَّتِنَا هَذِهِ وَغُكُوفَهَا عَلَى أَصْنَابِهَا

The son of the king said, 'This is the nature that one would rush to the destruction due to the salvation he hopes for from that. Strike an example for me regarding this community of our and their devotion to their idols'.

قَالَ الْحَكِيمُ إِنَّ رَجُلًا كَانَ لَهُ بُشْتَانٌ يَغْمُرُهُ وَيُحْسِنُ الْقِيَامَ عَلَيْهِ إِذْ رَأَى فِي بُشْتَانِهِ ذَاتَ يَوْمٍ عُصْفُورًا وَقَاعًا عَلَى شَجَرَةٍ مِنْ شَجَرَةِ الْبُشْتَانِ يُصِيبُ مِنْ ثَمَرِهَا فَغَاضَهُ ذَلِكَ فَتَنَصَّبَ فَخًّا فَصَادَهُ فَلَمَّا هَمَّ بِدَجْحِهِ أَنْطَقَهُ اللَّهُ عَزَّ وَجَلَّ بِقُدْرَتِهِ

The physician said, 'There was a man who had an orchard for him. He built is and was a good custodian upon it, when one day he was in his orchard a sparrow had landed upon a tree from trees of the orchard to attain from its fruits. That angered him, so he set up a trap. He caught

it. When he thought of slaughtering it, Allah<sup>-azwj</sup> Mighty and Majestic Caused it to speak by His<sup>-azwj</sup> Power.

فَقَالَ لِصَاحِبِ الْبُسْتَانِ إِنَّكَ تَهْتَمُّ بِدَبْحِي وَ لَيْسَ فِيَّ مَا يُشْبِعُكَ مِنْ جُوعٍ وَ لَا يُقَوِّبُكَ مِنْ ضَعْفٍ فَهَلْ لَكَ فِيَّ خَيْرٌ عَمَّا هَمَمْتَ بِهِ

It said to owner of the orchard, 'You are considering slaughtering me and there isn't in me what could satiate your hunger nor will it strengthen you from weakness. There is (something) in me which is better than what you are thinking of'.

قَالَ الرَّجُلُ مَا هُوَ

The man said, 'What is it?'

قَالَ الْعُصْفُورُ تُخَلِّي سَبِيلِي وَ أَعْلَمُكَ ثَلَاثَ كَلِمَاتٍ إِنْ أَنْتَ حَفِظْتَهُنَّ كُنَّ خَيْرًا لَكَ مِنْ أَهْلِ وَ مَالٍ هُوَ لَكَ

The sparrow said, 'Free my way and I shall teach you three phrases. If you were to preserve these, it would be better for you than family, and wealth which is for you'.

قَالَ قَدْ فَعَلْتُ فَأَخْبِرْنِي بِهِنَّ

He said, 'I have done so. Inform me with these'.

قَالَ الْعُصْفُورُ احْفَظْ عَنِّي مَا أَقُولُ لَكَ- لَا تَأْسَ عَلَى مَا فَاتَكَ وَ لَا تُصَدِّقَنَّ بِمَا لَا يَكُونُ وَ لَا تَطْلُبَنَّ مَا لَا تُطِيقُ

The sparrow said, 'Memorise from me what I am saying to you – neither despair upon what you lose, nor ratify what has yet to happen, nor seek what you cannot endure'.

فَلَمَّا قَضَى الْكَلِمَاتِ خَلَّى سَبِيلَهُ فَطَارَ فَوَقَعَ عَلَى بَعْضِ الْأَشْجَارِ ثُمَّ قَالَ لِلرَّجُلِ لَوْ تَعَلَّمْتَ مَا فَاتَكَ مِنِّي لَعَلِمْتَ أَنَّكَ قَدْ فَاتَكَ مِنِّي عَظِيمٌ جَسِيمٌ مِنَ الْأَمْرِ

When the phrases had terminated, he freed its way. It flew away and landed upon one of the trees, then said to the man, 'If you only knew what you have lost from me, you would have known that you have lost from me a mighty, enormous matter'.

فَقَالَ الرَّجُلُ وَ مَا ذَاكَ

The man said, 'And what is that?'

قَالَ الْعُصْفُورُ لَوْ كُنْتَ قَضَيْتَ عَلَى مَا هَمَمْتَ بِهِ مِنْ دَبْحِي - لَا تَسْتَخْرِجْتَ مِنْ حَوْصَلَتِي دُرَّةً كَبِيضَةً إِلَّا وَرَدَهُ فَكَانَ لَكَ فِي ذَلِكَ عَنِّي الدَّهْرُ

The sparrow said, 'If you had continued upon what you had considered with of slaughtering me, you would have extracted from my crow a jewel like an egg of the goose. There would have been for you in that riches of a lifetime'.

فَلَمَّا سَمِعَ الرَّجُلُ مِنْهُ ذَلِكَ أَسْرَّ فِي نَفْسِهِ نَدْمًا عَلَى مَا فَاتَهُ وَ قَالَ دَخَّ عَنكَ مَا مَضَى وَ هَلُمَّ أَنْطَلِقْ بِكَ إِلَى مَنْزِلِي فَأَحْبِسْ صُحْبَتَكَ وَ أَكْرِمْ مَثْوَاكَ

When the man heard that from it, he kept within himself remorse upon what he had lost, and said, 'Leave from you what has passed, and come, I shall go with you to my house. I shall be of good accompaniment to you and your abode will be honourable'.

فَقَالَ لَهُ الْعُصْفُورُ أَيُّهَا الْجَاهِلُ مَا أَرَاكَ حَفِظْتَنِي إِذَا ظَفِرْتَ بِي وَ لَا انْتَمَعْتَ بِالْكَلِمَاتِ الَّتِي افْتَدَيْتُ بِهَا مِنْكَ نَفْسِي أَمْ أَعْهَدَ إِلَيْكَ أَلَّا تَأْسَ عَلَى مَا فَاتَكَ  
وَ لَا تُصَدِّقَ مَا لَا يَكُونُ وَ لَا تَطْلُبَ مَا لَا يُدْرِكُ-

The sparrow said to him, 'O you ignoramus! I don't see you protecting me when you have won with me, nor will I benefit with your words which I had redeemed myself with from you. Did I not tell you not to despair upon what you lose, nor ratify what has not yet happened, and not seek what cannot be achieved by you?

أَمَّا أَنْتَ مُتَفَجِّعٌ عَلَى مَا فَاتَكَ وَ تَلْتَمِسُ مِنِّي رَجْعَتِي إِلَيْكَ وَ تَطْلُبُ مَا لَا تُدْرِكُ وَ تُصَدِّقُ أَنَّ فِي حَوْصَلَتِي ذُرَّةَ كَبِيضَةٍ الْإِوْرَةَ وَ حَمِيحِي أَصْعَرَ مِنْ بَيْضِهَا  
وَ قَدْ كُنْتُ عَاهِدْتُ إِلَيْكَ أَنْ لَا تُصَدِّقَ بِمَا لَا يَكُونُ

As for you, you are mournful upon what you have lost and are seeking from me my returning to you, and you are seeking what cannot realised, and you are ratifying that there is a jewel in my crow like an egg of the goose, and (although) the whole of me is smaller than its egg, and I had told you that you should not ratify what cannot happen'.

وَ إِنَّ أُمَّتَكُمْ صَنَعُوا أَصْنَامَهُمْ بِأَيْدِيهِمْ ثُمَّ زَعَمُوا أَنَّهَا هِيَ الَّتِي خَلَقَتْهُمْ وَ حَفِظَتْهُمْ مِنْ أَنْ تُسْرَقَ حَقَاقَةُ عَلَيْهِمْ وَ زَعَمُوا أَنَّهَا هِيَ الَّتِي تَحْفَظُهُمْ وَ أَنْفَقُوا عَلَيْهَا  
مِنْ مَكَّاسِيهِمْ وَ أَمْوَالِهِمْ وَ زَعَمُوا أَنَّهَا هِيَ الَّتِي تَرْزُقُهُمْ

(Bilowher said), 'And your community have made their idols with their own hands, then they claimed that these are the ones which had created them; and they are protecting these (idols) from being stolen, fearing upon these while they are claiming that these are which protect them; and they are spending upon these from their earning and their wealth while they are claiming that these are which sustain them.

فَطَلَبُوا مِنْ ذَلِكَ مَا لَا يُدْرِكُ وَ صَدَّقُوا بِمَا لَا يَكُونُ فَلَزِمَهُمْ مِنْهُ مَا لَرِمَ صَاحِبَ الْبُسْتَانِ-

They are seeking from that what cannot be realised, and they are ratifying what has not happened. Thus, it necessitates them from it what had necessitated owner of the orchard'.

قَالَ ابْنُ الْمَلِكِ صَدَقْتَ أَمَّا الْأَصْنَامُ فَلِإِنَّ لَمْ أَرَلْ عَارِفًا بِأَمْرِهَا زَاهِدًا فِيهَا آيسًا مِنْ خَيْرِهَا فَأَخْبَرَنِي بِالَّذِي تَدْعُونِي إِلَيْهِ وَ الَّذِي ارْتَضَيْتَهُ لِنَفْسِكَ مَا هُوَ

The son of the king said, 'You speak the truth. As for the idols, I have not ceased to recognise their matter, being abstemious regarding these, despairing from their goodness of which they are calling me to, and that which you have chosen to be satisfied for yourself, what is it?'

قَالَ بِلُوْهَرُ جَمَاعُ الدِّينِ أَمْرَانِ أَحَدُهُمَا مَعْرِفَةُ اللَّهِ عَزَّ وَ جَلَّ وَ الْآخَرُ الْعَمَلُ بِرِضْوَانِهِ

Bilowher said, 'The religion is a combination of two matters – one of these is recognising Allah<sup>-azwj</sup> Mighty and Majestic, and the other is working for His<sup>-azwj</sup> Satisfaction'.

قَالَ ابْنُ الْمَلِكِ وَكَيْفَ مَعْرِفَةُ اللَّهِ عَزَّ وَجَلَّ

The son of the king said, 'And how is recognition of Allah<sup>-azwj</sup> Mighty and Majestic?'

قَالَ الْحَكِيمُ أَذْعُوكَ إِلَى أَنْ تَعْلَمَ أَنَّ اللَّهَ وَاحِدٌ لَيْسَ لَهُ شَرِيكَ لَمْ يَزَلْ فَرْدًا رَبًّا وَ مَا سِوَاهُ مَرْبُوبٌ وَ أَنَّهُ خَالِقٌ وَ مَا سِوَاهُ مَخْلُوقٌ وَ أَنَّهُ قَدِيمٌ وَ مَا سِوَاهُ مُخَدَّثٌ وَ أَنَّهُ صَانِعٌ وَ مَا سِوَاهُ مَصْنُوعٌ وَ أَنَّهُ مُدَبِّرٌ وَ مَا سِوَاهُ مُدَبَّرٌ وَ أَنَّهُ بَاقٍ وَ مَا سِوَاهُ فَانٍ وَ أَنَّهُ عَزِيزٌ وَ مَا سِوَاهُ ذَلِيلٌ

They physician said, 'I am calling you to learn that Allah<sup>-azwj</sup> is One, there isn't any associate for Him<sup>-azwj</sup>. He<sup>-azwj</sup> did not cease to be individual Lord<sup>-azwj</sup> while whatever is besides Him<sup>-azwj</sup> are nourished, and He<sup>-azwj</sup> is a Creator while whatever besides him are created beings, and He<sup>-azwj</sup> is Ancient while whatever besides Him<sup>-azwj</sup> are occurrences, and He is a Maker while whatever besides Him<sup>-azwj</sup> are made, and He<sup>-azwj</sup> is the Manager while whatever besides Him<sup>-azwj</sup> are managed, and He<sup>-azwj</sup> is to remain while whatever besides Him<sup>-azwj</sup> are to perish, and He<sup>-azwj</sup> is Honourable while whatever besides Him<sup>-azwj</sup> is humble.

وَ أَنَّهُ لَا يَنَامُ وَ لَا يَعْطُلُ وَ لَا يَأْكُلُ وَ لَا يَشْرَبُ وَ لَا يَضْعَفُ وَ لَا يُغْلَبُ وَ لَا يَعْجُزُ وَ لَا يُعْجِزُهُ شَيْءٌ لَمْ يَمْتَنِعْ مِنْهُ السَّمَاوَاتُ وَ الْأَرْضُ وَ الْهَوَاءُ وَ الْبَرُّ وَ الْبَحْرُ وَ أَنَّهُ كَوْنُ الْأَشْيَاءِ لَا مِنْ شَيْءٍ وَ أَنَّهُ لَمْ يَزَلْ وَ لَا يَزَالُ وَ لَا تُحْدِثُ فِيهِ الْحَوَادِثُ وَ لَا تُعَيِّرُهُ الْأَحْوَالُ وَ لَا تُبَدِّلُهُ الْأَزْمَانُ وَ لَا يَتَغَيَّرُ مِنْ حَالٍ إِلَى حَالٍ

And He<sup>-azwj</sup> neither sleeps, nor heedless, nor eats, nor drinks, nor weakens, nor overcome, nor unable, nor does anything frustrate Him<sup>-azwj</sup>. The skies, and the earth, and the air, and the land, and the sea cannot defend from Him<sup>-azwj</sup>, and He<sup>-azwj</sup> Brought the things into being nor from a thing, and He<sup>-azwj</sup> did not cease nor will He<sup>-azwj</sup> cease, nor do new occurrences occur in Him<sup>-azwj</sup>, nor do the situations change Him<sup>-azwj</sup>, nor can the times replace Him<sup>-azwj</sup>, nor does He<sup>-azwj</sup> change from a state to a state.

وَ لَا يَخْلُو مِنْهُ مَكَانٌ وَ لَا يَسْتَعْلِلُ بِهِ مَكَانٌ وَ لَا يَكُونُ مِنْ مَكَانٍ أَقْرَبَ مِنْهُ إِلَى مَكَانٍ وَ لَا يَغِيبُ عَنْهُ شَيْءٌ عَالِمٌ لَا يَخْفَى عَلَيْهِ شَيْءٌ قَدِيرٌ لَا يَفُوتُهُ شَيْءٌ وَ أَنْ تَعْرِفَهُ بِالرَّأْفَةِ وَ الرَّحْمَةِ وَ الْعَدْلِ وَ أَنَّ لَهُ تَوَابًا أَعَدَّهُ لِمَنْ أَطَاعَهُ وَ عَذَابًا أَعَدَّهُ لِمَنْ عَصَاهُ وَ أَنْ تَعْمَلَ لِلَّهِ بِرِضَاهُ وَ تَجْتَنِبَ سَخَطَهُ

No place is vacant from Him<sup>-azwj</sup>, nor is any place occupied by Him<sup>-azwj</sup>, nor can He<sup>-azwj</sup> be closer from a place than to (another) place, nor is anything hidden from Him<sup>-azwj</sup>. He<sup>-azwj</sup> is a Knower, nothing is hidden from Him<sup>-azwj</sup>, Able, nothing can escape Him<sup>-azwj</sup>, and you can know Him<sup>-azwj</sup> as being with the Kindness, and the Mercy, and the Justice, and that there are Rewards He<sup>-azwj</sup> has Prepared for the one obeying Him<sup>-azwj</sup> and Punishments He<sup>-azwj</sup> has Threatened to the one disobeying Him, and you should work for Allah<sup>-azwj</sup> with His<sup>-azwj</sup> Satisfaction and shun His<sup>-azwj</sup> Annoyance'.

قَالَ ابْنُ الْمَلِكِ فَمَا يَرْضَى الْوَاحِدُ الْخَالِقُ مِنَ الْأَعْمَالِ

The son of the king said, 'So what deeds Satisfy the One, the Creator?'

قَالَ الْحَكِيمُ يَا ابْنَ الْمَلِكِ أَنْ تُطِيعَهُ وَ لَا تَعْصِيَهُ وَ أَنْ تَأْتِيَ إِلَى غَيْرِكَ مَا تُحِبُّ أَنْ يُؤْتِيَ إِلَيْكَ وَ تَكُفَّ عَنْ غَيْرِكَ مَا تُحِبُّ أَنْ يُكْفَّ عَنْكَ فِي مِثْلِهِ فَإِنَّ ذَلِكَ عَدْلٌ وَ فِي الْعَدْلِ رِضَاهُ وَ فِي اتِّبَاعِ آثَارِ أَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ بِأَنْ لَا تَعْدُو سُنَّتَهُمْ

The physician said, 'O son of the king! You should obey Him<sup>-azwj</sup> and not disobey Him<sup>-azwj</sup>, and you should give to others what you love to be given to you, and you should restrain from other what you would love to be restrained from you, regarding similar, for that is justice, and the in the justice is His<sup>-azwj</sup> Satisfaction, and in following the effects (Ahadeeth) of Prophets<sup>-as</sup> of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Messengers<sup>-as</sup>, by not leaving their<sup>-as</sup> Sunnah(s)'.

قَالَ ابْنُ الْمَلِكِ زِدْنِي أَيُّهَا الْحَكِيمُ تَزْهِيداً فِي الدُّنْيَا وَ أَحْيِرْنِي بِحَالِهَا

The son of the king said, 'O you physician! Increase me in being ascetic in the world and inform me with its situation'.

قَالَ الْحَكِيمُ إِنِّي لَمَّا رَأَيْتُ الدُّنْيَا دَارَ تَصْرُفٍ وَ زَوَالٍ وَ تَقَلُّبٍ مِنْ خَالٍ إِلَى خَالٍ وَ رَأَيْتُ أَهْلَهَا فِيهَا أَعْرَاضاً لِلْمَصَائِبِ وَ رَهَائِنَ لِلْمَتَالِفِ وَ رَأَيْتُ صِحَّةً بَعْدَهَا سُقْمًا وَ شَبَاباً بَعْدَهُ هَرَمًا وَ عَيًْ بَعْدَهُ فُقْرًا وَ فَرَحاً بَعْدَهُ حُزْناً وَ عِزًّا بَعْدَهُ ذُلًّا وَ رِخَاءً بَعْدَهُ شِدَّةً وَ أَمْنًا بَعْدَهُ خَوْفًا وَ حَيَاةً بَعْدَهَا مَمَاتًا [مَمَاتًا]

The physician said, 'When I saw the world being a house of changes, and decline, and transformation from a state to a state, and I saw its people in it as being targets of the calamities and hostages to the destructions, and I saw health being with sickness after it, and youth being with old age after it, and riches being with poverty after it, and joy being with grief after it, and honour being with disgrace after it, and prosperity being with adversity after it, and security being with fear after it, and life being with death after it;

وَ رَأَيْتُ أَعْمَاراً قَصِيرَةً وَ حُثُوفاً زَاصِدَةً وَ سَهَاماً قَاصِدَةً وَ أَبْدَاناً ضَعِيفَةً مُسْتَسْلِمَةً غَيْرَ مُتْبِعَةٍ وَ لَا حَصِينَةَ عَرَفْتُ أَنَّ الدُّنْيَا مُنْقَطِعَةٌ بَالِيَّةٌ فَانِيَّةٌ وَ عَرَفْتُ بِمَا ظَهَرَ لِي مِنْهَا مَا غَابَ عَنِّي مِنْهَا وَ عَرَفْتُ بِظَاهِرِهَا بَاطِنَهَا وَ غَامِضَهَا بِوَاضِحِهَا وَ سِرِّهَا بِعَلَانِيَتِهَا وَ صُدُورَهَا بِوُرُودِهَا

And I saw lifespans as being short, and deaths lying in ambush, and arrows being aimed and bodies being weak, submissive nor defensive nor fortified, I recognised that the world is to terminate, decay, perish, and I recognised due to what had appeared to me from it what had been hidden from me from it, and I recognised its esoteric by its apparent, and its depths by its clarities, and its secrets by its announcements, and its implementations by its referrals.

فَحَدَّرْتُهَا لَمَّا عَرَفْتُهَا وَ فَرَزْتُ مِنْهَا لَمَّا أَبْصَرْتُهَا- بَيْنَا تَرَى الْمَرْءَ فِيهَا مُغْتَبِطاً مُخْبِئاً وَ مَلِكاً مَسْرُوراً فِي خَفْضٍ وَ دَعَةٍ وَ نِعْمَةٍ وَ سَعَةٍ فِي بَهْجَةٍ مِنْ شَبَابِهِ وَ خَدَائِهِ مِنْ سِنِّهِ وَ غِبْطَةٍ مِنْ مُلْكِهِ وَ بَهَاءٍ مِنْ سُلْطَانِهِ وَ صِحَّةٍ مِنْ بَدَنِهِ إِذَا انْقَلَبَتِ الدُّنْيَا بِهِ أَسْرًا مَا كَانَ فِيهَا نَفْسًا وَ أَقْرًا مَا كَانَ فِيهَا عَيْنًا

So, I was cautious of it due to what I had recognised and fled from it due to what I had insight of it. While you see the person being joyful, happy in it, and a king cheerful in his delights, and his bounties, and capaciousness in his joy from his youth and young-ness of his years, and the joy of his kingdom, and glory of his authority, and health of his body, when the world overturns with him, cheerful as what he could have been in it of soul, and as delighted as he could have been of eyes in it.

فَأَحْرَجْتُهُ مِنْ مُلْكِهَا وَ غِبْطَتِهَا وَ خَفْضِهَا وَ دَعَتِهَا وَ بَهْجَتِهَا فَأَبْدَلْتُهُ بِالْعِزِّ ذُلًّا وَ بِالْفَرَحِ تَرْحاً وَ بِالسُّرُورِ حُزْناً وَ بِالنِّعْمَةِ بُؤْسًا وَ بِالْعَيْ فُقْرًا وَ بِالسَّعَةِ ضَيْقًا وَ بِالسُّبَابِ هَرَمًا وَ بِالشَّرَفِ صَعَةً وَ بِالْحَيَاةِ مَوْتًا

It expels him from its kingdom, and its exultation, and its delights, and its bounties, and its joys, and replaces humiliation with the honour, and misery with the happiness, and grief with the cheerfulness, and misery with the bounties, and poverty with the riches, and narrowness

with the vastness, and old age with the youth, and ignominy with the nobility, and death with the life.

فَدَلَّتْهُ فِي حُفْرَةٍ ضَيِّقَةٍ شَدِيدَةٍ الْوَحْشَةَ وَحِيداً فَرِيداً غَرِيباً قَدْ فَارَقَ الْأَحِبَّةَ وَفَارَقُوهُ حَذَلَهُ إِخْوَانُهُ فَلَمْ يَجِدْ عِنْدَهُمْ دَفْعاً وَصَارَ عَيْزُهُ وَمُلْكُهُ وَ أَهْلُهُ وَ مَالُهُ مُهْبَةً مِنْ بَعْدِهِ كَأَنَّمَا لَمْ يَكُنْ فِي الدُّنْيَا وَ لَمْ يَدْكُرْ فِيهَا سَاعَةً قَطُّ وَ لَمْ يَكُنْ لَهُ فِيهَا حَظٌّ وَ لَمْ يَمْلِكْ مِنَ الْأَرْضِ حِطّاً قَطُّ

It set him in a narrow pit, severe loneliness, alone, individual, estranged. He is separated from the loved ones and they have separated from him, his brothers having abandoned him. He did not find any defence being with them, and his might, and his kingdom, and his family, and his wealth became plundered from after him. It is as if he had not existed in the world and had not been mentioned in it for an hour at all, and there did not happen to be any thought for him in it, and he had not owned from the land any share at all.

فَلَا تَتَّخِذْ فِيهَا يَا ابْنَ الْمَلِكِ دَاراً وَ لَا تَتَّخِذَنَّ فِيهَا عُقْدَةً وَ لَا عَقَّاراً فَأُفِّتَ لَهَا وَ تُفِّتَ

O son of the king! So do not take it as a house nor take any ties in it nor properties. Ugh to it and spit!

قَالَ ابْنُ الْمَلِكِ أَفِّ لَهَا وَ لِمَنْ يَعْتَرُّ بِهَا إِذْ كَانَ هَذَا خَالِهَا

The son of the king said, 'And for the one deceived by it, when this were to be its state'.

وَ رَقَّ ابْنُ الْمَلِكِ وَ قَالَ زِدْنِي أُتَيْهَا الْحَكِيمُ مِنْ حَدِيثِكَ فَإِنَّهُ شِفَاءٌ لِمَا فِي صَدْرِي

And the son of the king softened and said, 'O physician! Increase me from your narration for it is a healing for what is in my chest'.

قَالَ الْحَكِيمُ إِنَّ الْعُمُرَ قَصِيرٌ وَ اللَّيْلُ وَ النَّهَارُ يُسْرِعَانِ فِيهِ وَ الْإِزْتِمَالُ مِنَ الدُّنْيَا حَيْثُ قَرِيبٌ وَ إِنَّهُ وَ إِنْ طَالَ الْعُمُرُ فِيهَا فَإِنَّ الْمَوْتَ نَازِلٌ وَ الطَّاعِنَ لَا تَحَالَةَ رَاجِلٌ

The physician said, 'The lifespan is short, and the night and the day are quick in it, and departure from the world is hurrying nearer, and surely and even though the lifespan may be prolonged in it, the death will befall, and the one in transit will inevitably depart.

فَقَصِيرٌ مَا جَمَعَ فِيهَا مُفْرَقاً وَ مَا عَمِلَ فِيهَا مُنْتَبِراً وَ مَا شَيْدَ فِيهَا خَرَاباً وَ بَصِيرٌ اسْمُهُ مَجْهُولٌ وَ ذِكْرُهُ مَنْسِيّاً وَ حَسْبُهُ خَامِلاً وَ جَسَدُهُ بَالِيّاً وَ شَرْفُهُ وَضِعاً وَ نِعْمَتُهُ وَبَالاً وَ كَسْبُهُ خَسَاراً وَ يُورَثُ سُلْطَانَهُ وَ يُسْتَدَلُّ عَقْبُهُ وَ يُسْتَبَاحُ حَرَمُهُ

So, whatever he had collected in it will become dispersed, and whatever he had done in it would become destroyed, and whatever he had built in it would become ruined, and his name will become unknown, and his mention forgotten, and his pedigree idle, and his body decayed, and his nobility dropped, and his bounties a scourge, and his earnings a loss, and his authority inherited, and his posterity humiliated, and his sanctity violated.

وَ تُنْقَضُ عُهُودُهُ وَ تُخْفَرُ ذَمَّتُهُ وَ تُدْرَسُ آثَارُهُ وَ يُورَثُ مَالُهُ وَ يُطَوَّى رَحْلُهُ وَ يَفْرَحُ عَدُوُّهُ وَ يَبِيدُ مُلْكُهُ وَ يُورَثُ تَاجُهُ وَ يُخْلَفُ عَلَى سَرِيرِهِ وَ يُخْرَجُ مِنْ مَسَاكِينِهِ مَسْئُوباً مَجْهُولاً

And his agreements broken, and his criticism shamed, and his impacts studied, and his wealth distributed, and belongings folded, and his enemies will rejoice, and his kingdom destroyed, and his crown inherited, and he will be replaced upon his throne, and he will exit from his dwelling stripped, abandoned.

فَيُذْهِبُ بِهِ إِلَى قَبْرِهِ فَيُذَلِّي فِي حُفْرَتِهِ فِي وَخْدَةٍ وَ غُرْبَةٍ وَ ظُلْمَةٍ وَ وَخْشَةٍ وَ مَسْكَنَةٍ وَ ذِلَّةٍ فَدَفَارِقَ الْأَجْبَةِ وَ أَسْلَمْتُهُ الْعَصْبَةَ فَلَا تُؤْنَسُ وَخَشْتُهُ أَبَدًا وَ لَا تُرْدُ غُرْبَتُهُ أَبَدًا-

They will go with him to his grave and left in his pit in loneliness and estrangement, and darkness, and terror, and destitution, and disgrace. The loved ones having separated, and the clan having submitted him. Neither will his loneliness be comforted ever, nor will his estrangement be reversed ever.

وَ اعْلَمْ أَنَّهَا حَقٌّ عَلَى الْمَرْءِ اللَّيِّبِ مِنْ سِيَاسَةِ نَفْسِهِ خَاصَّةً كِسِيَاسَةِ الْإِمَامِ الْعَادِلِ الْحَازِمِ الَّذِي يُؤَدِّبُ الْعَامَّةَ وَ يَسْتَصْلِحُ الرَّعِيَّةَ وَ يَأْمُرُهُمْ بِمَا يُصْلِحُهُمْ وَ يَنْهَاهُمْ عَمَّا يُفْسِدُهُمْ ثُمَّ يُعَاقِبُ مَنْ عَصَاهُ مِنْهُمْ وَ يُكْرِمُ مَنْ أَطَاعَهُ مِنْهُمْ

And know that it proven true upon the understanding person from his own politics in particular like politics of the just leader, the resolute whom the general public are led by, and that he should seek correction of the citizens and instruct them with what would correct them, and forbid them from what would corrupt them. Then he should punish the ones from them who disobey him and honour the ones from them who obey him.

فَكَذَلِكَ لِلرَّجُلِ اللَّيِّبِ أَنْ يُؤَدِّبَ نَفْسَهُ فِي جَمِيعِ أَخْلَاقِهَا وَ أَهْوَايَهَا وَ شَهْوَاتِهَا وَ أَنْ تَحْمِلَهَا وَ إِنْ كَرِهَتْ عَلَى لُزُومِ مَنَافِعِهَا فِيمَا أَحَبَّتْ وَ كَرِهَتْ وَ عَلَى اجْتِنَابِ مَضَارِئِهَا وَ أَنْ يَجْعَلَ لِنَفْسِهِ عَن نَفْسِهِ ثَوَابًا وَ عِقَابًا مِنْ مَكَائِهَا مِنَ السُّرُورِ إِذَا أَحْسَنَتْ وَ مِنْ مَكَائِهَا مِنَ الْعَمِّ إِذَا أَسَاءَتْ

Like that is the understanding man that he should discipline his soul in entirety of its manners, and its whims, and its lustful desires, and he should carry it, and even if it is unwilling, upon necessitating its benefits regarding what it likes and dislikes, and upon shunning its harms, and he should make rewards to be for his soul from himself and punishment from its place, from the happiness when it is good, and from its from the sadness when it is bad.

وَ مِمَّا يَحِقُّ عَلَى ذِي الْعُقْلِ النَّظَرُ فِيمَا وَرَدَ عَلَيْهِ مِنْ أُمُورِهِ وَ الْأَخْذُ بِصَوَابِهَا وَ يَنْهَى نَفْسَهُ عَنِ خَطَايَهَا وَ أَنْ يَخْتَفِرَ عَمَلَهُ وَ نَفْسَهُ فِي رَأْيِهِ لِكَيْلَا يَدْخُلَهُ عُجْبٌ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ مَدَحَ أَهْلَ الْعُقْلِ وَ دَمَّ أَهْلَ الْعُجْبِ وَ مَنْ لَا عَقْلَ لَهُ

And from is proven true upon the one with intellect is the consideration regarding what is referred to him of his affairs, and the taking with its correct ones, and forbidding himself from its erroneous, and that he should demean his own work and himself in his view lest the self-fascination enters him, for Allah<sup>-azwj</sup> Mighty and Majestic has Praised the people of intellect and has Condemned the people of self-fascination and the one having not intellect for him.

وَ بِالْعُقْلِ يُدْرِكُ كُلُّ خَيْرٍ يَأْذِنُ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ بِالْجَهْلِ تَهْلِكُ النُّفُوسُ وَ إِنَّ مِنْ أَوْثَقِ الْبَقَاتِ عِنْدَ ذَوِي الْأَبْيَابِ مَا أَدْرَكَتْهُ عُقُولُهُمْ وَ بَلَعَتْهُ تَجَارِيهُمُ وَ نَالَتْهُ أَبْصَارُهُمْ فِي التَّرَكِّ لِلْأَهْوَاءِ وَ الشَّهَوَاتِ

And by the intellect all good can be realised by the Permission of Allah<sup>-azwj</sup> Blessed and Exalted, and by the ignorance the souls are destroyed; and from the most trusted of the trusted in the



view of the ones of understanding is what their intellects can realise, and their experiences can reach, and their sights can attain in the neglecting of the whims and lustful desires.

وَلَيْسَ ذُو الْعَقْلِ بِجَدِيدٍ أَنْ يُفُضَّ مَا قَوِيَ عَلَى حِفْظِهِ مِنَ الْعَمَلِ اخْتِقَاراً لَهُ إِذَا لَمْ يَقْدِرْ عَلَى مَا هُوَ أَكْثَرُ مِنْهُ وَ إِنَّمَا هَذَا مِنْ أَسْلِحَةِ الشَّيْطَانِ الْغَامِضَةِ الَّتِي لَا يُبْصِرُهَا إِلَّا مَنْ تَدَبَّرَهَا وَلَا يَسْلَمُ مِنْهَا إِلَّا مَنْ عَصَمَهُ اللَّهُ مِنْهَا

And the one with intellect is not worthy of rejecting what is strong upon protecting it from the deeds, deeming it insignificant, when he is not able upon what is more than it, and rather this is from the mysterious weapons of Satan<sup>-la</sup> which none can see it except one who ponders it, nor is anyone safe from it except the one whom Allah<sup>-azwj</sup> Fortifies from it.

وَمِنْ أَسْلِحَتِهِ سَلَاخَانِ أَحَدُهُمَا انْكَارُ الْعَقْلِ أَنْ يُوقِعَ فِي قَلْبِ الْإِنْسَانِ الْعَاقِلِ أَنَّهُ لَا عَقْلَ لَهُ وَلَا بَصَرَ وَلَا مَنَفَعَةَ لَهُ فِي عَقْلِهِ وَ بَصَرِهِ وَ يُرِيدُ أَنْ يَصُدَّهُ عَنِ مَحَبَّةِ الْعِلْمِ وَ طَلْبِهِ وَ يُرِيدُ لَهُ الْإشْتِغَالَ بِعَيْبِهِ مِنْ مَلَاحِي الدُّنْيَا

And from his<sup>-la</sup> weapons are two weapons. One of these is denial by the intellect, that there would occur in the heart of the intellectual human being that there is neither any intellect for him, nor insight, nor benefit for him in his intellect and his insight, and he<sup>-la</sup> intends to block him from loving the knowledge and seeking it, and he<sup>-la</sup> adorns for him the pre-occupying with something else from the amusements of the world.

فَإِنْ أَتْبَعَهُ الْإِنْسَانُ مِنْ هَذَا الْوَجْهِ فَهُوَ ظَفَرُهُ وَ إِنْ عَصَاهُ وَ غَلَبَهُ فَزَعَّ إِلَى السَّلَاحِ الْآخَرَ وَ هُوَ أَنْ يَجْعَلَ الْإِنْسَانَ إِذَا عَمِلَ شَيْئاً وَ أَبْصَرَهُ عَرَضَ لَهُ بِأَشْيَاءَ لَا يُبْصِرُهَا لِغُمْرِهِ وَ يُضْجِرُهُ بِمَا لَا يَعْلَمُ حَتَّى يُبْغِضَ إِلَيْهِ مَا هُوَ فِيهِ بِتَضْعِيفِ عَقْلِهِ عِنْدَهُ وَ بِمَا يَأْتِيهِ مِنَ الشُّبُهَةِ

If the human being follows him<sup>-la</sup> from this aspect, then he<sup>-la</sup> has succeeded with him, and if he disobeys him<sup>-la</sup> and overcomes him<sup>-la</sup>, he<sup>-la</sup> resorts to the other weapon, and it is that he<sup>-la</sup> would make the human being, when he does something and he<sup>-la</sup> sights it, he<sup>-la</sup> would present to him things he had not seen in order to wink at him and rebuke him with what he does not know until it is hateful to him what he is in, due to the weakness of his intellect in his view, and with what suspicions he<sup>-la</sup> would come with to him.

وَ يَقُولُ أَلَسْتَ تَرَى أَنَّكَ لَا تَسْتَكَمِلُ هَذَا الْأَمْرَ وَ لَا تُطِيبُهُ أَبَداً فِيمَ تُعْنِي نَفْسُكَ وَ تُشْفِيهَا فِيمَا لَا طَاقَةَ لَكَ بِهِ

And he<sup>-la</sup> would say, 'Don't you see that you cannot perfect this matter and cannot endure it forever? So why are you exhausting yourself and giving it hardship regarding what there is no strength for you with it?'

فَبِهَذَا السَّلَاحِ صَرَخَ كَثِيراً مِنَ النَّاسِ فَاحْتَرَسَ مِنْ أَنْ تَدَعَ احْتِسَابَ عِلْمٍ مَا تَعْلَمُهُ وَ أَنْ تُخَدَعَ عَمَّا احْتَسَبْتَ مِنْهُ فَإِنَّكَ فِي دَارٍ قَدْ اسْتَحْوَذَ عَلَيْهَا أَكْثَرُ أَهْلِهَا الشَّيْطَانُ بِالْوَانِ حَيْلِهِ وَ وُجُوهِ ضَلَالَتِهِ

With this weapon he<sup>-la</sup> has knocked down a lot of people, therefore be on guard from leaving acquisition of knowledge of what you know and being deceived from what you have acquired from it, for you are in a house which the Satan<sup>-la</sup> has seized upon most of its people with a variety of his<sup>-la</sup> tricks, and aspects of his<sup>-la</sup> weapons.

وَ مِنْهُمْ مَنْ قَدْ ضَرَبَ عَلَى سَمْعِهِ وَ عَقْلِهِ وَ قَلْبِهِ فَتَرَكَهُ لَا يَعْلَمُ شَيْئاً وَ لَا يَسْأَلُ عَنْ عِلْمٍ مَا جَهِلَ مِنْهُ كَالْبَهِيمَةِ

And from them is one whom he<sup>-la</sup> has struck upon his ears, and his intellect, and his heat, so he<sup>-la</sup> has left him not knowing anything and he does not ask about knowledge of what he is ignorant of, like the beasts.

وَ إِنَّ لِعَامَّتِهِمْ أَدْيَانًا مُخْتَلِفَةً فَمِنْهُمْ الْمُجْتَهُدُونَ فِي الضَّلَالَةِ حَتَّى إِذَا بَعْضُهُمْ لِيَسْتَحِلُّ دَمَ بَعْضٍ وَأَمْوَالَهُمْ وَ مُمْؤُهُ ضَلَالَتَهُمْ بِأَشْيَاءٍ مِنَ الْحَقِّ لَيْلِسَ عَلَيْهِمْ دِينُهُمْ وَ يُزَيِّنُهُ لِيُضَيِّفَهُمْ وَ يَصُدُّهُمْ عَنِ الدِّينِ الْقَيِّمِ -

And for generality of them there are different religion. From them are the ones striving in the straying until some of them are legalising the blood of others and their wealth, and he<sup>-la</sup> is camouflaging their straying with things from the truth in order to confuse their religion upon them and adorn it for their weak ones, and he<sup>-la</sup> blocks them from the upright religion.

فَالشَّيْطَانُ وَ جُنُودُهُ دَائِبُونَ فِي إِهْلَاكِ النَّاسِ وَ تَضْلِيلِهِمْ لَا يَسْأَمُونَ وَ لَا يَفْتُرُونَ وَ لَا يُحْصِي عَدَدَهُمْ إِلَّا اللَّهُ وَ لَا يُسْتَطَاعُ دَفْعُ مَكَائِدِهِمْ إِلَّا بِعَوْنِ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ الْإِعْتَصَامِ بِدِينِهِ

The Satan<sup>-la</sup> and his<sup>-la</sup> armies are diligent in destroying the people and straying them. They are neither getting weary nor are they taking a break, nor can their numbers be counted except by Allah<sup>-azwj</sup>, and it is not possible to defend from their plots except by Assistance from Allah<sup>-azwj</sup> Mighty and Majestic and holding tightly with His<sup>-azwj</sup> religion.

فَسَأَلَ اللَّهُ تَوْفِيقًا لِيَطَاعْتَهُ وَ نَصْرًا عَلَى عَدُوِّنَا فَإِنَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

Ask Allah<sup>-azwj</sup> for inclination to obey Him<sup>-azwj</sup> and Help against our enemies, for there is neither any might nor strength except with Allah<sup>-azwj</sup>.

قَالَ ابْنُ الْمَلِكِ صِفَ لِي اللَّهُ سُبْحَانَهُ وَ تَعَالَى حَتَّى كَأَنِّي أَرَاهُ -

The son of the king said, 'Describe Allah<sup>-azwj</sup> the Glorious and Exalted to me until it is as if I can see Him<sup>-azwj</sup>'.

قَالَ إِنَّ اللَّهَ تَقَدَّسَ ذِكْرُهُ لَا يُوصَفُ بِالرُّؤْيَا وَ لَا يُبْلَغُ بِالْعُقُولِ كُنْهَ صِفَتِهِ وَ لَا تَبْلُغُ الْأَلْسُنُ كُنْهَ مَدْحَتِهِ وَ لَا يُحِيطُ الْعِبَادُ مِنْ عِلْمِهِ إِلَّا بِمَا عَلَّمَهُمْ مِنْهُ عَلَى أَلْسِنَةِ أَنْبِيَائِهِ عَ بِمَا وَصَفَ بِهِ نَفْسَهُ

He said, 'Allah<sup>-azwj</sup>, Holy is His<sup>-azwj</sup> Mention, cannot be described by the seeing, nor can the intellects reach essence of His<sup>-azwj</sup> attributes, nor can the tongues deliver the essence of His<sup>-azwj</sup> Praise, nor can the servants encompass His<sup>-azwj</sup> Knowledge, except with what He<sup>-azwj</sup> has Taught them from it upon tongues of the Prophets<sup>-as</sup> with what He<sup>-azwj</sup> has Described Himself<sup>-azwj</sup>.

وَ لَا تُدْرِكُ الْأَوْهَامُ عِظَمَ رُبُوبِيَّتِهِ هُوَ أَعْلَى مِنْ ذَلِكَ وَ أَجَلُّ وَ أَعَزُّ وَ أَعْظَمُ وَ أَمْنَعُ وَ أَلَطَفُ فَتَنَاحَ لِلْعِبَادِ مِنْ عِلْمِهِ بِمَا أَحَبَّ وَ أَظْهَرَهُمْ مِنْ صِفَتِهِ عَلَى مَا أَرَادَ وَ أَدَلَّهُمْ عَلَى مَعْرِفَتِهِ وَ مَعْرِفَةِ رُبُوبِيَّتِهِ بِإِحْدَاتٍ مَا لَمْ يَكُنْ وَ إِعْدَامٍ مَا أَخَذَتْ

The imaginations cannot realise the Magnificence of His<sup>-azwj</sup> Lordship. He<sup>-azwj</sup> is more Exalted than that, and more Majestic, and Mightier, and most Magnificent, and more Invincible, and most Subtle. He<sup>-azwj</sup> Opened His<sup>-azwj</sup> Knowledge for the servants with what He<sup>-azwj</sup> Loved, and

Revealed to them His<sup>-azwj</sup> attributes upon what He<sup>-azwj</sup> Wanted, and Pointed them upon recognising Him<sup>-azwj</sup> and recognising His<sup>-azwj</sup> Lordship with Creating events what have yet to happen and Sending into non-existence what events have happened.

قَالَ ابْنُ الْمَلِكِ وَمَا الْحُجَّةُ

The son of the king said, 'And what is the argument (proof)?'

قَالَ إِذَا رَأَيْتَ شَيْئاً مَصْنُوعاً غَابَ عَنْكَ صَانِعُهُ عَلِمْتَ بِعَقْلِكَ أَنَّ لَهُ صَانِعاً فَكَذَلِكَ السَّمَاءُ وَالْأَرْضُ وَمَا بَيْنَهُمَا فَأَيُّ حُجَّةٍ أَقْوَى مِنْ ذَلِكَ

He said, 'When you see anything having been made, it's maker being absent from you, you would know with your intellect that there is a maker for it. Like that is the sky and the earth and whatever is between the two. So which argument is stronger than that?'

قَالَ ابْنُ الْمَلِكِ فَأَخْبِرْنِي أَيُّهَا الْحَكِيمُ أَ يَقْدِرُ مِنَ اللَّهِ عَزَّ وَجَلَّ يُصِيبُ النَّاسَ مَا يُصِيبُهُمْ مِنَ الْأَسْقَامِ وَالْأَوْجَاعِ وَالْفَقْرِ وَالْمَكَارِهِ أَوْ بِعَيْرِ قَدْرِ

The son of the king said, 'O you physician! Inform me, is it by pre-Determination from Allah<sup>-azwj</sup> the people are being afflicted by what afflicts them, from the sicknesses, and the pains, and the poverty, and the abhorrence(s), or without pre-Determination?'

قَالَ بَلَوَهُمْ لَا بَلَّ يَقْدِرُ

Bilowher said, 'No, but by pre-Determination'.

قَالَ فَأَخْبِرْنِي عَنْ أَعْمَالِهِمُ السَّيِّئَةِ

He said, 'Inform me about their evil deeds'.

قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ مِنْ سَيِّئِ أَعْمَالِهِمْ بَرِيءٌ وَ لَكِنَّهُ عَزَّ وَجَلَّ أَوْجَبَ الثَّوَابَ الْعَظِيمَ لِمَنْ أَطَاعَهُ وَالْعِقَابَ الشَّدِيدَ لِمَنْ عَصَاهُ

He said, 'Allah<sup>-azwj</sup> Mighty and Majestic is disavowed from their evil deeds, but the Mighty and Majestic has Obligated the magnificent Rewards for the one who obeys Him<sup>-azwj</sup> and the severe Punishment for the one disobeying Him<sup>-azwj</sup>'.

قَالَ فَأَخْبِرْنِي مَنْ أَعْدَلُ النَّاسِ وَمَنْ أَجْوَدُهُمْ وَمَنْ أَكْبَسُهُمْ وَمَنْ أَحْمَقُهُمْ وَمَنْ أَشَقَاهُمْ وَمَنْ أَسْعَدُهُمْ

He said, 'Inform me, who is most just of the people, and who is their most tyrannical, and who is their cleverest, and who is their stupidest, and who is their most wretched, and who is their most fortunate?'

قَالَ أَعْدَلُهُمْ أَنْصَفُهُمْ مِنْ نَفْسِهِ وَأَجْوَدُهُمْ مَنْ كَانَ جَوْرُهُ عِنْدَهُ عَدْلًا وَعَدْلُ أَهْلِ الْعَدْلِ عِنْدَهُ جَوْرًا وَأَمَّا أَكْبَسُهُمْ فَمَنْ أَخَذَ لِأَخِرَتِهِ أَهْبَتَهَا وَأَحْمَقُهُمْ مَنْ كَانَتْ الدُّنْيَا هَمَّهُ وَالْخَطَايَا عَمَلَهُ وَأَسْعَدُهُمْ مَنْ حَتَمَ عَاقِبَةَ عَمَلِهِ بِخَيْرٍ وَأَشَقَاهُمْ مَنْ حَتَمَ لَهُ بِمَا يُسَخِطُ اللَّهَ عَزَّ وَجَلَّ

He said, 'Their most just is the fairest of them from himself; and their most tyrannous is one whose tyranny in his view is his justice, and the justice of the people of justice in his view as tyranny; and as for their cleverest, it is one who takes preparation for his Hereafter; and their

stupidest is one whose main concern is his world and the sins are his deeds; and their most fortunate is one whose end result of his actions is good; and their wretchedest is one who ends for it with what Annoys Allah<sup>-azwj</sup> Mighty and Majestic’.

ثُمَّ قَالَ مَنْ دَانَ النَّاسَ بِمَا إِنَّ دِينَ يَمْلِكُهُ هَلْكَ فَذَلِكَ الْمُسْخِطُ لِلَّهِ الْمُخَالِفُ لِمَا يُحِبُّ وَ مَنْ دَاخَمَهُ بِمَا إِنَّ دِينَ يَمْلِكُهُ صَلَاحَ فَذَلِكَ الْمُطِيعُ لِلَّهِ الْمُوَافِقُ لِمَا يُحِبُّ الْمُجْتَنِبُ لِسَخَطِهِ

Then he said, ‘One who condemns the people with what if he is condemned with similar to it, he would be destroyed, so that is the one annoyed to Allah<sup>-azwj</sup>, opposed to what He<sup>-azwj</sup> Loves; and one who condemns them with what if he were to be condemned with similar to it, he would be correct, so that is the obedient to Allah<sup>-azwj</sup>, the one compatible to what He<sup>-azwj</sup> Loves, the one shunning annoying Him<sup>-azwj</sup>’.

ثُمَّ قَالَ لَا تَسْتَمْتِحَنَّ الْحَسَنَ وَ إِنَّ كَانَ فِي الْفُجَّارِ وَ لَا تَسْتَحْسِنَنَّ الْقَبِيحَ وَ إِنَّ كَانَ فِي الْأَبْرَارِ

Then he said: ‘Do not consider the good as being ugly and even if it were to be in the immoral ones, nor consider ugly as being good, and even if it were to be in the righteous ones’.

ثُمَّ قَالَ لَهُ أَخْبِرْنِي أَيُّ النَّاسِ أَوْلَى بِالسَّعَادَةِ وَ أَيُّهُمْ أَوْلَى بِالشَّقَاوَةِ

Then he said to him, ‘Inform me, which of the people is foremost with the happiness, and which of them is foremost with the misery?’

قَالَ بَلَّوْهُمُ أَوْلَاهُمْ بِالسَّعَادَةِ الْمُطِيعُ لِلَّهِ عَزَّ وَ جَلَّ فِي أَمْرِهِ وَ الْمُجْتَنِبُ لِنَوَاهِيهِ وَ أَوْلَاهُمْ بِالشَّقَاوَةِ الْعَامِلُ بِمَعْصِيَةِ اللَّهِ التَّارِكُ لِطَاعَتِهِ الْمُؤْتِرُ لِشَهْوَتِهِ عَلَى رِضَى اللَّهِ عَزَّ وَ جَلَّ

Bilowher said, ‘Their foremost with the happiness is the one obedience to Allah<sup>-azwj</sup> Mighty and Majestic in his lifetime, and the one shunning His<sup>-azwj</sup> Prohibitions, while their foremost with the misery is the worker in disobedience of Allah<sup>-azwj</sup>, the neglecter of obedience to Him<sup>-azwj</sup>, the preferer of his lustful desires over the Satisfaction of Allah<sup>-azwj</sup> Mighty and Majestic’.

قَالَ فَأَيُّ النَّاسِ أَطْوَعُهُمْ لِلَّهِ عَزَّ وَ جَلَّ

He said, ‘Which of the people is their most obedient to Allah<sup>-azwj</sup> Mighty and Majestic?’

قَالَ أَتَّبِعُهُمْ لِأَمْرِهِ وَ أَقْوَاهُمْ فِي دِينِهِ وَ أَبْعَدُهُمْ مِنَ الْعَمَلِ بِالسَّيِّئَاتِ-

He said, ‘Their most following of His<sup>-azwj</sup> Commands, and their strongest in His<sup>-azwj</sup> religion, and their remotest from working with the evil deeds’.

قَالَ فَمَا الْحَسَنَاتُ وَ السَّيِّئَاتُ

He said, ‘So what are the good deeds and the evil deeds?’

قَالَ الْحَسَنَاتُ صِدْقُ النَّبِيِّ وَ الْعَمَلُ وَ الْقَوْلُ الطَّيِّبُ وَ الْعَمَلُ الصَّالِحُ وَ السَّيِّئَاتُ سُوءُ النَّبِيِّ وَ سُوءُ الْعَمَلِ وَ الْقَوْلُ السَّيِّئُ

He said, 'The good deeds are of truthful intent and the actions, and the good word, and the righteous deeds, while the evil deeds are of evil intent and evil deeds, and the evil word'.

قَالَ فَمَا صِدْقُ النَّيَّةِ

He said, 'So what is the truthful intent?'

قَالَ الْإِقْتِصَادُ فِي الْهَيْمَةِ

He said, 'The moderation in the purpose'.

قَالَ فَمَا سُوءُ الْقَوْلِ

He said, 'What is the evil word?'

قَالَ الْكَذِبُ

He said, 'The lie'.

قَالَ فَمَا سُوءُ الْعَمَلِ

He said, 'What is the evil deed?'

قَالَ مَعْصِيَةُ اللَّهِ عَزَّ وَ جَلَّ

He said, 'Disobeying Allah<sup>-azwj</sup> Mighty and Majestic'.

قَالَ أَحْبِرْنِي كَيْفَ الْإِقْتِصَادُ فِي الْهَيْمَةِ

He said, 'Inform me, how is the moderation in the purpose?'

قَالَ التَّدَكُّرُ لِزَوَالِ الدُّنْيَا وَ انْقِطَاعِ أَمْرِهَا وَ الْكُفُّ عَنِ الْأُمُورِ الَّتِي فِيهَا النَّقِمَةُ وَ التَّبَعَةُ فِي الْآخِرَةِ

He said, 'The reminding of decline of the world and termination of its matter, and the restraint from the matters in which is the scourge, and the liability in the Hereafter'.

قَالَ فَمَا السَّخَاءُ

He said, 'What is the generosity?'

قَالَ إِعْطَاءُ الْمَالِ فِي سَبِيلِ اللَّهِ عَزَّ وَ جَلَّ

He said, 'Giving the wealth in the Way of Allah<sup>-azwj</sup> Mighty and Majestic'.

قَالَ فَمَا الْكِرْمُ

He said, 'What is the benevolence?'

قَالَ التَّقْوَى

He said, 'The piety'.

قَالَ فَمَا الْبُخْلُ

'He said, 'What is the stinginess?'

قَالَ مَنَعَ الْخُفُوقِ عَنْ أَهْلِهَا وَ أَخَذَهَا مِنْ غَيْرِ وَجْهِهَا

He said, 'Preventing the rights from its rightful ones, and taking it from other than its (rightful) aspect'.

قَالَ فَمَا الْحِرْصُ

He said, 'What is the greed?'

قَالَ الْإِحْلَادُ إِلَى الدُّنْيَا وَ الطَّمَاخُ إِلَى الْأُمُورِ الَّتِي فِيهَا الْمَسَادُ وَ تَمَرُّهَا عُقُوبَةُ الْآخِرَةِ

He said, 'The (attributing of) eternity to the world, and the coveting to the matters in which is the corruption, and its fruit is Punishment of the Hereafter'.

قَالَ فَمَا الصِّدْقُ

He said, 'What is the truthfulness?'

قَالَ طَرِيقَةٌ فِي الدِّينِ بَأَنَّ لَا يُجَادِعَ الْمَرْءُ نَفْسَهُ وَ لَا يَكْذِبَهَا

He said, 'A method in the world that the person will neither deceive his soul nor belie it'.

قَالَ فَمَا الْحُنْفُ

He said, 'What is the stupidity?'

قَالَ الطَّمَأْنِينَةُ إِلَى الدُّنْيَا وَ تَرْكُ مَا يَدُومُ وَ يَبْقَى

He said, 'Being reassured to the world and neglecting what is permanent and ever-lasting'.

قَالَ فَمَا الْكَذِبُ

He said, 'What is the lie?'

قَالَ أَنَّ يَكْذِبَ الْمَرْءُ نَفْسَهُ فَلَا يَزَالُ يَجَوَّاهُ شَعْفًا وَ لِدَيْبِهِ مُسَوِّفًا-

He said, 'The man belying his soul, so he will not cease to be at the peak of his whims and procrastinating to his religion'.

قَالَ أَيُّ الرِّجَالِ أَكْمَلُهُمْ فِي الصَّلَاحِ

He said, 'Which of the men is their most perfect in the righteousness?'

قَالَ أَكْمَلُهُمْ فِي الْعَقْلِ وَ أَنْبَصَرُهُمْ بِعَوَاقِبِ الْأُمُورِ وَ أَعْمَلُهُمْ بِحُصُومَةٍ وَ أَشَدَّهُمْ مِنْهُمْ اخْتِرَاساً

He said, 'The most perfect of them in the intellect, their most insightful with ends results of the affairs, and their most working with (resolving) contentions, and their severest of them in guarding'.

قَالَ أَخْبِرْنِي مَا تِلْكَ الْعَاقِبَةُ وَ مَا أُولَئِكَ الْخُصَمَاءُ الَّذِينَ يَعْرِفُهُمُ الْعَاقِلُ فَيَحْتَرِسُ مِنْهُمْ

He said, 'Inform me, what is that end result, and what are the contenders, those whom the intellectual recognises, so be on guard from them'.

قَالَ الْعَاقِبَةُ الْآخِرَةُ وَ الْعَنَاءُ الدُّنْيَا

He said, 'The end result of the Hereafter, and hardship of the world'.

قَالَ فَمَا الْخُصَمَاءُ

He said, 'What is the contention?'

قَالَ الْحِرْصُ وَ الْعُصْبُ وَ الْحَسَدُ وَ الْحَمِيَّةُ وَ الشَّهْوَةُ وَ الرِّيَاءُ وَ اللَّجَاجَةُ

He said, 'The greed, and the anger, and the envy, and the prejudice, and the lustful desire, and the showing off, and the stubbornness'.

قَالَ أَيُّ هَؤُلَاءِ الَّذِينَ عَدَدْتَ أَقْوَى وَ أَجْدَرُ أَنْ لَا يَسْلَمَ مِنْهُ

He said, 'Which of them are counting as being strongest and most deserving that one is not safe from it?'

قَالَ الْحِرْصُ أَقْلُ رِضًا وَ أَفْحَشُ عَضْبًا وَ الْعُصْبُ أَجْوَرُ سُلْطَانًا وَ أَقْلُ شُكْرًا وَ أَكْسَبُ لِلْبُعْضَاءِ وَ الْحَسَدُ أَسْوَأُ الْحَبِيَّةِ لِلنِّبَةِ وَ أَخْلَفُ لِلظَّنِّ وَ الْحَمِيَّةُ أَشَدُّ لِنَاجَةِ وَ أَفْطَعُ مَعْصِيَةً وَ الْحِقْدُ أَطْوَلُ تَوْقُدًا وَ أَقْلُ رَحْمَةً وَ أَشَدُّ سَطْوَةً وَ الرِّيَاءُ أَشَدُّ حَدِيْعَةً وَ أَخْفَى اكْتِنَانًا وَ أَكْذَبُ وَ اللَّجَاجَةُ أَعْيَا حُصُومَةً وَ أَفْطَعُ مَغْدِرَةً

He said, 'The greed is of least satisfaction, and most obscene is the anger, and the anger is most tyrannical authority, and of least appreciation, and most earning of the hatred, and the envy is evilest of the of the disappointment of the intention, and most breaking of the thoughts, and the prejudice is of the most intense stubbornness and the most terrible of the disobediences, and the grudge is the longest of the fires, and of least mercy, and the most

intense of power, and most hidden of concealment, and the most false, and the stubbornness is the most tiring disputes, and the most cutting of excuses’.

قَالَ أَيُّ مَكَايِدِ الشَّيْطَانِ لِلنَّاسِ فِي هَلَاكِهِمْ أَتَبْلُغُ

He said, ‘Which plots of Satans<sup>la</sup> to the people are most extensiveness in destroying them’.

قَالَ تَعْمِيئُهُ عَلَيْهِمُ الرِّبِّ وَالْإِثْمِ وَالنَّوَابِ وَالْعُقَابِ وَعَوَاقِبِ الْأُمُورِ فِي ائْتِكَابِ الشَّهَوَاتِ

He said, ‘He<sup>la</sup> blinds upon them the righteousness and the sins, and the Rewards and the Punishment, and consequences of the affairs of indulging the lustful desires’.

قَالَ أَحْبِرْنِي بِالْقُوَّةِ الَّتِي قَوَّى اللَّهُ عَزَّ وَجَلَّ بِهَا الْعِبَادَ فِي تَعَالُبِ تِلْكَ الْأُمُورِ السَّيِّئَةِ وَالْأَهْوَاءِ الْمُرَدِّيَةِ

He said, ‘Inform me of the strength which Allah<sup>azwj</sup> Mighty and Majestic has Strengthened the servants with from the affairs being overcome by the evil deeds, and personal desires, and the reneging’.

قَالَ الْعِلْمُ وَالْعَقْلُ وَالْعَمَلُ بِمَا وَصَرَ النَّفْسِ عَنْ شَهَوَاتِهَا وَالرَّجَاءُ لِلنَّوَابِ فِي الدِّينِ وَكَثْرَةُ الذِّكْرِ لِفَنَاءِ الدُّنْيَا وَقُرْبِ الْأَجْلِ وَالِإِحْتِفَاطُ مَنْ أَنْ يَنْفُضَ مَا يَبْقَى بِمَا يَبْقَى وَاعْتِبَارُ مَا ضَيَّ الْأُمُورِ بِعَاقِبَتِهَا

He said, ‘The knowledge, and the intellect, and the working with these, and patience of the soul from its lustful desires, and hoping for the Rewards in the religion, and frequenting the Zikr of annihilation of the world and nearness of the death, and the guarding from terminating what is to remain with what is to perish, and taking lesson with the past matters of their consequences.

وَ الْإِحْتِفَاطُ بِمَا لَا يَعْرِفُ إِلَّا عِنْدَ ذَوِي الْعُقُولِ وَ كَفُّ النَّفْسِ عَنِ الْعَادَةِ السَّيِّئَةِ وَ حَمْلُهَا عَلَى الْعَادَةِ الْحَسَنَةِ وَ الْحُلُقِ الْمَحْمُودِ وَ أَنْ يَكُونَ أَمَلُ الْمَرْءِ بِقَدْرِ عَيْشِهِ حَتَّى يَبْلُغَ عَاقِبَتَهُ فَإِنَّ ذَلِكَ هُوَ الْعُنُوعُ

And the guarding with what he does not know except in the presence of the ones with the intellects, and restraining the soul from the evil habits and carrying it upon the good habits, and the praise-worthy manners, and from hopes of the person being in accordance to his life until it reaches its peak, for that is the contentment.

وَ عَمَلِ الصَّبْرِ وَ الرِّضَا بِالْكَفَافِ وَ اللُّزُومِ لِلْقَضَاءِ وَ الْمَعْرِفَةُ بِمَا فِيهِ فِي الشَّدِّ مِنَ التَّعَبِ وَ مَا فِي الْإِفْرَاطِ مِنَ الْإِعْتِرَافِ وَ حُسْنِ الْعَزَاءِ عَمَّا قَاتَ وَ طِيبِ النَّفْسِ عَنْهُ وَ تَرْكُ مُعَالَجَةِ مَا لَا يَبْقَى وَ الصَّبْرُ بِالْأُمُورِ الَّتِي إِلَيْهَا يُرَدُّ وَ اخْتِيَارُ سَبِيلِ الرُّشْدِ عَلَى سَبِيلِ الْعَيِّ

And working the patience and the satisfaction with the sufficiency, and adhering to the Decree and the recognition with what is in it in hardship of the fatigue and what is excessive from the scooping, and goodly consolation about what is lost, and feeling good about it, and leaving the treatment of what is not complete, and the patience with the matters to which they will return, and choosing the way of rightful guidance over the way of error.



و تَوَطِّئُ النَّفْسَ عَلَى أَنَّهُ إِنْ عَمِلَ خَيْرًا جَزِيَ بِهِ وَ إِنْ عَمِلَ شَرًّا جَزِيَ بِهِ وَ الْمَعْرِفَةُ بِالْخُفُوقِ وَ الْحُدُودِ فِي التَّقْوَى وَ عَمَلُ النَّصِيحَةِ وَ كَفُّ النَّفْسِ عَنِ اتِّبَاعِ الْهَوَى وَ رُكُوبِ الشَّهَوَاتِ وَ حَمْلُ الْأُمُورِ عَلَى الرَّأْيِ وَ الْأَخْذُ بِالْحَزْمِ وَ الْقُوَّةُ فَإِنْ أَتَاهُ الْبَلَاءُ أَتَاهُ وَ هُوَ مَعْدُورٌ غَيْرُ مَلُومٍ

And getting the soul accustomed upon that if it were to do good it will be Recompensed for it, and if it were to do evil it will be Recompensed for it; and the recognition of the rights; and the limitation in the piety; and work the good advice; and refraining the soul from following the whims and indulging in the lustful desires and carrying the matter upon the opinion, and taking with the resoluteness and the strength, for the afflictions will come to him and he would be excused, not blameable’.

قَالَ ابْنُ الْمَلِكِ أَيُّ الْأَخْلَاقِ أَكْرَمُ وَ أَعَزُّ

The son of the king said, ‘Which of the manners are most benevolent and most honourable?’

قَالَ التَّوَّاضُعُ وَ لِينُ الْكَلِمَةِ لِلْإِخْوَانِ فِي اللَّهِ عَزَّ وَ جَلَّ

He said, ‘The humbleness, and soft speech to the brothers for the Sake of Allah<sup>azwj</sup> Mighty and Majestic’.

قَالَ أَيُّ الْعِبَادَةِ أَحْسَنُ

He said, ‘Which of the (acts of) worship is most excellent?’

قَالَ الْوَقَارُ وَ الْمَوَدَّةُ

He said, ‘The dignity and the affection’.

قَالَ فَأَحَبُّنِي أَيُّ السِّتِيمِ أَفْضَلُ

He said, ‘Which characteristic is best?’

قَالَ حُبُّ الصَّالِحِينَ

He said, ‘Love of the righteous ones’.

قَالَ أَيُّ الذِّكْرِ أَفْضَلُ

He said, ‘Which Zikr is best?’

قَالَ مَا كَانَ فِي الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ

He said, ‘Whatever was in instructing with the act of kindness and forbidding from the evil’.

قَالَ فَأَيُّ الْحُضُومِ أَلَدُّ

He said, ‘Which of the disputants is worst?’

قَالَ تَرَكَ [اِزْتِكَابُ] الدُّنُوبِ

He said, 'The indulger in the sins'.

قَالَ ابْنُ الْمَلِكِ أَحَبُّنِي أَيُّ الْفَضْلِ أَفْضَلُ

The son of the king said, 'Which merit is best?'

قَالَ الرِّضَا بِالْكَفَافِ

He said, 'The satisfaction with the sufficient'.

قَالَ أَحَبُّنِي أَيُّ الْأَدَبِ أَحْسَنُ

He said, 'Inform me, which etiquette is most excellent?'

قَالَ آدَبُ الدِّينِ

He said, 'Etiquettes of religion'.

قَالَ أَيُّ الشَّيْءِ أَجْفَلُ

He said, 'Which thing is most terrifying?'

قَالَ السُّلْطَانُ الْعَاتِي وَ الْقَلْبُ الْقَاسِي

He said, 'The insolent ruler and the cruel heart'.

قَالَ أَيُّ شَيْءٍ أْبْعَدُ عَائِيَّةً

He said, 'Which this of furthest goal?'

قَالَ عَيْنُ الْحَرِيصِ الَّتِي لَا يَشْبَعُ مِنَ الدُّنْيَا

He said, 'The greedy eye which is not satiated from the world'.

قَالَ أَيُّ الْأُمُورِ أَحَبُّتُ عَائِيَّةً

He said, 'Which of the matters are wickedest in consequence?'

قَالَ التِّمَاسُ رَضِيَ النَّاسِ فِي سَخَطِ اللَّهِ عَزَّ وَ جَلَّ

He said, 'Seeking satisfaction of the people in (by) annoying Allah<sup>-azwj</sup> Mighty and Majestic'.

قَالَ أَيُّ شَيْءٍ أَسْرَعُ تَقَلُّبًا

He said, 'Which thing is quickest of overturning?'

قَالَ قُلُوبُ الْمُلُوكِ الَّذِينَ يَعْمَلُونَ لِلدُّنْيَا-

He said, 'Hearts of the kings, those who are working for the world'.

قَالَ فَأَخْبِرْنِي أَيُّ الْمَجُورِ أَفْحَشُ

He said, 'Inform me, which of the immoralities is most obscene?'

قَالَ إِعْطَاءُ عَهْدِ اللَّهِ وَ الْعَدْرُ فِيهِ

He said, 'Giving a pact to Allah<sup>azwj</sup> and the betrayal in it'.

قَالَ فَأَيُّ شَيْءٍ أَسْرَعُ انْقِطَاعاً

He said, 'Which thing is quickest of termination?'

قَالَ مَوَدَّةُ الْفَاسِقِ

He said, 'Affection of the mischief-maker'.

قَالَ فَأَيُّ شَيْءٍ أَخْوَنُ

He said, 'Which thing is the most treacherous?'

قَالَ لِسَانُ الْكَاذِبِ

He said, 'Tongue of the liar'.

قَالَ فَأَيُّ شَيْءٍ أَشَدُّ اكْتِبَاماً

He said, 'Which thing is severest of concealment?'

قَالَ شَرُّ الْمُرَائِي الْمُخَادِعِ

He said, 'Evil of the deceiving show off'.

قَالَ فَأَيُّ شَيْءٍ أَشْبَهُ بِأَحْوَالِ الدُّنْيَا

He said, 'Which thing most resembles situations of the world?'

قَالَ أَحْلَامُ النَّائِمِ

He said, 'The dreams of the sleeping one'.

قَالَ أَيُّ الرِّجَالِ أَفْضَلُ رَضِيَ

He said, 'Which men are best in satisfaction?'

قَالَ أَحْسَنُهُمْ طَنَّا بِاللَّهِ عَزَّ وَجَلَّ وَ أَتَقَاهُمْ وَ أَقَلُّهُمْ عَفْلَةً عَنْ ذِكْرِ اللَّهِ وَ ذِكْرِ الْمَوْتِ وَ انْقِطَاعِ الْمُدَّةِ

He said, 'Their most excellent of thoughts with Allah<sup>-azwj</sup> Mighty and Majestic, and their most pious, and their least of them in being heedless from remembrance of Allah<sup>-azwj</sup> and the remembrance of death, and termination of the period (lifespan)'.

قَالَ أَيُّ شَيْءٍ مِنَ الدُّنْيَا أَقْرُّ لِلْعَيْنِ

He said, 'Which is from the world is most delighting to the eyes?'

قَالَ الْوَلَدُ الْأَدِيبُ وَ الزَّوْجَةُ الْمُوَافِقَةُ الْمُؤَاتِبَةُ الْمُعِينَةُ عَلَى أَمْرِ الْآخِرَةِ

He said, 'The disciplined son, and the compatible wife, the one supporting upon matters of the Hereafter'.

قَالَ أَيُّ الدَّاءِ أَلْزَمُ فِي الدُّنْيَا

He said, 'Which of the diseases is more adhering in the world?'

قَالَ الْوَلَدُ السَّوُّهُ وَ الزَّوْجَةُ السَّوُّهُ اللَّذِينَ لَا يَجِدُ مِنْهُمَا بَدَأً

He said, 'The evil son, and the evil wife, those one cannot find any escape from them'.

قَالَ أَيُّ الْحُفْضِ أَحْفَظُ

He said, 'Which good life is the best?'

قَالَ رَضِيَ الْمَرْءُ بِحِظِّهِ وَ اسْتَبْنَسَهُ بِالصَّالِحِينَ

He said, 'The person satisfied with his share and is comforted by the righteous ones'.

ثُمَّ قَالَ ابْنُ الْمَلِكِ لِلْحَكِيمِ فَرَّغْ لِي ذَهْنَكَ فَقَدْ أَرَدْتُ مُسَاءَلَتَكَ عَنْ أَهَمِّ الْأَشْيَاءِ إِلَيَّ بَعْدَ إِذْ بَصَّرَنِي اللَّهُ عَزَّ وَ جَلَّ مِنْ أَمْرِي مَا كُنْتُ بِهِ جَاهِلًا وَ زَرَقَنِي مِنَ الدِّينِ مَا كُنْتُ مِنْهُ آيسًا

Then the son of the king said to the physician, 'Free up your mind for me for I want to ask you about the things most important to me after Allah<sup>-azwj</sup> Mighty and Majestic has Made me insightful of my affairs what I had been ignorant of, and has Graced me from the world what I had despaired from'.

قَالَ الْحَكِيمُ سَلْ عَمَّا بَدَأَ لَكَ

The physician said, 'Ask about whatever comes to you'.

قَالَ ابْنُ الْمَلِكِ أَرَأَيْتَ مَنْ أُوتِيَ الْمُلْكَ طِفْلاً وَ دِينُهُ عِبَادَةُ الْأَوْثَانِ وَ قَدْ عُدِّيَ بِلَذَاتِ الدُّنْيَا وَ اعْتَادَهَا وَ نَشَأَ فِيهَا إِلَى أَنْ كَانَ رَجُلاً وَ كَهْلاً لَا يَنْتَقِلُ مِنْ خَالَتِهِ تِلْكَ فِي جَهَالَتِهِ بِاللَّهِ تَعَالَى ذِكْرُهُ

The son of the king said, 'What is your view of the one given the kingdom as a child, and his religion is worshipping the idols, and he has been fed pleasures of the world and is used to it, and has grown up in it until he was a man, old, he cannot transfer from that state of his in his ignorance with Allah<sup>-azwj</sup>, Exalted is His<sup>-azwj</sup> Mention.

وَ إِعْطَاهِهِ نَفْسَهُ شَهَوَاتِهَا مُتَجَرِّداً لِيُلَوِّغَ الْعَايَةَ فِيهَا مَا يُرِي لَهُ مِنْ تِلْكَ الشَّهَوَاتِ مُشْتَعِلاً بِهَا مُؤَثِّراً لَهَا حَرِيئاً عَلَيْهَا لَا يَرَى الرُّشْدَ إِلَّا فِيهَا وَ لَا تَزِيدُهُ الْأَيَّامُ إِلَّا حُبّاً لَهَا وَ اغْتِرَاراً بِهَا وَ عَجَباً وَ حُبّاً لِأَهْلِ مِلَّتِهِ وَ رَأْيِهِ

And his giving his soul its bare lustful desires for it to reach the peak regarding what has been adorned for him from those lustful desires, being pre-occupied with these, preferring to be flowing upon these. He has not seen the rightful guidance except in it, nor have the days increased for him except in love for these and being deceived by these and wonderment and love for people of his nation and his opinion.

وَ قَدْ دَعَتْهُ بَصِيرَتُهُ فِي ذَلِكَ إِلَى أَنْ جَهِلَ أَمْرَ آخِرَتِهِ وَ أَغْفَلَهَا فَاسْتَحَفَّهَا وَ سَهَا عَنْهَا فَسَاوَةَ قَلْبٍ وَ حُبَّتْ نَبِيَّةٌ وَ سُوءَ رَأْيٍ وَ اشْتَدَّتْ عَدَاوَتُهُ لِمَنْ خَالَفَهُ مِنْ أَهْلِ الدِّينِ وَ الْإِسْتِخْفَاءِ بِالْحَقِّ وَ الْمُعَيَّبِينَ لِأَشْخَاصِهِمْ انْتِظَاراً لِلْفَرَجِ مِنْ ظُلْمِهِ وَ عَدَاوَتِهِ

And his insight has called him regarding that to ignore matter of his Hereafter and being heedless of it. So, he took these lightly and omitted from it due to hardness of hearing, and bad intention, and evil opinion, and his intense enmity to the ones from religious people opposing him, and taking lightly with the truth, and absence of their persons awaiting the relief from his injustice and his enmity.

هَلْ يُطْمَعُ لَهُ إِنْ طَالَ عُمُرُهُ فِي النَّوْعِ عَمَّا هُوَ عَلَيْهِ وَ الْخُرُوجِ مِنْهُ إِلَى مَا الْفُضْلُ فِيهِ بَيِّنٌ وَ الْحُجَّةُ فِيهِ وَاضِحَةٌ وَ الْحُظُّ جَزِيلٌ مِنْ لُزُومِ مَا أَبْصَرْتَ مِنَ الدِّينِ قِيَّائِي مَا يُرْجَى لَهُ بَعْدَ مَعْرِزَةٍ مَا قَدْ سَلَفَ مِنْ ذُنُوبِهِ وَ حُسْنِ التَّوَابِ فِي مَا بِهِ

Can one covet that if his lifespan were to be long, he may come out from what he is upon and exit from it to what is the clear merit in it, and the argument in it is clear, and the share is plentiful from necessitating what he has sighted of the religion, so he would do what is hoped for him after the Forgiveness of what has passed from his sins, and goodly Rewards in his Hereafter?'

قَالَ الْحَكِيمُ قَدْ عَرَفْتُ هَذِهِ الصِّفَةَ وَ مَا دَعَاكَ إِلَى هَذِهِ الْمَسْأَلَةِ-

They physician said, 'I have recognised this description, and what called you to (ask) this question?'

قَالَ ابْنُ الْمَلِكِ مَا ذَاكَ مِنْكَ بِمُسْتَنْكَرٍ لِفَضْلِ مَا أُوتِيَتْ مِنَ الْفُهْمِ وَ حُصِصَتْ بِهِ مِنَ الْعِلْمِ

The son of the king said, 'What is that from you denouncing the merit of what understanding I have been give and the knowledge I have been specialised with?'

قَالَ الْحَكِيمُ أَمَا صَاحِبُ هَذِهِ الصِّمَّةِ فَالْمَلِكُ وَالَّذِي دَعَاكَ إِلَيْهِ الْعِنَايَةُ بِمَا سَأَلْتَ عَنْهُ وَالْإِهْتِمَامُ بِهِ مِنْ أَمْرِهِ وَالشَّفَقَةُ عَلَيْهِ مِنْ عَذَابِ مَا أَوْعَدَ اللَّهُ عَزَّ وَجَلَّ

They physician said, 'As for owner of this description, it is the king, and what which has called you to it is the Grace due to what you have asked about, and the taking care with him of his matter, and the compassion upon him from Punishment what Allah<sup>-azwj</sup> Mighty and Majestic has Prepared.

مَنْ كَانَ عَلَى مِثْلِ رَأْيِهِ وَطَبِيعِهِ وَهَوَاهُ مَعَ مَا نَوَيْتَ مِنْ ثَوَابِ اللَّهِ تَعَالَى ذِكْرُهُ فِي أَدَاءِ حَقِّ مَا أَوْجَبَ اللَّهُ عَلَيْكَ لَهُ وَأَحْسَبُكَ تُرِيدُ بُلُوغَ غَايَةِ الْعُدْرِ فِي التَّلَطُّفِ لِإِنْفَادِهِ وَإِحْرَاجِهِ عَنْ عَظِيمِ الْهَوْلِ وَدَائِمِ الْبَلَاءِ الَّذِي لَا انْقِطَاعَ لَهُ مِنْ عَذَابِ اللَّهِ إِلَى السَّلَامَةِ وَرَاحَةِ الْأَبَدِ فِي مَلَكُوتِ السَّمَاءِ

One who were to be similar to his view, and his nature, and his whims with what have been described of Rewards of Allah<sup>-azwj</sup>, Exalted is His<sup>-azwj</sup> mention in fulfilling a right what Allah<sup>-azwj</sup> has Obligated upon you for him; and I reckon you want to reach the people of excuse regarding the kindness to his forcefulness and extracting him from the mighty horror and permanent calamities which there is no termination for it of the Punishment of Allah<sup>-azwj</sup>, to the permanent safety and comfort in the kingdoms of the sky'.

قَالَ ابْنُ الْمَلِكِ لَمْ تَحْرَمِ [بِحُرْمِ] حَرْفًا عَمَّا أَرَدْتُ فَأَعْلِمْنِي رَأْيَكَ فِيمَا عَنَوْتُ مِنْ أَمْرِ الْمَلِكِ وَحَالَةِ الَّتِي أَخْشَوْفُ أَنْ يُدْرِكَهُ الْمَوْتُ عَلَيْهَا فَتُصِيبَهُ الْحُسْرَةُ وَالنَّدَامَةُ حِينَ لَا أُعْنِي عَنْهُ شَيْئًا فَاجْعَلْنِي مِنْهُ عَلَى يَقِينٍ وَفَرِحَ عَنِّي فَأَنَا بِهِ مَعْمُومٌ شَدِيدُ الْإِهْتِمَامِ بِهِ فَإِنِّي قَلِيلُ الْحِيلَةِ فِيهِ

The son of the king said, 'You have not deprived a letter about what I wanted. Teach me your view regarding what I had intended from the matter of the king and the state which I am scared of if the death were to come across him being upon it, so the regret and the remorse will hit him whereby nothing will avail him from it. Make me to be upon certainty from it and relieve from me, for I am saddened with it, severely worried with him, for I am of little ploys regarding it'.

قَالَ الْحَكِيمُ أَمَا رَأَيْنَا فَإِنَّا لَا نُبْعَدُ مَخْلُوقًا مِنْ رَحْمَةِ اللَّهِ خَالِقِهِ عَزَّ وَجَلَّ وَلَا نَأْيَسُ لَهُ مِنْهَا مَا دَامَ فِيهِ الرُّوحُ وَإِنْ كَانَ غَائِبًا طَائِعِيًّا صَلاً لِمَا قَدْ وَصَفَ رَبُّنَا تَبَارَكَ وَتَعَالَى بِهِ نَفْسَهُ مِنَ التَّحْنُنِ وَالرَّأْفَةِ وَالرَّحْمَةِ وَدَلَّ عَلَيْهِ مِنَ الْإِيمَانِ وَمَا أَمَرَ بِهِ مِنَ الْإِسْتِعْفَارِ وَالتَّوْبَةِ وَفِي هَذَا فَضْلُ الطَّمَعِ لَكَ فِي حَاجَتِكَ إِذْ شَاءَ اللَّهُ

The physician said, 'As for our view, we do not distance any created being from the Mercy of Allah<sup>-azwj</sup>. Its Creator is Mighty and Majestic and we do not despair him from it for as long as there is a soul in him, and even if he were to be obstinate, tyrannical, straying, due to what our Lord<sup>-azwj</sup> Blessed and Exalted has Described Himself with, from the Tenderness, and the Kindness, and the Mercy, and He<sup>-azwj</sup> has Pointed upon of the Eman and what He<sup>-azwj</sup> has Commanded with of seeking the Forgiveness and the repentance, and in this is merit of the coveting for you regarding your need, if Allah<sup>-azwj</sup> so Desires.

وَزَعَمُوا أَنَّهُ كَانَ فِي زَمَنِ مِنَ الْأَزْمَانِ مَلِكٌ عَظِيمُ الصَّوْتِ فِي الْعِلْمِ رَفِيقٌ سَائِسٌ يُحِبُّ الْعَدْلَ فِي أُمَّتِهِ وَالْإِصْلَاحَ لِرِعِيَّتِهِ عَاشَ بِذَلِكَ زَمَانًا يُخَيَّرُ حَالِئُهُمْ هَلْكَ فَحَرَعَتْ عَلَيْهِ أُمَّتُهُ وَكَانَ بِأَمْرًا لَهُ حَمَلٌ-

And they are claiming there used to be in an era from the eras, a king of mighty voice regarding the knowledge, a friendly ruler. He loved the justice in his community and the

correction for his citizens. He lived with that to a long time in a good state. Then he dies, so his community panicked upon him, and there was a pregnancy for him with his wife.

فَدَكَرَ الْمُنْجِمُونَ وَالْكَهَنَةُ أَنَّهُ غُلَامٌ وَكَانَ يُدَبِّرُ مُلْكَهُمْ مَنْ كَانَ تَلِيَّ ذَلِكَ فِي زَمَانٍ مُلْكِهِمْ فَاتَّفَقَ الْأَمْرُ كَمَا ذَكَرَهُ الْمُنْجِمُونَ وَالْكَهَنَةُ وَوُلِدَ مِنْ ذَلِكَ الْحَنُودِ غُلَامٌ

The astrologers and the sooth-sayers mentioned that he is a boy and he would manage their kingdom one who would be in charge of that during the time of their kingdom. The matter was co-incidental like what the astrologers and the soothsayers had mentioned, and a boy was born from that pregnancy.

فَأَقَامُوا عِنْدَ مِيَلَادِهِ سَنَةً بِالْمَعَارِيفِ وَالْمَلَاهِي وَالْأَشْرِيَةِ وَالْأَطْعَمَةِ ثُمَّ إِنَّ أَهْلَ الْعِلْمِ مِنْهُمْ وَالْفِطْهَ وَالرِّيَاسِيَّينَ قَالُوا لِعَامَّتِهِمْ إِنَّ هَذَا الْمَوْلُودَ إِنَّمَا هُوَ هِبَةٌ مِنْ اللَّهِ تَعَالَى وَ قَدْ جَعَلْتُمْ الشُّكْرَ لغيرِهِ وَإِنْ كَانَ هِبَةً مِنْ غيرِ اللَّهِ عَزَّ وَ جَلَّ فَقَدْ أَدَيْتُمْ الْحَقَّ إِلَى مَنْ أَعْطَاكُمْوَهُ وَ اجْتَهَدْتُمْ فِي الشُّكْرِ لِمَنْ رَزَقَكُمْوَهُ

They stood during his birth for a year with the musical instruments and the amusements, and the drinks and the meals. Then from them, the people of knowledge, and the understanding, and opiners said to their general publish, 'This new-bord, rather he is a gift from Allah<sup>-azwj</sup> the Exalted and you have made the thanking to someone else, and if he were a gift from Allah<sup>-azwj</sup> Mighty and Majestic, you should be giving the right to the One Who has Given him to you and should be striving in thanking the One Who has Graced him to you'.

فَقَالَ لَهُمُ الْعَامَّةُ مَا وَهَبَهُ لَنَا إِلَّا اللَّهُ تَبَارَكَ وَ تَعَالَى وَ لَا امْنَعَنَّ بِهِ عَلَيْنَا غَيْرُهُ

The general public said to them, 'No on has gifted him to us except Allah<sup>-azwj</sup> Blessed and Exalted, nor has someone else conferred him upon us!'

قَالَ الْعُلَمَاءُ فَإِنْ كَانَ اللَّهُ عَزَّ وَ جَلَّ هُوَ الَّذِي وَهَبَهُ لَكُمْ فَقَدْ أَرْضَيْتُمْ غَيْرَ الَّذِي أَعْطَاكُمْ وَ اسْحَطْتُمْ اللَّهَ الَّذِي وَهَبَهُ لَكُمْ

The scholars said, 'So if it was Allah<sup>-azwj</sup> Mighty and Majestic, He<sup>-azwj</sup> is the One Who has Gifted him to you, you are being satisfied with other than which He<sup>-azwj</sup> has Given you, and you are annoying Allah<sup>-azwj</sup> Who has Gifted him to you'.

فَقَالَتْ لَهُمُ الرَّعِيَّةُ فَأَشِيرُوا لَنَا أَيُّهَا الْحُكَمَاءُ وَ أَخْبِرُونَا أَيُّهَا الْعُلَمَاءُ فَتَشَبَّحَ قَوْلُكُمْ وَ نَتَقَبَّلَ نَصِيحَتَكُمْ وَ مُرُونَا بِأَمْرِكُمْ

The citizens said to them, 'O you wise ones! Indicate to us and inform us, O you scholars, so we can follow your word and accept your advice, and instruct us with your instructions!'

قَالَتِ الْعُلَمَاءُ فَإِنَّا نَرَى لَكُمْ أَنَّ تَعْدِلُوا عَنِ اتِّبَاعِ مَرْضَاةِ الشَّيْطَانِ بِالْمَعَارِيفِ وَالْمَلَاهِي وَ الْمُسْكِرِ إِلَى اتِّبَاعِ مَرْضَاةِ اللَّهِ عَزَّ وَ جَلَّ وَ شُكْرِهِ عَلَى مَا أَنْعَمَ بِهِ عَلَيْكُمْ أضعافَ شُكْرِكُمْ الشَّيْطَانِ حَتَّى يُعْفَرَ لَكُمْ مَا كَانَ مِنْكُمْ

The scholars said, 'We view for you all that you should turn away from following satisfactions of Satan<sup>-la</sup> with the musical instruments and the amusements and the intoxications, to seeking Satisfaction of Allah<sup>-azwj</sup> Mighty and Majestic and thank Him<sup>-azwj</sup> upon what He<sup>-azwj</sup> has Favoured with upon you, double of your thanking the Satan<sup>-la</sup>, until He<sup>-azwj</sup> Forgives you all of what has happened from you'.

قَالَتِ الرَّعِيَّةُ- لَا نَحْمِلُ أَجْسَادَنَا كُلَّ الَّذِي قُلْتُمْ وَ أَمَرْتُمْ بِهِ

The citizens said, 'Our bodies cannot endure that which you are saying and instructing us with'.

قَالَتِ الْعُلَمَاءُ يَا أُولِي الْجَهْلِ كَيْفَ أَطَعْتُمْ مَنْ لَا حَقَّ لَهُ عَلَيْكُمْ وَ تَعْصُونَ مَنْ لَهُ الْحَقُّ الْوَاجِبُ عَلَيْكُمْ وَ كَيْفَ قَوَيْتُمْ عَلَى مَا لَا يَنْبَغِي وَ تَضَعُونَ عَمَّا يَنْبَغِي

The scholars said, 'O ones of ignorance! How come you can obey the one there is no right for him<sup>la</sup> upon you, and are disobeying the One Who has the obligatory right upon you? And how come you are strong upon what is not befitting and are weak from what is befitting?'

قَالُوا لَهُمْ يَا أَيُّمَّةَ الْحُكَمَاءِ عَظُمَتْ فِيْنَا الشَّهَوَاتُ وَ كَثُرَتْ فِيْنَا اللَّذَاتُ فَقَوَيْنَا بِمَا عَظُمَ فِيْنَا مِنْهَا عَلَى الْعَظِيمِ مِنْ مُشْكِلِهَا وَ ضَعُفَتْ مِنَّا الْيَبَاتُ فَعَجَزْنَا عَنْ حَمْلِ الْمُتَقَالَتِ فَارْضُوا مِنَّا فِي الرَّجُوعِ عَنْ ذَلِكَ يَوْمًا قَبِيضًا وَ لَا تُكَلِّمُونَا كُلَّ هَذَا الثَّقَلِ-

They said to them, 'O wise leaders! The lustful desires are mighty among us and the pleasures are many among us, so strengthen us from our problems, and the intentions are weak from us, so we are unable from carrying the heavy burdens. Therefore be satisfied from us in retracting from that for a day, so a day, and do not encumber us all this load'.

قَالُوا لَهُمْ يَا مَعْشَرَ السُّفَهَاءِ أَلَسْتُمْ أَبْنَاءَ الْجَهْلِ وَ إِخْوَانَ الضَّلَالِ حِينَ حَقَّتْ عَلَيْكُمْ الشِّفْوَةُ وَ تَقُلْتُمْ عَلَيْكُمْ السَّعَادَةَ

They said to them, 'O community of foolish ones! Aren't you sons of the ignorance and the brothers of straying, when the misery is light upon you and the happiness is heavy upon you?'

قَالُوا لَهُمْ أَيُّهَا السَّادَةُ الْحُكَمَاءُ وَ الْقَادَةُ الْعُلَمَاءُ إِنَّا نَسْتَجِيرُ مِنْ تَعْيِيفِكُمْ إِنَّا نَا بِمَغْفِرَةِ اللَّهِ عَزَّ وَ جَلَّ وَ نَسْتَجِيرُ مِنْ تَعْيِيرِكُمْ لَنَا بِعَفْوِهِ فَلَا تُؤَيَّبُونَا وَ لَا تُعَيِّرُونَا بِضَعْفِنَا وَ لَا تَعْيِبُوا الْجَهَالََةَ عَلَيْنَا

They said to them, 'O you wise chiefs and guides, the scholars! We seek refuge from your abusing us by Forgiveness of Allah<sup>azwj</sup> Mighty and Majestic, and we veil from your reproaching us with His<sup>azwj</sup> Pardon. Therefore, neither blame us nor reproach us of our weakness and do not fault the ignorance being upon us.

فَإِنَّا إِنِ اطَّعْنَا اللَّهَ مَعَ عَفْوِهِ وَ حِلْمِهِ وَ تَضَعِيهِ الْحَسَنَاتِ أَوْ اجْتَهَدْنَا فِي عِبَادَتِهِ مِثْلَ الَّذِي بَدَّلْنَا لِهَوَانَا مِنَ الْبَاطِلِ بَلَعْنَا حَاجَتَنَا وَ بَلَعَ اللَّهُ عَزَّ وَ جَلَّ مِنَّا عَائِبَتَنَا وَ رَحِمَنَا كَمَا خَلَقَنَا

If we were to obey Allah<sup>azwj</sup> with His<sup>azwj</sup> Pardon, and His<sup>azwj</sup> Forbearance, and His<sup>azwj</sup> Multiplying the good deeds, or our struggling in worshipping Him<sup>azwj</sup> similar to which we have exerted for our whims from the falsehood, we would reach our need, and Allah<sup>azwj</sup> Mighty and Majestic will reach with us to our peaks, and He<sup>azwj</sup> will Mercy us just as He<sup>azwj</sup> has Created us'.

فَلَمَّا قَالُوا ذَلِكَ أَقْرَبَهُمْ عُلَمَائِهِمْ وَ رَضُوا قَوْلَهُمْ فَصَلُّوا وَ صَامُوا وَ تَعَبَّدُوا وَ أَغْظَمُوا الصَّدَقَاتِ سَنَةً كَامِلَةً فَلَمَّا انْقَضَى ذَلِكَ مِنْهُمْ قَالَتِ الْكَهَنَةُ إِنَّ الَّذِي صَنَعْتَ هَذِهِ الْأُمَّةُ عَلَى هَذَا الْمَوْلُودِ يُجِيرُ أَنْ هَذَا الْمَلِكُ يَكُونُ فَاجِرًا وَ يَكُونُ بَارًا وَ يَكُونُ مُتَجَبِّرًا وَ يَكُونُ مُتَوَاضِعًا وَ يَكُونُ مُسِيئًا وَ يَكُونُ مُحْسِنًا



When they said that, they acknowledged their scholar and were satisfied with their words, and they prayed, and fasted, and worshipped, and gave the charities for a whole year. When that terminated from them, the soothsayers said, 'That which this community has done upon this new-born informs that this king happens to be immoral, while he will be righteous, and he would be tyrannical while he would be humble, and he would be an evil doer while he would be a good doer'.

وَقَالَ الْمُتَجَمُّونَ مِثْلَ ذَلِكَ فَقِيلَ لَهُمْ كَيْفَ قُلْتُمْ ذَلِكَ قَالَ الْكَاهِنَةُ قُلْنَا هَذَا مِنْ قِبَلِ اللَّهِ وَالْمَعَارِفِ وَالْبَاطِلِ الَّذِي صُنِعَ عَلَيْهِ وَمَا صُنِعَ عَلَيْهِ مِنْ ضِدِّهِ بَعْدَ ذَلِكَ

And the astrologers said similar to that. It was said to them, 'How come you said that?' The soothsayers said, 'We said this from perspective of the playfulness, and the musical instruments, and the falsehood which had been done upon him (by order of the king), and what was done opposite to it after that'.

وَقَالَ الْمُتَجَمُّونَ قُلْنَا ذَلِكَ مِنْ قِبَلِ اسْتِقَامَةِ الزُّهْرَةِ وَالْمُشْتَرِي

The astrologers that, 'We said that from the perspective of the straightness of the Venus and the Jupiter'.

فَنَشَأَ الْعُلَامُ بِكِبَرٍ - لَا يُوصَفُ عَظَمَتُهُ وَ مَرَجَ لَا يُنْعَثُ وَ عُذْوَانٍ لَا يُطَاقُ فَعَسَفَ وَ جَارَ وَ ظَلَمَ فِي الْحُكْمِ وَ عَشَمَ وَ كَانَ أَحَبُّ النَّاسِ إِلَيْهِ مِنْ وَاقِفِهِ عَلَى ذَلِكَ وَ أَبْغَضُ النَّاسِ إِلَيْهِ مَنْ خَالَفَهُ فِي شَيْءٍ مِنْ ذَلِكَ وَ اعْتَرَّ بِالسَّبَابِ وَ الصِّحَّةِ وَ الْقُدْرَةِ وَ الظَّفَرِ وَ النَّظْرِ

The boy grew with arrogance. His greatness could not be described, and happiness not be attributed, and aggression could not be endured. He abused, and was tyrannical, and unjust in the rulings, and was repressive, and the most beloved of the people to him was one concurred with him upon that and the most hateful of the people to him was one who opposed him regarding anything from that, and he was deceived by the youthfulness and the good health, and the power, and the victory.

فَامْتَلَأَ سُورًا وَ إِعْجَابًا بِمَا هُوَ فِيهِ وَ رَأَى كُلَّمَا يُجِبُّهُ وَ سَمِعَ كُلَّمَا اشْتَهَى حَتَّى بَلَغَ اثْنَتَيْنِ وَ ثَلَاثِينَ سَنَةً ثُمَّ جَمَعَ نِسَاءً مِنْ بَنَاتِ الْمُلُوكِ وَ صَبِيَانًا وَ الْجَوَارِي وَ الْمُخْدَرَاتِ وَ خَيْلَهُ الْمُطَهَّمَاتِ الْعَنَاقِ وَ اللَّوَانَ مَرَاجِيهِ الْفَاخِرَةِ وَ وَصَائِفِهِ وَ لِحْدَامَهُ الَّذِينَ يَكُونُونَ فِي خِدْمَتِهِ

He was filled with cheerfulness and wonderment with what he was in, and saw all what he loved and heard all what he desired, until he reached thirty-two years of age. Then he gathered women from daughters of the kings, and children, and the slave girls, and the veiled virgins, and the important necks on his horses, and a variety of pride-worthy carriages, and his butlers and his servants, those who happened to be in his service.

فَأَمَرَهُمْ أَنْ يَلْبَسُوا أَحَدًا ثِيَابِهِمْ وَ يَتَرْتَبُوا بِأَحْسَنِ زِينَتِهِمْ وَ أَمَرَ بِنَاءِ مَجْلِسٍ مُقَابِلَ مَطْلَعِ الشَّمْسِ صَفَائِحَ أَرْضِهِ الدَّهَبِ مُفَضَّضًا بِأَنْوَاعِ الْجَوَاهِرِ طُولُهُ مِائَةٌ وَ عِشْرُونَ ذِرَاعًا وَ عَرْضُهُ سِتُونَ ذِرَاعًا مُرْخَرَفًا سَفْعُهُ وَ حَيْطَانُهُ قَدْ زُيِّنَ بِكَرَائِمِ الْخَلِيٍّ وَ صُنُوفِ الْجَوْهَرِ وَ اللَّوَالِي النَّظِيمِ وَ فَاخِرِهِ

He ordered them to be wearing the newest of their clothes, and be adorned with best of their adornments; and he ordered with building a seat facing the sunrise, coating its sheets with gold, embedded with types of jewels. It's length was of one hundred and twenty cubits, and

its width was of sixty cubits. Its ceiling and its walls were decorated, being adorned with honourable ornaments and types of jewels and pearls arranged and luxuries.

وَأَمَرَ بِضُرُوبِ الْأَمْوَالِ فَأُخْرِجَتْ مِنَ الْخَزَائِنِ وَ نُصِدَّتْ سِتَاطِينَ أَمَامَ مَجْلِسِهِ - وَ أَمَرَ جُنُودَهُ وَ أَصْحَابَهُ وَ قُوَادَهُ وَ كُتَّابَهُ وَ حُجَّابَهُ وَ عِظَمَاءَ أَهْلِ بِلَادِهِ وَ  
عُلَمَاءَهُمْ فَحَضَرُوا فِي أَحْسَنِ هَيْئَتِهِمْ وَ أَجْمَلِ جَمَاهِلِهِمْ

And he ordered with bags of money, so there were extracted from the treasuries and were arranged in two lines on a road in front of his seats. And he ordered his army, and his companions, and his leaders, and his scribes, and his guards, and great ones of the people of his city, and their scholars. They presented in best of their uniforms and best of their beauties.

وَ تَسَلَّحَ فُرْسَانَهُ وَ رَكِبَتْ خَيْلُهُ فِي عُدَّتِهِمْ ثُمَّ وَقَفُوا عَلَى مَرَازِكِهِمْ وَ مَرَازِبِهِمْ صُغُوفًا وَ كَرَادِيْسَ وَ إِنَّمَا أَرَادَ بِرَعْمِهِ أَنْ يَنْظُرَ إِلَى مَنْظَرٍ رَفِيعٍ حَسَنٍ تُسَرُّ بِهِ  
نَفْسُهُ وَ تَقَرُّ بِهِ عَيْنُهُ

He armed his knights and rode his horses among their number. Then they paused based upon their centres and their ranks in rows crowded together, and rather he intended by his claim, that he would be looking at a scene of excellent loftiness to cheer himself by it and delight his eyes by it.

ثُمَّ خَرَجَ فَصَعِدَ إِلَى مَجْلِسِهِ فَأَشْرَفَ عَلَى مَمْلَكَتِهِ فَخَرُّوا لَهُ سُجَّدًا فَقَالَ لِبَعْضِ عُلَمَائِهِ قَدْ نَظَرْتُ فِي أَهْلِ مَمْلَكَتِي إِلَى مَنْظَرٍ حَسَنٍ وَ بَقِيَ أَنْ أَنْظُرَ إِلَى صُورَةِ  
وَجْهِِي

Then he came out to his seat. He overlooked upon his kingdom, and they fell down prostrating to him. He said to one his servants, 'I am looking among people of my kingdom to an excellent scene, and there remain my looking at my own face'.

فَدَعَا بِمِرْآةٍ فَنَظَرَ إِلَى وَجْهِهِ فَبَيَّنَّا هُوَ يَقْلِبُ طَرْفَهُ فِيهَا إِذْ لَاحَتْ لَهُ شَعْرَةٌ بَيْضَاءٌ مِنْ لِحْيَتِهِ كَعُرَابٍ أَبْيَضَ بَيْنَ غُرْبَانٍ سُودٍ وَ اسْتَدَّتْ مِنْهَا دُعْرُهُ وَ فَرَعُهُ وَ تَعَبَّرَ  
فِي عَيْنَيْهِ حَالَةً وَ ظَهَرَتْ الْكَآبَةُ وَ الْخُزْنُ فِي وَجْهِهِ وَ تَوَلَّى السُّرُورُ مِنْهُ

He called for a mirror. He looked at his face. While he was turning his eyes in it when there appeared to him a white hair from his beard, like a white crow between black crows, and his hear and his panic intensified from it, the situation changed in his eyes, and the gloominess and the grief was apparent in his face, the cheerfulness turned from him.

ثُمَّ قَالَ فِي نَفْسِهِ هَذَا حِينٌ نَعَى إِلَيَّ شِتَابِي وَ بَيَّنَّ لِي أَنَّ مَمْلَكَتِي فِي ذَهَابٍ وَ أُودِنْتُ بِالنُّزُولِ عَنْ سَرِيرِ مَمْلَكَتِي

Then he said within himself, 'This is when my youth has obituarised to me, and it is clear to me that my kingdom is going, and I have been proclaimed with the declined from the throne of my kingdom'.

ثُمَّ قَالَ هَذِهِ مُقَدِّمَةُ الْمَوْتِ وَ رَسُولُ الْبَلَاءِ لَمْ يَحْجُبْنِي عَنِّي حَاجِبٌ وَ لَمْ يَمْنَعْنِي عَنِّي حَارِسٌ فَنَعَى إِلَيَّ نَفْسِي وَ أَدَّنَّ لِي بِرُزَالِ مَمْلَكَتِي فَمَا أَسْرَعَ هَذَا فِي تَبْدِيلِ  
بَعْجَتِي وَ ذَهَابِ سُورِي وَ هَدْمِ قُوَّتِي لَمْ يَمْنَعْنِي مِنِّي الْخُصُوفُ وَ لَمْ تَدْفَعْنِي عَنِّي الْجُنُودُ

Then he said, 'This is the precursor of death and a message of the calamity. No guard can bar it from me nor can any guard prevent it from me. It has obituarised to myself and has

proclaimed to me with decline of my kingdom. How quick this had been in replacing my glory and removing my cheerfulness, and demolished my strength. The fortress did not prevent it from me and the armies did not push it back from me.

هَذَا سَالِبُ السَّنَابِ وَالْقُوَّةِ وَ مَاجِحُ الْعِرِّ وَالنَّوَّةِ وَ مُفْرِقُ السَّمَلِ وَ قَاسِمُ الثَّرَاثِ بَيْنَ الْأَوْلِيَاءِ وَ الْأَعْدَاءِ مُفْسِدُ الْمَعَاشِ وَ مُنْعِصُ اللَّذَاتِ وَ مُخْرِبُ الْعِمَارَاتِ وَ مُسْتَبِثُ الْجُمُعِ وَ وَاضِعُ الرَّفِيعِ وَ مَذِلُّ الْمُنْبِعِ قَدْ أَنَا حَتَّ بِي أَثْقَالَهُ وَ نَصَبَ لِي جِبَالَهُ

This is a stripper of the youth and the strength, and obliterator of the honour and the wealth, and separates the families, and distributes the inheritances between the friends and the enemies, spoiling the life, and detractor of the pleasures, and ruins the buildings, and scatters the collection, and drops the lofty one, and humbles the invincible. It has dropped its load with me and has set up its ropes to me’.

ثُمَّ نَزَلَ عَنْ مَجْلِسِهِ خَافِئاً مَاشِياً وَ قَدْ صَعِدَ إِلَيْهِ مَحْمُولاً ثُمَّ جَمَعَ إِلَيْهِ جُنُودَهُ وَ دَعَا إِلَيْهِ ثِقَاتَهُ فَقَالَ أَيُّهَا الْمَلَأُ مَاذَا صَنَعْتُمْ فِيكُمْ وَ مَا أَتَيْتُمْ إِلَيْكُمْ مِنْهُ مَلَكُوتِكُمْ وَ وُلَيْتُمْ أُمُورَكُمْ

Then he descended from his seat walking bare-footed, and a carried had been ascended to him. Then he gathered his armies to him and called his trusted ones to him. He said, ‘O assembly! What have I done among you and what have I dealt to you since I became your king and took charge of your affairs?’

قَالُوا لَهُ أَيُّهَا الْمَلِكُ الْمَحْمُودُ عَظُمَ بِلَاؤُكَ عِنْدَنَا وَ هَذِهِ أَنْفُسُنَا مَبْدُولَةٌ فِي طَاعَتِكَ فَمَرْنَا بِأَمْرِكَ-

They said to him, ‘O you praised king! Your affliction is mighty with us, and these are ourselves exerting in your obedience, so order us with your orders’.

قَالَ طَرَفَنِي عَدُوٌّ خَيفٌ لَمْ تَمْنَعُونِي مِنْهُ حَتَّى نَزَلَ بِي وَ كُنْتُمْ عِدَّتِي وَ ثِقَاتِي

He said, ‘A thin enemy came to me at night, you did not defend me from him until he befell with me, and you were my preparation and my trusted ones!’

قَالُوا أَيُّهَا الْمَلِكُ أَيْنَ هَذَا الْعَدُوُّ أَمْ لَا يُرَى

They said, ‘O you king! Where is this enemy? Can he be seen or not seen?’

قَالَ يُرَى بِأَنْرٍ وَ لَا يُرَى عَيْنُهُ

He can be seen by impacts and his whereabouts cannot be seen’.

قَالُوا أَيُّهَا الْمَلِكُ هَذِهِ عُدَّتُنَا كَمَا تَرَى وَ عِنْدَنَا سَكَنٌ وَ فِينَا دُؤُوبُ الْحِجَى وَ التُّهَى فَأَرِنَاهُ نَكْفِكَ مَا مِثْلُهُ يُكْفَى

They said, ‘O you king! This is our equipment like what you see and with us there is calmness, and among us there are ones with arguments and cleverness, so show us, we shall suffice you what the likes of him can be suffice with’.

قَالَ قَدْ عَظُمَ الْإِعْتِرَازُ مِنِّي بِكُمْ وَ وَضَعْتُ الثِّقَةَ فِي غَيْرِ مَوْضِعِهَا حِينَ اتَّخَذْتُكُمْ وَ جَعَلْتُكُمْ لِنَفْسِي جُنَّةً وَ إِنَّمَا بَدَلْتُ لَكُمْ الْأَمْوَالَ وَ رَفَعْتُ شَرَفَكُمْ وَ جَعَلْتُكُمْ الْبَطَانَةَ دُونَ غَيْرِكُمْ لِتَحْفَظُونِي مِنَ الْأَعْدَاءِ وَ تَحْرُسُونِي مِنْهُمْ

He said, 'And my being deceived with you all is too much, and I have placed my trust in other than its (rightful) place when took you all and made you a shield for myself, and rather I have spent wealth for you and raised your nobilities, and made you confidants besides other for you to protect me from the enemies and guard me from them.

ثُمَّ أَيَّدْتُكُمْ عَلَى ذَلِكَ بِتَشْيِيدِ الْبُلْدَانِ وَ تَحْصِينِ الْمَدَائِنِ وَ الثِّقَةِ مِنَ الصَّلَاحِ وَ تَحْيِثُ عَنْكُمْ الْهُمُومَ وَ فَرَعْتُكُمْ لِلتَّجْدَةِ وَ الْإِحْتِفَاطِ وَ لَمْ أَكُنْ أَحْشَى أَنْ أُرَاعَ مَعَكُمْ وَ لَا أَتَخَوَّفُ الْمُنُونَ عَلَى بُنْيَانِي وَ أَنْتُمْ عُكُوفٌ مُطِيفُونَ بِهِ فَطَرَفْتُ وَ أَنْتُمْ حَوْلِي وَ أَنَيْتُ وَ أَنْتُمْ مَعِي

Then I supported you upon that by building the cities, and fortifying the cities, and trust from the righteousness, and kept the worries aside from you, and freed you for the help and the protection, and did not become fearful being in care with you, and I was not afraid of the afflictions upon my constructions while you were standing around it. I went out and you were around me, and I came and you were with me.

فَلَيْزُ كَانَ هَذَا ضَعْفًا [ضَعْفًا] مِنْكُمْ فَمَا أَحَدْتُ أَمْرِي بِثِقَةٍ وَ إِنْ كَانَتْ غَفْلَةً مِنْكُمْ فَمَا أَنْتُمْ بِأَهْلِ النَّصِيحَةِ وَ لَا عَلَيَّ بِأَهْلِ الشَّفَقَةِ-

If there were to be the weakness from you, then I have not taken my affairs with trusted ones, and if the heedlessness were from you, then you are not rightful with the advising nor are you people of compassion upon me'.

قَالُوا أَيُّهَا الْمَلِكُ أَمَا شَيْءٌ نَطِيقُ دَفْعَهُ بِالْحَيْلِ وَ الْقُوَّةِ فَلَيْسَ بِوَاصِلٍ إِلَيْكَ إِنْ شَاءَ اللَّهُ وَ نَحْنُ أَحْيَاءُ وَ أَمَا مَا لَا يُرَى فَقَدْ غُيِبَ عَنَّا عِلْمُهُ وَ عَجَزَتْ قُوَّتُنَا عَنْهُ

They said, 'O you king! As for something we can endure, we will repel it with the cavalry and the strength, so it will not arrive to you, if Allah<sup>-azwj</sup> so Desires, while we are alive, and as for what cannot be sees, so its knowledge is hidden from us, and our strength are frustrated from it'.

قَالَ أَلَيْسَ اتَّخَذْتُكُمْ لِتَمْنَعُونِي مِنْ عَدُوِّي

He said, 'Have I taken you all so that you will be defending me from my enemy?'

قَالُوا بَلَى

They said, 'Yes'.

قَالَ فَمِنْ أَيِّ عَدُوٍّ تَحْفَظُونِي مِنَ الَّذِي يَضُرُّنِي أَوْ مِنَ الَّذِي لَا يَضُرُّنِي

He said, 'From which enemy are you guarding me, the one who harms me or one who does not harm me?'

قَالُوا مِنَ الَّذِي يَضُرُّكَ

They said, 'From the one who harms you'.

قَالَ أَفَمِنْ كُلِّ ضَارٍّ لِي أَوْ مِنْ بَعْضِهِمْ

He said, 'Is it from all who are harmful to me or from some of them?'

قَالُوا مِنْ كُلِّ ضَارٍّ

They said: 'From every one harmful'.

قَالَ فَإِنَّ رَسُولَ الْبَلَىٰ قَدْ أَتَانِي يَنْعَىٰ إِلَىٰ نَفْسِي وَ مَلِكِي وَ يَزْعُمُ أَنَّهُ يُرِيدُ خَرَابَ مَا عَمَرْتُ وَ هَدْمَ مَا بَنَيْتُ وَ تَفْرِيقَ مَا جَمَعْتُ وَ فَسَادَ مَا أَصْلَحْتُ وَ تَبْدِيرَ مَا أَخْرَزْتُ وَ تَبْدِيلَ مَا عَمِلْتُ وَ تَوْهِينَ مَا وَثَّقْتُ

He said, 'The messenger of affliction had come to me obituarising to myself, and of my kingdom, and he claimed that he intended to ruin what I have constructed, and demolish what I have built, and separate what I have gathered, and spoil what I have corrected, and waste what I have achieved, and replace what I have worked, and weaken what I have trusted.

وَ زَعَمَ أَنَّ مَعَهُ الشَّمَاتَةَ مِنَ الْأَعْدَاءِ وَ قَدْ قَرَّتْ بِي أَعْيُنُهُمْ فَإِنَّهُ يُرِيدُ أَنْ يُعْطِيَهُمْ مِنِّي شِفَاءَ صُدُورِهِمْ وَ ذَكَرَ أَنَّهُ سَيَهْرُمُ جَيْشِي وَ يُوحِشُ أُنْسِي وَ يُدْهِبُ عِزِّي وَ يُوْتِمُ [يُوْتِمُ] وُلْدِي وَ يُفَرِّقُ جُمُوعِي وَ يُفْجِعُ بِي إِخْوَانِي وَ أَهْلِي وَ قَرَابَتِي وَ يَقْطَعُ أَوْصَالِي وَ يُسْكِنُ مَسَاكِينَ أَعْدَائِي -

And he claimed that with him is the gloating from the enemies, and he will delight their eyes with me, for he wants to give them healing of their chests from me, and he mentioned that they will bemoaning my army, and make lonely my comfort, and remove my honour, and orphan my children, and disperse my crowd, and agonise through me my brothers, and my family, and my relatives, and cut off my connections, and dwell in the dwelling of my enemies'.

قَالُوا أَيُّهَا الْمَلِكُ إِنَّمَا نَمْنَعُكَ مِنَ النَّاسِ وَ السَّبَاعِ وَ الْهُوَالِمِ وَ دَوَابِّ الْأَرْضِ فَأَمَّا الْبَلَاءُ فَلَا طَاقَةَ لَنَا بِهِ وَ لَا قُوَّةَ لَنَا عَلَيْهِ وَ لَا امْتِنَاعَ لَنَا مِنْهُ

They said, 'O you king! But rather, we defend you from the people, and the wild animals, and the vermin, and animals of the earth. As for the calamity, there is no strength for us with it, nor is there any strength for us against it, nor is there any defence for us from it'.

فَقَالَ فَهَلْ مِنْ حِيلَةٍ فِي دَفْعِ ذَلِكَ مِنِّي

He said, 'So is there any ploy in repelling that from me?'

قَالُوا لَا

They said, 'No'.

قَالَ فَشَيْءٌ دُونَ ذَلِكَ تُطِيعُونَهُ

He said, 'Something lower than that, will you endure it?'

قَالُوا وَ مَا هُوَ -

They said, 'And what is it?'

قَالَ الْأَوْجَاعُ وَالْأَحْزَانُ وَالْهُمُومُ

He said, 'The pains, and the griefs, and the worries'.

قَالُوا أَيُّهَا الْمَلِكُ إِنَّمَا قَدْ قَدَّرَ هَذِهِ الْأَشْيَاءَ قَوِيٌّ لَطِيفٌ وَ ذَلِكَ يَتَوْرُ مِنَ الْجِسْمِ وَ النَّفْسِ وَ هُوَ يَصِلُ إِلَيْكَ إِذَا لَمْ يُوصَلْ وَ لَا يُحْجَبُ عَنْكَ وَ إِنْ حُجِبَ

They said, 'O you king! But rather, He<sup>-azwj</sup> has Pre-determined these thing, the Strong, the Subtle, and that erupts from the body and the soul, and it arrive to you when it is not connected, nor can it be barred from you, and even if it is veiled'.

قَالَ فَأَمْرٌ دُونَ ذَلِكَ

He said, 'So (what about) a matter below that?'

قَالُوا وَ مَا هُوَ

They said, 'And what is it?'

قَالَ مَا قَدْ سَبَقَ مِنَ الْقَضَاءِ

He said, 'Whatever has preceded from the Decree'.

قَالُوا أَيُّهَا الْمَلِكُ وَ مَنْ ذَا غَالَبَ الْقَضَاءَ فَلَمْ يُغْلَبْ وَ مَنْ ذَا كَابَرَهُ فَلَمْ يُثْهَرْ

They said, 'O you king! And who can overcome the Decree but is not overcome? And who can challenge Him<sup>-azwj</sup> but He<sup>-azwj</sup> does not Subdue him?'

قَالَ فَمَا ذَا عِنْدَكُمْ

He said, 'So what is that which is with you?'

قَالُوا مَا نَقْدِرُ عَلَى دَفْعِ الْقَضَاءِ وَ قَدْ أَصَبَتْ التَّوْفِيقَ وَ التَّسْدِيدَ فَمَا ذَا الَّذِي تُرِيدُ -

They said, 'We are not able upon repelling the Decree, and you have achieved the inclination and the rightful way, so what is what which you want?'

قَالَ أُرِيدُ أَصْحَابًا يَدُومُ عَهْدُهُمْ وَ يَفُؤُوا لِي وَ تَبَقَى لِي أَحْوَابُهُمْ وَ لَا يَحْجُبُهُمْ عَنِّي الْمَوْتُ وَ لَا يَمْنَعُهُمُ الْبَلَى عَنْ صُحْبَتِي وَ لَا يَشْتَمِلُ بِهِمُ الْإِمْتِنَاعُ عَنْ صُحْبَتِي وَ لَا يُفَرِّدُونِي إِنْ مِتُّ وَ لَا يُسَلِّمُونِي إِنْ عَشْتُ وَ يَدْفَعُونَ عَنِّي مَا عَجَزْتُمْ عَنْهُ مِنْ أَمْرِ الْمَوْتِ

He said, 'I want companions whose pacts are permanent, and they will be loyal to me, and their brotherhood will remain for me, and the death will not veil them from me, nor will the decay prevent them from accompanying me, nor will the prevention include them from

accompanying me, nor will they leave me alone if I die, nor will they yield me if I were to live, and they will defend me for as long as you are unable from it, from the matter of death’.

قَالُوا أَيُّهَا الْمَلِكُ وَمَنْ هَؤُلَاءِ الَّذِينَ وَصَفْتَ

They said, ‘O you king! And who are they, the one you have described?’

قَالَ هُمْ الَّذِينَ أَفْسَدْتُهُمْ بِاسْتِصْلَاحِكُمْ

He said, ‘They are those you have corrupted them with your reforms’.

قَالُوا أَيُّهَا الْمَلِكُ أَفَلَا تَصْطَبِعُ عِنْدَنَا وَعِنْدَهُمْ مَعْرُوفًا فَإِنَّ أَخْلَاقَكَ تَامَّةٌ وَرَأْفَتَكَ عَظِيمَةٌ

They said, ‘O you king! Have you not done acts of kindness with us and with them? Your manners are complete and your kindness is great!’

قَالَ إِنَّ فِي صُحْبَتِكُمْ إِيَّايَ السَّمَّ الْقَاتِلَ وَالصَّمَمَ وَالْعَمَى فِي طَاعَتِكُمْ وَالنِّبْكَ فِي مُوَافَقَتِكُمْ-

He said, ‘In you accompanying me is the fatal poison, and the deafness and the blindness in your obedience, and the muteness in your compatibility’.

قَالُوا كَيْفَ ذَاكَ أَيُّهَا الْمَلِكُ

They said, ‘How is that so, O you king?’

قَالَ صَارَتْ صُحْبَتُكُمْ إِيَّايَ فِي الْإِسْتِكْنَارِ وَ مُوَافَقَتُكُمْ عَلَيَّ الْجُمُعِ وَ طَاعَتُكُمْ إِيَّايَ فِي الْإِعْتِقَالِ قَبْطًا تُؤْمِنُونَ عَنِ الْمَعَادِ وَ زَيْنَتُمْ لِي الدُّنْيَا وَ لَوْ نَصَحْتُمْ مَوْنِي دَكْرَتُؤْمِنُونَ الْمَوْتَ وَ لَوْ أَشْفَقْتُمْ عَلَيَّ دَكْرَتُؤْمِنُونَ الْبَلَاءَ وَ جَمَعْتُمْ لِي مَا يَبْقَى وَ لَمْ تَسْكَتُوا لِي مَا يَفْنَى

He said, ‘You accompanying me has come to be in abundance, and your compatibility upon the crowd, and your obedience to me in the heedlessness. You slowed me down from the Hereafter, and you adorned the world for me, and had you advised me you would have reminded me of the death, and had you been compassionate upon you would have reminded me of the afflictions, and you would have gathered for me what is to last, and you would not have augmented for me what is to perish.

فَإِنَّ تِلْكَ الْمَنْفَعَةَ الَّتِي ادَّعَيْتُمُوهَا صَرَّرَ وَ تِلْكَ الْمَوَدَّةَ عَدَاوَةٌ وَ قَدْ رَدَدْتُهَا عَلَيْكُمْ لَا حَاجَةَ لِي فِيهَا مِنْكُمْ

So that is the benefit which I am counting as being harm, and that affection as enmity, and I am rejecting these upon you. There is no need for me regarding these from you all!’

قَالُوا أَيُّهَا الْمَلِكُ الْحَكِيمُ الْمَحْمُودُ قَدْ فَهِمْنَا مَقَالَتَكَ وَ فِي أَنْفُسِنَا إِجَابَتَكَ وَ لَيْسَ لَنَا أَنْ نَحْتَجَّ عَلَيْكَ فَقَدْ رَأَيْنَا مَكَانَ الْحُجَّةِ فَسَكَّوْنَا عَنْ حُجَّتِنَا فَسَادًا لِمَلِكِنَا وَ هَلَكَ لِدُنْيَانَا وَ سَمَاتَةَ لِعَدُونَا وَ قَدْ نَزَلَ بِنَا أَمْرٌ عَظِيمٌ بِالَّذِي تَبَدَّلَ مِنْ رَأْيِكَ وَ أَجْمَعَ عَلَيْهِ أَمْرُكَ

They said, ‘O you king, the wise, the praised! We have understood your words, and have answered you in our souls, and there isn’t for us to argue against you, so we have viewed in place of the argument. Therefore, our silence from our arguments is a spoiler of our kingdom,

and destruction for our world, and gloating for our enemies, and a mighty matter has descended with us, by which you have changed from your view and have gathered your matters upon it’.

قَالَ قُولُوا آمِينَ وَ ادْكُرُوا مَا بَدَا لَكُمْ عَزَّ مَرْغُوبِينَ فَإِنِّي كُنْتُ إِلَى الْيَوْمِ مَغْلُوبًا بِالْحَمِيَّةِ وَالْأَنْفَةِ وَأَنَا الْيَوْمَ غَالِبٌ لَهَا وَ كُنْتُ إِلَى الْيَوْمِ مَقْهُورًا لَهَا وَ أَنَا الْيَوْمَ قَاهِرٌ لَهَا وَ كُنْتُ إِلَى الْيَوْمِ مَلِكًا عَلَيْكُمْ فَقَدْ صِرْتُ عَلَيْكُمْ مَمْلُوكًا وَ أَنَا الْيَوْمَ عَتِيقٌ وَ أَنْتُمْ مِنْ مَمْلَكِي طَلْقَاءُ

He said, ‘Be saying securely, and mention what has changed for you without being terrified, for until today I had been overcome by the prejudice and the pride and today I have overcome upon these both, and until today I had been subdued to these and today I am a subduer of these, and until today I have been a king upon you all, so I have become a slave upon you, and today I am old and you are hereby free from my kingdom’.

قَالُوا أَيُّهَا الْمَلِكُ مَا الَّذِي كُنْتَ مَمْلُوكًا إِذْ كُنْتَ عَلَيْنَا مَلِكًا-

They said, ‘O you king! What is that which you were a slave of when you were a king upon us?’

قَالَ كُنْتُ مَمْلُوكًا لِهَوَايَ مَقْهُورًا بِالْجَهْلِ مُسْتَعْبِدًا لِشَهْوَايَ فَقَدْ قَطَعْتُ تِلْكَ الطَّاعَةَ عَنِّي وَ نَبَذْتُهَا خَلْفَ ظَهْرِي

He said, ‘I was a slave to my personal desires, subdued by the ignorance, enslaved to my lustful desires. That obedience has been cut off from me and I have discarded it behind my back’.

قَالُوا فَمَا أَجْمَعْتَ أَيُّهَا الْمَلِكُ

They said, ‘O you king! What did you amass?’

قَالَ الْفُنُوعَ وَ النَّخْلِيَّ لِأَخْرَجِي وَ تَرَكْتُ هَذَا الْعُرُورَ وَ نَبَذْتُ هَذَا الثَّقَلَ عَن ظَهْرِي وَ الْإِسْتِعْدَادَ لِلْمَوْتِ وَ التَّأَهُبَ لِلْبَلَاءِ فَإِنَّ رَسُولَهُ عِنْدِي قَدْ ذَكَرَ أَنَّهُ قَدْ أَمَرَ بِمُلَازِمَتِي وَ الْإِقَامَةَ مَعِي حَتَّى يَأْتِيَنِي الْمَوْتُ

He said, ‘The contentment and the seclusion for my Hereafter, and leaving this pride, and discarding this burden from my back, and preparation for the death, and the preparedness for the calamities, for its messenger is with me. He has reminded that he has been commanded with sticking with me, and the staying with me until the death comes to me’.

فَقَالُوا أَيُّهَا الْمَلِكُ وَ مَنْ هَذَا الرَّسُولُ الَّذِي قَدْ آتَاكَ وَ لَمْ نَرَهُ وَ هُوَ مُقَدِّمَةُ الْمَوْتِ الَّذِي لَا نَعْرِفُهُ

They said, ‘O you king! And who is this messenger who has come to you, and we did not see him, and he is a precursor of the death whom we do not recognise?’

قَالَ أَمَّا الرَّسُولُ فَهَذَا الْبَيَاضُ يَلُوحُ بَيْنَ السَّوَادِ وَ قَدْ صَاحَ فِي جَمِيعِهِ بِالرَّوَالِ فَأَجَابُوا وَ أَدْعُوا وَ أَمَّا مُقَدِّمَةُ الْمَوْتِ فَالْبَلَاءُ الَّذِي هَذَا الْبَيَاضُ طُرْفُهُ

He said, ‘As for the messenger, it is this white (looming) looming between the black, and he has shouted among entirety of it with the decline. So, they answered and acquiesced; as for



the precursor of death, it is the affliction which is this white (hair), its knocking (the door) at night’.

قَالُوا أَيُّهَا الْمَلِكُ أَفَتَدْعُ مَمْلَكَتَكَ وَ تُهْمِلُ رَعِيَّتَكَ وَ كَيْفَ لَا تَخَافُ الْإِثْمَ فِي تَعْطِيلِ أُمَّتِكَ أَ لَسْتَ تَعْلَمُ أَنَّ أَكْبَرَ فِي اسْتِصْلَاحِ النَّاسِ وَ أَنَّ رَأْسَ الصَّلَاحِ الطَّاعَةُ لِلْأُمَّةِ وَ الْجَمَاعَةِ فَكَيْفَ لَا تَخَافُ مِنَ الْإِثْمِ وَ فِي هَلَاكِ الْعَامَّةِ مِنَ الْإِثْمِ فَوْقَ الَّذِي تَرْجُو مِنَ الْأَجْرِ فِي صَلَاحِ الْخَاصَّةِ أَ لَسْتَ تَعْلَمُ أَنَّ أَفْضَلَ الْعِبَادَةِ الْعَمَلُ وَ أَنَّ أَشَدَّ الْعَمَلِ السِّيَاسَةَ

They said, ‘O you king! Will you leave your kingdom and neglect your citizens? And how come you are not fearing the sin in suspending your community? Don’t you know that the mightiest of matters in reforming the people, and the head of reform is the obedience to the community and the congregation? How come you are not fearing the sin, and in destruction of the general public is the sin above the Recompense which you are hoping for in reforming the special ones? Don’t you know that the best worship is the action, and the severest of deed is the politics?’

فَإِنَّكَ أَيُّهَا الْمَلِكُ مَا فِي يَدَيْكَ عَدْلٌ عَلَى رَعِيَّتِكَ مُسْتَصْلِحٌ لَهَا بِتُدْبِيرِكَ فَإِنَّ لَكَ مِنَ الْأَجْرِ بِقَدْرِ مَا اسْتَصْلَحْتَ

O you king! Surely it is not in your hands to amend upon your citizens reforming it with your management. Surely for you is from the Recompense in accordance of what you reform.

أَ لَسْتَ أَيُّهَا الْمَلِكُ إِذَا خَلَيْتَ مَا فِي يَدَيْكَ مِنْ صَلَاحِ أُمَّتِكَ فَقَدْ أَرَدْتَ فَسَادَهُمْ وَ إِذَا أَرَدْتَ فَسَادَهُمْ فَقَدْ حَمَلْتَ مِنَ الْإِثْمِ فِيهِمْ أَكْبَرَ مِمَّا أَنْتَ تُصِيبُ مِنَ الْأَجْرِ فِي خَاصَّةِ يَدَيْكَ

O you king! Isn’t it so when you vacate what is in your hand from the reforming your community, so you have wanted their spoiling, and when you have wanted their spoiling, so you have carried from the sins regarding them mightier than whatever you achieve from the Recompense in your hands in particular?

أَ لَسْتَ أَيُّهَا الْمَلِكُ قَدْ عَلِمْتَ أَنَّ الْعُلَمَاءَ قَالُوا مَنْ أَتْلَفَ نَفْسًا فَقَدْ اسْتَوْجَبَ لِنَفْسِهِ الْفَسَادَ وَ مَنْ أَصْلَحَهَا فَقَدْ اسْتَوْجَبَ الصَّلَاحَ لِيَدَيْهِ وَ أَيُّ فَسَادٍ أَكْبَرَ مِنْ رَفْضِ هَذِهِ الرَّعِيَّةِ الَّتِي أَنْتَ إِمَامُهَا وَ الْإِقَامَةِ فِي هَذِهِ الْأُمَّةِ الَّتِي أَنْتَ نِظَامُهَا

O you king? Isn’t it so, you do know that the scholars have said, ‘One who corrupts a soul so he has obligated the corruption for his own soul, and one who reforms it, so he has obligated the reform of his body? And which corruption is mightier than rejecting these citizens who you that their leader, and the staying in this community which you are its regulator?’

خَاشَا لَكَ أَيُّهَا الْمَلِكُ أَنْ تَخْلَعَ عَنْكَ لِيَأْسَ الْمَلِكِ الَّذِي هُوَ الْوَسِيلَةُ إِلَى شَرَفِ الدُّنْيَا وَ الْآخِرَةِ

O you king! God Forbid if you were to vacate the clothing of the king from you which it is the means to nobility of the world and the Hereafter’.

قَالَ قَدْ فَهِمْتُ الَّذِي ذَكَرْتُمْ وَ عَقَلْتُ الَّذِي وَصَفْتُمْ فَإِنْ كُنْتُ إِذَا أَطْلُبُ الْمَلِكَ عَلَيْكُمْ لِلْعَدْلِ فِيكُمْ وَ الْأَجْرِ مِنَ اللَّهِ تَعَالَى ذِكْرُهُ فِي اسْتِصْلَاحِكُمْ بَعِيرٍ أَعْوَابٍ يَرْفُدُونِي وَ وُزْرَاءٍ يَكْفُونِي فَمَا عَسَيْتُ أَنْ أَبْلُغَ بِالْوَحْدَةِ فِيكُمْ

He said, 'I have understood that which you have mentioned and realised which you have described. If you were rather seeking the kingdom upon you for the justice among you, and the Recompense from Allah<sup>-azwj</sup>, Exalted is His<sup>-azwj</sup> Mention, in reforming you without supporters backing me and ministers sufficing me, so what might I reach with being along among you?

أَلَسْتُمْ جَمِيعاً تُرْعَا إِلَى الدُّنْيَا وَ شَهَوَاتِهَا وَ لَذَائِهَا وَ لَا آمَنُ أَنْ أُخْلَدَ إِلَى الدُّنْيَا الَّتِي أَرْجُو أَنْ أَدْعَهَا وَ أُرْفِضَهَا فَإِنْ فَعَلْتُ ذَلِكَ أَتَانِي الْمَوْتُ عَلَى غَيْرِهِ  
فَأَنْزَلْنِي عَنْ سَرِيرِ مُلْكِي إِلَى بَطْنِ الْأَرْضِ وَ كَسَانِي التُّرَابَ بَعْدَ الدِّيَابِجِ وَ الْمَنَسُوجِ بِالذَّهَبِ وَ نَفِيسِ الْجَوْهَرِ وَ صَمَّنِي إِلَى الصَّبِيقِ بَعْدَ السَّعَةِ وَ اللَّبْسِ  
الهُوَانِ بَعْدَ الْكَرَامَةِ

Aren't you all inclining towards the world, and its lusts, and its pleasures? And I don't believe that I should be eternal to the world which I am hoping to be leaving it and rejecting it. If I were to do that, the death will come to me upon a deception and bring me down from my throne to the belly of the earth, and clothe me the soil after the brocade and the weaving of the gold, and exquisite jewels, and it will yield me to the narrowness after the vastness, and clothe me the ignominy after the honour.

فَأَصْبِرُ فَرِيداً بِنَفْسِي لَيْسَ مَعِيَ أَحَدٌ مِنْكُمْ فِي الْوَحْدَةِ قَدْ أَخْرَجْتُمُونِي مِنَ الْعُمْرَانِ وَ أَسَلَمْتُمُونِي إِلَى الْحَرَابِ - وَ خَلَيْتُمْ بَيْنَ لَحْمِي وَ سِنَاعِ الطَّيْرِ وَ حَشْرَاتِ  
الْأَرْضِ فَأَكَلَتْ مِنِّي النَّمْلَةُ فَمَا فَوْقَهَا مِنَ الْهُوَامِ وَ صَارَ جَسَدِي دُوداً وَ حَبِيقَةً قَدْرَةً

So, I shall be patient with myself, there not being with me any one of you in the loneliness. You would have extracted me from the built-up area to the ruins, and left me alone between my flesh and predatory wild birds, and bugs of the earth. The ants will eat from me, and whatever is above them from the vermin, and my body will become insect-ridden, and a filthy corpse.

الذُّلُّ لِي خَلِيفٌ وَ الْعُرْيُ مِنِّي عَرِيبٌ أَشَدُّكُمْ حُبّاً إِلَيَّ أَسْرَعُكُمْ إِلَيَّ دَفْعِي وَ التَّخْلِيَةِ بَيْنِي وَ بَيْنَ مَا قَدَّمْتُ مِنْ عَمَلِي أَسَلَفْتُ مِنْ دُنُوبِي فَيُورَثُنِي ذَلِكَ الْحَسْرَةَ  
وَ يُعْقِبُنِي النَّدَامَةَ-

The humiliation will be an ally for me, and the honour will be a stranger from me. The most intense of love to me will be your quickest to bury me and vacating between me and what I have sent ahead from my deeds. (Whatever) is past from my sins, that will inherit me the regret and result is remorse for me.

وَ قَدْ كُنْتُمْ وَعَدْتُمُونِي أَنْ تَمْعُونِي مِنْ عَدُوِّي الضَّارِّ فَإِذَا أَنْتُمْ لَا مَنَعَ عِنْدَكُمْ وَ لَا قُوَّةَ عَلَى ذَلِكَ لَكُمْ وَ لَا سَبِيلَ لَكُمْ أَيُّهَا الْمَأَلُ إِنِّي مُخْتَالٌ لِنَفْسِي إِذْ جِئْتُمْ  
بِالْحِدَاعِ وَ نَصَبْتُمْ لِي شِرَاكَ الْعُرُورِ

And you had promised me that you will be defending me from my harmful enemy. So, behold, there is no defence with you nor any strength upon that for you, nor is there any way for you. O you assembly! I have defrauded myself when you came with the deception, and you set up to me the traps of deception'.

فَقَالُوا أَيُّهَا الْمَلِكُ الْمُخْمُودُ لَسْنَا الَّذِي كُنَّا كَمَا أَنَّكَ لَسْتَ الَّذِي كُنْتَ وَ قَدْ أَبَدَلْنَا الَّذِي أَبَدَلْتَكَ وَ غَيَّرْنَا الَّذِي غَيَّرَكَ فَلَا تَرُدُّ عَلَيْنَا تَوْبَتَنَا وَ بَدَلْ نَصِيحَتَنَا

They said, 'O you king, the praised! We aren't which we were just as you aren't which you were, and we are replaced by which has replaced you, and we are changed by which has changed you. Do not reject our repentance and discard our advice'.

قَالَ أَنَا مُقِيمٌ فِيكُمْ مَا فَعَلْتُمْ ذَلِكَ وَ مُفَارِقُكُمْ إِذَا خَالَفْتُمُوهُ-

He said, 'I shall stay among you for as long as you do that, and separate from you when you oppose it'.

فَأَقَامَ ذَلِكَ الْمَلِكُ فِي مُلْكِهِ وَ أَخَذَ جُنُودَهُ بِسِيرَتِهِ وَ اجْتَهَدُوا فِي الْعِبَادَةِ فَحَصَبَتْ بِأَلَدِهِمْ وَ غَلَبُوا عَدُوَّهُمْ وَ أَزْدَادَ مُلْكُهُمْ حَتَّى هَلَكَ ذَلِكَ الْمَلِكُ وَ قَدَّ صَارَ فِيهِمْ بِحَيْثُ السَّيْرَةِ اثْنَتَيْنِ وَ ثَلَاثِينَ سَنَةً فَكَانَ جَمِيعٌ مَا عَاشَ أَرْبَعًا وَ سِتِّينَ سَنَةً

So, that king stayed in his kingdom, and his army took with his conduct and they struggle in the worship. Their country became fertile, and they overcame their enemies, and their kingdom increased until that king died, and he had conducted with this conduct for thirty two years. So, the entirety of what he lived was thirty-four years'.

قَالَ يُودِئُ سَفْهُ قَدْ سُرِرْتُ بِهَذَا الْحَدِيثِ جَدًّا فَرِدِّي مِنْ نُحُوهِ أَزِدُّ سُورًا وَ لِرَبِّي شُكْرًا

Yuzasuf said, 'I have been very cheered by this narration, so increase me from approximate to it, I can increase in cheerfulness and thank to my Lord<sup>-azwj</sup>'.

قَالَ الْحَكِيمُ زَعَمُوا أَنَّهُ كَانَ مَلِكًا مِنَ الْمُلُوكِ الصَّالِحِينَ وَ كَانَ لَهُ جُنُودٌ يَخْشَوْنَ اللَّهَ عَزَّ وَ جَلَّ وَ يَعْبُدُونَهُ وَ كَانَ فِي مُلْكِهِ شِدَّةٌ مِنْ زَمَانِهِمْ وَ التَّفَرُّقُ فِيمَا بَيْنَهُمْ وَ تَنَفُّصُ الْعُدُوِّ مِنْ بِلَادِهِمْ وَ كَانَ يَحْتُمُّهُمْ عَلَى تَقْوَى اللَّهِ عَزَّ وَ جَلَّ وَ حَشِيَّتِهِ وَ الْإِسْتِعَانَةَ بِهِ وَ مُرَاقَبَتِهِ وَ الْفَرَجَ إِلَيْهِ

The physician said, 'They are claiming that there was a king from the righteous kings, and there was an army for him fearing Allah<sup>-azwj</sup> Mighty and Majestic and were worshipping Him<sup>-azwj</sup>; and in the kingdom of his father there were hardships from their era, and the dispersion regarding what was between them, and the enemies reduced from their country, and he used to urge them upon piety of Allah<sup>-azwj</sup> Mighty and Majestic and fearing Him<sup>-azwj</sup>, and seeking the Assistance with Him<sup>-azwj</sup>, and being careful of Him<sup>-azwj</sup> and the panicking to Him<sup>-azwj</sup>.

فَلَمَّا مَلَكَ ذَلِكَ الْمَلِكُ فَهَرَّ عَدُوَّهُ وَ اسْتَجْمَعَتْ رَعِيَّتُهُ وَ صَلَحَتْ بِأَلَدِهِ وَ انْتَضَمَ لَهُ الْمَلِكُ فَلَمَّا رَأَى مَا فَضَّلَ اللَّهُ عَزَّ وَ جَلَّ بِهِ أَتْرَفَهُ ذَلِكَ وَ أَبْطَرَهُ وَ أَطْعَاهُ حَتَّى تَرَكَ عِبَادَةَ اللَّهِ عَزَّ وَ جَلَّ وَ كَفَرَ نِعْمَهُ وَ أَسْرَعَ فِي قَتْلِ مَنْ عَبَدَ اللَّهَ

When that king became king, he subdues his enemies and united his citizens, and reformed his country, and the kingdom was regulated for him. When he was what Allah<sup>-azwj</sup> Mighty and Majestic had Graced him with, that made him pompous and arrogance and transgressor, to the extent that he neglected worshipping Allah<sup>-azwj</sup> Mighty and Majestic, and denied His<sup>-azwj</sup> bounties, and he was quick in killing ones who worshipped Allah<sup>-azwj</sup>.

وَ دَامَ مُلْكُهُ وَ طَالَتْ مُدَّتُهُ حَتَّى ذَهَلَ النَّاسُ عَمَّا كَانُوا عَلَيْهِ مِنَ الْحَقِّ قَبْلَ مُلْكِهِ وَ نَسُوهُ وَ أَطَاعُوهُ فِيمَا أَمَرَهُمْ بِهِ وَ أَسْرَعُوا إِلَى الضَّلَالَةِ-

And his kingdom was constant, and its period prolonged until the people became neglectful about what the truth what they had been upon before his rule, and they forgot it and they obeyed him in whatever he ordered them with, and they were quick to the straying.

فَلَمْ يَزَلْ عَلَى ذَلِكَ فَتَشَأْ فِيهِ الْأَوْلَادُ وَ صَارَ لَا يُعْبَدُ اللَّهُ عَزَّ وَ جَلَّ فِيهِمْ وَ لَا يُذَكَّرُ بَيْنَهُمْ اسْمُهُ وَ لَا يُحْسَبُونَ أَنَّ لَهُمْ إِلَّا عَزَّ الْمَلِكِ

They did not cease to be upon that. The children grew during it and became neither worshipping Allah<sup>-azwj</sup> Mighty and Majestic among them, nor mentioned His<sup>-azwj</sup> Name between them, nor were they reckoning that there was any God for them except the king.

وَ كَانَ ابْنُ الْمَلِكِ قَدْ عَاهَدَ اللَّهُ عَزَّ وَ جَلَّ فِي حَيَاةِ أَبِيهِ إِنَّ هُوَ مَلِكٌ يَوْمَئِذٍ أَنْ يَعْمَلَ بِطَاعَةِ اللَّهِ عَزَّ وَ جَلَّ بِأَمْرٍ لَمْ يَكُنْ مِنْ قَبْلِهِ مِنَ الْمُلُوكِ يَعْمَلُونَ بِهِ وَ لَا يَسْتَطِيعُونَهُ

And the son of the king made a pact with Allah<sup>-azwj</sup> Mighty and Majestic during lifetime of his father that if he were to be king one day, he would work in obedience of Allah<sup>-azwj</sup> Mighty and Majestic with a matter which had not happened before from the kings having worked with it, nor were they capable of it.

فَلَمَّا مَلَكَ أَنْسَاءَهُ الْمُلْكُ رَأَيْتَهُ الْأَوَّلَ وَ نَبَيْتَهُ الَّتِي كَانَ عَلَيَّهَا وَ سَكَّرَ سُكَّرَ صَاحِبِ الْخَمْرِ فَلَمْ يَكُنْ يَضْحُو وَ يُفِيقُ

When he became king, the kingdom made him forget his former view and his intention which he had been upon, and he got intoxicated (like) intoxication of a companion of wine. He did not sober nor awaken.

وَ كَانَ مِنْ أَهْلِ لُطْفِ الْمَلِكِ رَجُلٌ صَالِحٌ أَفْضَلُ أَصْحَابِهِ مَنْزِلَةً عِنْدَهُ فَتَوَجَّعَ لَهُ يَمَّا رَأَى مِنْ ضَلَالَتِهِ فِي دِينِهِ وَ نِسْيَانِهِ مَا عَاهَدَ اللَّهُ عَلَيْهِ وَ كَانَ كَلَّمَا أَرَادَ أَنْ يَعْطَهُ ذَكَرَ عُنُوتَهُ وَ جَبْرُوتَهُ

And there was from the people of kindness of the king, a righteous man, best of his companions in status in his presence. It was painful to him from what he saw from his (king's) straying in his religion and his forgetting what he had made a pact with Allah<sup>-azwj</sup> upon, and every time he wanted to preaching, he remembered his arrogance and his might.

وَ لَمْ يَكُنْ بَقِيَ مِنْ تِلْكَ الْأُمَّةِ غَيْرُهُ وَ غَيْرُ رَجُلٍ آخَرَ فِي نَاحِيَةِ أَرْضِ الْمَلِكِ - لَا يُعْرِفُ مَكَانَهُ وَ لَا يُدْعَى بِاسْمِهِ فَدَخَلَ ذَلِكَ يَوْمَ عَلَى الْمَلِكِ بِجُمُوعَةٍ قَدْ لَقَّهَا فِي تِيَابِهِ فَلَمَّا جَلَسَ عَنْ يَمِينِ الْمَلِكِ انْتَزَعَهَا عَنْ تِيَابِهِ ثُمَّ وَطَقَهَا بِرِجْلِهِ فَلَمْ يَزَلْ يَفْرُقُهَا بَيْنَ يَدَيِ الْمَلِكِ وَ عَلَى بِسَاطِهِ حَتَّى دَبَسَ مَجْلِسُ الْمَلِكِ بِمَا نَحَاتُ مِنْ تِلْكَ الْجُمُوعَةِ

And there did not remain from that community apart from him and another man in an area of the land of the king. He did not know of his place nor which name he was called with. One day he entered to see the king with a skull he had folded in his clothes. When he sat on the right of the king, he removed it from his clothes, then he trod it with his leg. He did not cease to rubbing it in front the king and upon his carpet until the seat of the king was dirty with what had eroded from that skull.

فَلَمَّا رَأَى الْمَلِكُ مَا صَنَعَ عَضِبَ مِنْ ذَلِكَ عَضَبًا شَدِيدًا وَ شَحَصَتْ إِلَيْهِ أَنْصَارُ جُلَسَائِهِ وَ اسْتَعَدَّتْ الْحُرْسُ بِأَسْيَافِهِمْ انْتِظَارًا لِأَمْرِهِ إِذَا هُمْ يَقْتُلُهُ وَ الْمَلِكُ فِي ذَلِكَ مَا لَيْكَ لِعَضْبِهِ

When the king saw what he had done, he was angered upon that with severe anger and the sights of his gatherers stared towards him, and the guards prepared with their swords awaiting his ordering them with killing him, and the king during that controlled his anger.

وَقَدْ كَانَتْ الْمُلُوكُ فِي ذَلِكَ الزَّمَانِ مَعَ حَبْرُوهُمْ وَكُفْرِهِمْ دَوِي أَنَاةٍ وَ تُؤَدَّةِ اسْتِصْلَاحًا لِلرَّعِيَّةِ عَلَى عِمَارَةِ أَرْضِهِمْ لِيَكُونَ ذَلِكَ أَعْوَنَ لِلجَلْبِ وَ أَدَى لِلخِرَاجِ-

And in that era the kingdom would come to be with their tyranny and their disbelief and with suffering, and the reforms would be done for the citizens to build their land for that to be assisting for the pulling (wealth) and paying the taxation.

فَلَمَّا بَزَلَ الْمَلِكُ سَاكِنًا عَلَى ذَلِكَ حَتَّى قَامَ مِنْ عِنْدِهِ فَلَفَّ تِلْكَ الْجُمُجْمَةَ فِي ثَوْبِهِ ثُمَّ فَعَلَ ذَلِكَ فِي الْيَوْمِ الثَّانِي وَ الثَّالِثِ فَلَمَّا رَأَى أَنَّ الْمَلِكَ لَا يَسْأَلُهُ عَنْ تِلْكَ الْجُمُجْمَةَ وَ لَا يَسْتَنْطِئُهُ فِي شَيْءٍ مِنْ شَأْنِهَا أَدْخَلَ مَعَ تِلْكَ الْجُمُجْمَةِ مِيزَانًا وَ قَلِيلًا مِنْ تُرَابٍ

So, the king did not cease to be silent upon that until he stood up from his presence. So, he wrapped up that skull in his clothes. Then he did that during the second day, and the third. When he saw that the king did not ask him about that skull nor did he speak regarding anything from its affair, he inserted a scale with that skull and a little from the sand.

فَلَمَّا صَنَعَ بِالْجُمُجْمَةِ مَا كَانَ يَصْنَعُ أَخَذَ الْمِيزَانَ وَ جَعَلَ فِي إِحْدَى كَفَّتَيْهِ دِرْهَمًا وَ فِي الْأُخْرَى بُوْزَنَهُ تُرَابًا ثُمَّ جَعَلَ ذَلِكَ التُّرَابَ فِي عَيْنِ تِلْكَ الْجُمُجْمَةِ ثُمَّ أَخَذَ قَبْضَةً مِنَ التُّرَابِ فَوَضَعَهَا فِي مَوْضِعِ الْمِيزَانِ مِنْ تِلْكَ الْجُمُجْمَةِ:

When he had done with the skull what he had done, he took and the scale and made a Dirham (coin) to be in one of its hand and soil in the other. Then he made that soil in an eye of that skull. Then he grabbed a handful of soil and placed it in place of the mouth of that skull.

فَلَمَّا رَأَى الْمَلِكُ مَا صَنَعَ قَلَّ صَبْرُهُ وَ بَلَغَ جَهْدُهُ فَقَالَ لِذَلِكَ الرَّجُلِ قَدْ عَلِمْتُ أَنَّكَ إِذَا اجْتَمَعَتْ عَلَى مَا صَنَعْتَ لِمَكَانِكَ مِنِّي وَ إِذْ لَيْكَ عَلَيَّ وَ فَضَّلَ مِنْ تِلْكَ عِنْدِي وَ لَعَلَّكَ تُرِيدُ بِمَا صَنَعْتَ أَمْرًا

When the king saw what he had done, his patience was little and he did his utmost. He said to that man, 'You know that rather you have been audacious upon what you have done due to your position from me, and your being pampered to me, and merit of your status in my presence, and perhaps you are intending a matter with what you had done?'

فَحَرَّ الرَّجُلُ لِلْمَلِكِ سَاجِدًا وَ قَبَّلَ قَدَمَيْهِ وَ قَالَ أَيُّهَا الْمَلِكُ أَقْبَلَ عَلَيَّ بِعَقْلِكَ كُلِّهِ فَإِنَّ مَثَلَ الْكَلِمَةِ كَمَثَلِ السَّهْمِ إِذَا رُمِيَ بِهِ فِي أَرْضٍ لَيِّنَةٍ يَثْبُتُ فِيهَا وَ إِذَا رُمِيَ فِي الصَّخْرَةِ لَا يَثْبُتُ وَ مَثَلَ الْكَلِمَةِ كَمَثَلِ الْمَطَرِ إِذَا أَصَابَ أَرْضًا طَيِّبَةً مَرْزُوعَةً يُنْبِتُهُ فِيهَا وَ إِذَا أَصَابَ السَّيْبَاحَ لَا يُنْبِتُ

The man fell to the king in prostration and kissed his feet, and said, 'O you king! Pay attention to be with your intellect, all of it, for an example of a word is like the arrow when it is shot with in a soft ground, it affirms in it, and when it is show in to the solid rock it is not affirmed. And an example of the word is like an example of the rain when it hits good land, vegetation grows in it, and when it hit the swampy ground, it does not grow.

وَ إِنَّ أَهْوَاءَ النَّاسِ مُتَفَرِّقَةٌ وَ الْعُقُلُ وَ الْهَوَى يَصْطَرِعَانِ فِي الْقَلْبِ فَإِنَّ عَلَبَ هَوَى الْعَقْلِ عَمِلَ الرَّجُلُ بِالطَّيِّبِ وَ السَّفِيهِ وَ إِنْ كَانَ الْهَوَى هُوَ الْمَغْلُوبَ لَمْ يُوَجِدْ فِي أَمْرِ الرَّجُلِ سَقَطَةً فَإِنِّي لَمْ أَزَلْ مُنْذُ كُنْتُ غُلَامًا أَحِبُّ الْعِلْمَ وَ أُرْعَبُ فِيهِ وَ أُوتِرُهُ عَلَى الْأُمُورِ كُلِّهَا فَلَمْ أَدْعُ عِلْمًا إِلَّا بَلَغْتُ مِنْهُ أَفْضَلَ مَبْلَغٍ

And the whims of the people are different, and the intellect and the whims clash in the heart. If the whim overcomes the intellect, the man works with the recklessness and the foolishness, and if the whim, it is the overcome, not fall is found in the matters of the man. Since I was a boy, I have not ceased to love the knowledge and being desirous in it, and preferring it over the matters, all of them. So I did not leave knowledge except I reached from it the best extent.

فَبَيْنَا أَنَا ذَاتَ يَوْمٍ أُطُوفُ بَيْنَ الْقُبُورِ إِذْ قَدْ بَصُرْتُ بِحَذِيهِ الْجُمُحِمَةَ بَارِزَةً مِنْ قُبُورِ الْمُلُوكِ فَعَاطَيْتِي مَوْقِعُهَا وَفِرَاقُهَا جَسَدَهَا عَضَبًا لِلْمُلُوكِ فَصَمَّمْتُهَا إِلَيَّ وَحَمَلْتُهَا إِلَى مَنْزِلِي فَأَلْبَسْتُهَا الدِّيْبَاجَ وَنَضَحْتُهَا بِالْمَاءِ الْوَرْدِ وَالطِّيبِ وَوَضَعْتُهَا عَلَى الْفُرْشِ وَفُلْتُ إِنَّ كَانَ مِنْ جَمَاجِمِ الْمُلُوكِ فَسَيُؤْتِرُ فِيهَا إِكْرَامِي إِنِّي أَتَاهَا وَتَرْجِعُ إِلَيَّ جَمَالُهَا وَبَهَائُهَا وَإِنْ كَانَتْ مِنْ جَمَاجِمِ الْمَسَاكِينِ فَإِنَّ الْكِرَامَةَ لَا تَزِيدُهَا شَيْئًا

One day while I was circling between the grave when I sighted this skull protruding from the graves of the kings. Its location and it being separated from its body made me angry, anger for the kings. So, I hugged it to me and carried it to my house. I clothed it in the brocade and sprinkled it with rose water and the perfume, and I placed it upon the furnishing, and I said, 'If it were from skulls of the kings, my honouring it will affect it and it will return to its beauty and its glory, and if it were to be from skulls of the poor, then the honour will not increase it in anything'.

فَفَعَلْتُ ذَلِكَ بِهَا أَيَّامًا فَلَمْ أَسْتَنْكِرْ مِنْ هَيْئَتِهَا شَيْئًا فَلَمَّا رَأَيْتُ ذَلِكَ دَعَوْتُ عَبْدًا هُوَ أَهْوَنُ عِبْدِي عِنْدِي فَأَهَاكُمَا فَإِذَا هِيَ فِي حَالَةٍ وَاحِدَةٍ عِنْدَ الْإِهَانَةِ وَالْإِكْرَامِ فَلَمَّا رَأَيْتُ ذَلِكَ أَتَيْتُ الْحُكَمَاءَ فَسَأَلْتُهُمْ عَنْهَا فَلَمْ أَجِدْ عِنْدَهُمْ عِلْمًا بِهَا

I did that with it for days. I did not dislike anything from its appearance. When I saw that, I called a slave who was the most insignificant of my slaves with me. He insulted it. There it was in one state, at the insult and the honour. When I saw that I went to the wise ones and asked them about it, but I did not find with them any knowledge with it.

ثُمَّ عَلِمْتُ أَنَّ الْمَلِكَ مُنْتَهَى الْعِلْمِ وَمَأْوَى الْحِلْمِ فَأَتَيْتُكَ حَائِفًا عَلَى نَفْسِي فَلَمْ يَكُنْ لِي أَنْ أَسْأَلَكَ عَنْ شَيْءٍ حَتَّى تَبْدَأَنِي بِهِ وَ أَحِبُّ أَنْ تُخْبِرَنِي أَهْيَا الْمَلِكُ أَمْ جُمُحِمَةٌ مَلِكٍ أَمْ جُمُحِمَةٌ مَسْكِينٍ

Then I came to know that the king is end point of the knowledge and a shelter of the forbearance, so I came to you fearful upon myself, but there did not happen to be for me to ask you about anything until you had initiated me with it, and I would love it of you could inform me, O you king! Is it a skull of a king or skull of a poor man?

فَإِنَّمَا لَمَّا أَعْيَانِي أَمْرُهَا تَفَكَّرْتُ فِي أَمْرِهَا وَفِي عَيْنِهَا الَّتِي كَانَتْ لَا يَمْلُؤُهَا شَيْءٌ حَتَّى لَوْ قَدَّرْتُ عَلَى مَا دُونَ السَّمَاءِ مِنْ شَيْءٍ تَطَلَّعْتُ إِلَى أَنْ تَتَنَاوَلَ مَا فَوْقَ السَّمَاءِ فَدَهَبْتُ أَنْظُرُ مَا الَّذِي يَسُدُّهَا وَ يَمْلَأُهَا فَإِذَا وَزُنُ دِرْهَمٍ مِنْ تُرَابٍ قَدْ سَدَّهَا وَ مَلَأَهَا وَ نَظَرْتُ إِلَى فِيهَا الَّذِي لَمْ يَكُنْ يَمْلُؤُهَا شَيْءٌ فَمَلَأْتُهُ قَبْضَةً مِنْ تُرَابٍ

When its matter had fatigued me, I thought regarding its matter and its eyes which were not filled with anything, to the extent that had I been able upon noticing whatever of things below the sky I would have aspired to take what is above the sky. I went on looking what could block it and fill it. Then the weight of a Dirham of soil could block it and fill it. And I looked into its mouth which nothing had filled it, so I filled it with a handful of soil.

فَإِنْ أَخْبَرْتَنِي أَنَّهَا الْمَلِكُ أَتَمَّا جُمُوعُهُ مَسْكِينٍ اخْتَجَجْتُ عَلَيْكَ يَا بَنِي قَدْ وَجَدْتُهَا وَسَطَ قُبُورِ الْمُلُوكِ ثُمَّ أَجْمَعُ جَمَاعِمَ مُلُوكٍ وَ جَمَاعِمَ مَسَاكِينٍ فَإِنْ كَانَ لِحِمَاكِمْ عَلَيْهَا فَضْلٌ فَهُوَ كَمَا قُلْتُ

O you king! If you were to inform me that it is a skull of a poor man, I would argue against it that I had found in the midst of graves of the kings, then I would collect skulls of the king and skulls of the poor. So, if there were to be merit for your (kings) skull upon it, it is like what you say.

وَ إِنْ أَخْبَرْتَنِي بِأَنَّهَا مِنْ جَمَاعِمِ الْمُلُوكِ أَنْبَأْتُكَ أَنَّ ذَلِكَ الْمَلِكَ الَّذِي كَانَتْ هَذِهِ جُمُوعَتَهُ قَدْ كَانَ مِنْ بَهَاءِ الْمَلِكِ وَ جَمَالِهِ وَ عِزَّتِهِ فِي مِثْلِ مَا أَنْتَ فِيهِ الْيَوْمَ

And if you were to inform me that it is from skulls of the kings, I would inform you, that king which this skull happened to be his, had been from the glory of the king and his beauty and his honour, in similar to what you are in today.

فَحَاشَاكَ أَيُّهَا الْمَلِكُ أَنْ تَصِيرَ إِلَى حَالِ هَذِهِ الْجُمُوعَةِ فَتُطَوَّأَ بِالْأَقْدَامِ وَ تُخَلَّطَ بِالْأُتْرَابِ وَ يَأْكُلَكَ الدُّودُ وَ تُصْبِحُ بَعْدَ الْكَثْرَةِ قَلِيلًا وَ بَعْدَ الْعِزَّةِ ذَلِيلًا وَ تَسْعَكَ حُفْرَةً طُولُهَا أَذْيٌ مِنْ أَرْبَعَةِ أَذْرُعٍ

Far be it for you, O you king, that you would be patient to the state of this skull, for you will be treaded on by the free, and mingled with the soil, and the insects would eat you, and after the abundance you will become (with) little, and after the honour be humiliated, and be accommodated in a pit the length of it is less than four cubits.

وَ يُوْرَثُ مُلْكُكَ وَ يَنْقَطِعُ خَيْرُكَ وَ يَفْسَدَ صَنَائِعُكَ وَ يُهَانَ مِنْ أَكْرَمَتِ وَ يُحْرَمَ مِنْ أَهْنَتِ وَ يَسْتَبْشِرُ أَعْدَاؤُكَ وَ يَضِلُّ أَعْوَانُكَ وَ يَحْوِلُ التُّرَابُ دُونَكَ

And your kingdom will be inherited, and your news will be cut off, and your makings will be spoilt and the one you had honour will be demeaned, and one you had demeaned will be honour, and your enemies will rejoice, and your supporters will stray, and the soil will be a barrier besides you.

فَإِنْ دَعَوْنَاكَ لَمْ تَسْمَعْ وَ إِنْ أَكْرَمْنَاكَ لَمْ تَقْبَلْ وَ إِنْ أَهْنَاكَ لَمْ تَعْضَبْ فَيَصِيرُ بَنُوكَ يَتَامَى وَ نِسَاؤُكَ أَيَامَى وَ أَهْلُكَ يُوشِكُ أَنْ يَسْتَبْدِلَ أَرْوَاجًا غَيْرَكَ

If we were to call you, you will not hear, and if we were to honour you, you will not accept, and if we demean you, you will not be angered. Your sons will become orphans and your womenfolk as maid, and your wife will most probably be replaced with a husband other than you'.

فَلَمَّا سَمِعَ الْمَلِكُ ذَلِكَ فَرِعَ قَلْبُهُ وَ انْسَكَبَتْ عَيْنَاهُ بِنَجْوَى وَ يُعُولُ وَ يَدْعُو بِالْوَيْلِ فَلَمَّا رَأَى الرَّجُلُ ذَلِكَ عَلِمَ أَنَّ قَوْلَهُ قَدْ اسْتَمَنَّ مِنَ الْمَلِكِ وَ قَوْلُهُ قَدْ أَتَمَّ فِيهِ زَادَهُ ذَلِكَ جُرْأَةً عَلَيْهِ وَ تَكْرِيماً لِمَا قَالَ

When the king heard that, his heart panicked and his eyes poured (tears). He cried and saying, and calling for the woe. When the man saw that, he knew that his words had had an effect of the king, and his words had inflicted pain in him, that increase him in courage upon him, and reiterating to what he had said.

فَقَالَ لَهُ الْمَلِكُ جَزَاكَ اللَّهُ عَنِّي خَيْرًا وَ جَزَى مِنْ حَوْلِي مِنَ الْعُظَمَاءِ شَرًّا لَعَمْرِي لَقَدْ عَلِمْتُ مَا أَرَدْتُ بِمَقَالَتِكَ هَذِهِ وَ قَدْ أَبْصَرْتُ أَمْرِي



The king said to him, 'May Allah<sup>-azwj</sup> Recompense you good on my behalf, and Recompense evil on the ones from the mighty ones around me. By my life! I knew what you intended with this words of yours, and I have insight of my affairs'.

فَسَمِعَ النَّاسُ خَبْرَهُ فَتَوَجَّهُوا أَهْلَ الْفَضْلِ إِلَيْهِ وَ حُبِّمَ لَهُ بِالْخَيْرِ وَ بَقِيَ عَلَيْهِ إِلَى أَنْ فَارَقَ الدُّنْيَا

The people heard his news, so they diverted the people of merit to him and it ended for him with the good, and he remained upon it until he separated from the world'.

قَالَ ابْنُ الْمَلِكِ زِدْنِي مِنْ هَذَا الْمَثَلِ

The son of the king said, 'Increase me from this example'.

قَالَ الْحَكِيمُ زَعَمُوا أَنَّ مَلِكًا كَانَ فِي أَوَّلِ الزَّمَانِ وَ كَانَ حَرِيصًا عَلَى أَنْ يُوَلَّدَ لَهُ وَ كَانَ لَا يَدْعُ شَيْئًا مِمَّا يُعَالِجُ بِهِ النَّاسُ أَنْفُسَهُمْ إِلَّا أَنَاهُ وَ صَنَعَهُ

The physician said, 'They are claiming that there was a king in the early times, and he was greedy upon that there should be a birth for him, and he did not leave anything from what the people were treating themselves except he did it and made it.

فَلَمَّا طَالَ ذَلِكَ عَلَيْهِ مِنْ أَمْرِهِ حَمَلَتْ امْرَأَةٌ لَهُ مِنْ نِسَائِهِ فَوَلَدَتْ لَهُ غُلَامًا فَلَمَّا نَشَأَ وَ تَرَعَرَ عَطَا ذَاتَ يَوْمٍ حُطْوَةً فَقَالَ مَعَادُكُمْ بَحْفُونٌ ثُمَّ خَطَا أُخْرَى فَقَالَ تَهْرُمُونَ ثُمَّ خَطَا الثَّالِثَةَ فَقَالَ ثُمَّ تَمُوتُونَ

When that was prolonged upon him from his matter, a wife from his wives had a pregnancy for him. A boy was born for him. When he grew up and was a bit older, one day he took a step. He said, 'Your future, you will be abandoned'. Then he took another step. He said, 'You will be getting old'. Then he took the third step'. He said, 'Then you will be dying'.

ثُمَّ عَادَ كَهَيْئَتِهِ يُفْعَلُ كَمَا يُفْعَلُ الصَّبِيِّ فَدَعَا الْمَلِكُ الْعُلَمَاءَ وَ الْمُتَخَبِّرِينَ فَقَالَ أَحْبِرُونِي خَبَرَ ابْنِي هَذَا فَنَظَرُوا فِي شَأْنِهِ وَ أَمْرِهِ فَأَعْبَاهُمْ أَهْرُهُ فَلَمْ يَكُنْ عِنْدَهُمْ فِيهِ عِلْمٌ

Then he returned to his norm and did just as the children tend to do. The king called the scholar and the astrologers. He said, 'Inform me news of this son of mine!' They looked into his affair and his matter. His matter tired them. There did not happen to be any knowledge with them regarding it.

فَلَمَّا رَأَى الْمَلِكُ أَنَّهُ لَيْسَ عِنْدَهُمْ فِيهِ عِلْمٌ دَفَعَهُ إِلَى الْمُرْضِعَاتِ فَأَخَذْنَ فِي إِزْصَاعِهِ إِلَّا أَنَّ مُنْجِمًا مِنْهُمْ قَالَ إِنَّهُ سَيَكُونُ إِمَامًا وَ جَعَلَ عَلَيْهِ حُرَّاسًا لَا يُفَارِقُونَهُ-

When the king saw there wasn't any knowledge with them regarding it, he handed him to the nursemaids. They took him in breastfeeding him, except that an astrologer from them said, 'He will become a leader', and guards were made to be upon him, not separating from him.

حَتَّى إِذَا شَبَّ انْسَلَّ يَوْمًا مِنْ عِنْدِهِ مُرْضِعِيهِ وَ الْحُرَّاسُ فَأَتَى السُّوقَ فَإِذَا هُوَ بِبِنَازَةٍ فَقَالَ مَا هَذَا قَالُوا إِنْسَانًا مَاتَ قَالَ مَا أَمَاتَهُ قَالُوا كَبُرَ وَ فَيَبِيتُ أَبْيَامُهُ وَ دَنَا أَجْلُهُ فَمَاتَ قَالَ وَ كَانَ صَحِيحًا حَيًّا يَمْشِي وَ يَأْكُلُ وَ يَشْرَبُ قَالُوا نَعَمْ



Until when he was a youth, he sneaked out one day from presence of his nursemaids and the guards, and he came to the market. There he was with traders. He said, 'What is this?' They said, 'A person has died'. He said, 'What killed him?' They said, 'Old age, and his days finished, and his death came near, so he died'. He said, 'And was he healthy, alive, walking, and eating, and drinking?' They said, 'Yes'.

ثُمَّ مَضَى فَإِذَا هُوَ بِرَجُلٍ شَيْخٍ كَبِيرٍ فَقَامَ يَنْظُرُ إِلَيْهِ مُتَعَجِّباً مِنْهُ فَقَالَ مَا هَذَا قَالُوا رَجُلٌ شَيْخٌ كَبِيرٌ قَدْ فَنِيَ شَبَابُهُ وَكَبِرَ قَالُ وَكَانَ صَغِيرًا ثُمَّ شَابَ قَالُوا نَعَمْ

Then he continued, and there he was with an aged old man. He stood looking at him, wondering from him. He said, 'What is this?' They said, 'An aged old man whose youth has perished and he has grown old'. He said, 'And he used to be small, then was a youth?' They said, 'Yes'.

ثُمَّ مَضَى فَإِذَا هُوَ بِرَجُلٍ مَرِيضٍ مُسْتَلْقِي [مُسْتَلْقِي] عَلَى ظَهْرِهِ فَقَامَ يَنْظُرُ إِلَيْهِ وَيَتَعَجَّبُ مِنْهُ فَسَأَلَهُمْ مَا هَذَا قَالُوا رَجُلٌ مَرِيضٌ فَقَالَ أَوْ كَانَ هَذَا صَحِيحًا ثُمَّ مَرَضَ قَالُوا نَعَمْ

Then he continued, and there he was with a sick man lying down upon his back. He stood looking at him and wondered from him. He asked them, 'What is this?' They said, 'A sick man'. He said, 'And this one was healthy, then became sick?' They said, 'Yes'.

قَالَ وَاللَّهِ لَئِنْ كُنْتُمْ صَادِقِينَ فَإِنَّ النَّاسَ لَمَجْنُونُونَ

He said, 'By Allah<sup>-azwj</sup>! If you were all truthful, then the people are insane!'

فَأَتَقَدَّ الْعُلَامُ عِنْدَ ذَلِكَ فَطَلَبَ فَإِذَا هُوَ بِالسُّوقِ فَأَتَوْهُ فَأَخَذُوهُ وَدَهَبُوا بِهِ فَأَدَخَلُوهُ الْبَيْتَ فَلَمَّا دَخَلَ الْبَيْتَ اسْتَلْقَى عَلَى قَفَاهُ يَنْظُرُ إِلَى حَشَبِ سَقْفِ الْبَيْتِ وَ يَقُولُ كَيْفَ كَانَ هَذَا قَالُوا كَانَتْ شَجَرَةً ثُمَّ صَارَتْ حَشَبًا ثُمَّ قُطِعَ ثُمَّ بُنِيَ هَذَا الْبَيْتُ ثُمَّ جُعِلَ هَذَا الْحَشَبُ عَلَيْهِ

The boy was missed during that, so he was sought, there he was at the market. They took him and went with him and entered him into the house. When he entered the house, he lied down upon his back looking at the wooden ceiling of the house and saying, 'How did this come about?' They said, 'It used to be a tree, then it became wood, then it was cut, then this house was built, then this wood was made to be upon it'.

فَبَيْنَمَا هُوَ فِي كَلَامِهِ إِذْ أَرْسَلَ الْمَلِكُ إِلَى الْمُؤَكَّلِينَ بِهِ انظُرُوا هَلْ يَتَكَلَّمُ أَوْ يَقُولُ شَيْئًا قَالُوا نَعَمْ وَ قَدْ وَقَعَ فِي كَلَامِهِ مَا نَظَنُّهُ إِلَّا وَسْوَاسًا-

While he was in his talk, when the king sent the ones (guards) allocated with him, 'Look, is he talking or saying anything?' They said, 'Yes, and he has fallen into a talk, we don't it is anything but imagination'.

فَلَمَّا رَأَى الْمَلِكُ ذَلِكَ وَ سَمِعَ جَمِيعَ مَا لَقِظَ بِهِ الْعُلَامُ دَعَا الْعُلَمَاءَ فَسَأَلَهُمْ فَلَمْ يَجِدْ فِيهِ عِنْدَهُمْ عِلْمًا إِلَّا الرَّجُلَ الْأَوَّلَ فَأَنْكَرَ قَوْلَهُ فَقَالَ بَعْضُهُمْ أَيُّهَا الْمَلِكُ لَوْ رَوَّجْتَهُ دَهَبَ عَنْهُ الَّذِي تَرَى وَ أَقْبَلَ وَ عَقَلَ وَ أَبْصَرَ

When he saw that and hear entirety of what the boy had uttered, he called the scholars. He asked them, but he did not find any knowledge with them regarding it, except the first man. He disliked his word. One of them said, 'O you king! If you were to get him married, that which you see will go away from him, and he will pay attention, and understand, and be insightful'.

فَبَعَثَ الْمَلِكُ فِي الْأَرْضِ يَطْلُبُ وَ يَلْتَمِسُ لَهُ امْرَأَةً فَوُجِدَتْ لَهُ امْرَأَةٌ مِنْ أَحْسَنِ النَّاسِ وَ أَجْمَلِهِمْ فَزَوَّجَهَا مِنْهُ فَلَمَّا أَخَذُوا فِي وَ لِيمَةٍ عَزِيسَةٍ أَخَذَ اللَّاعِبُونَ يَلْعَبُونَ وَ الرِّمَّارُونَ يُرْمَرُونَ

The king sent (people) in the land searching and seeking a wife for him. A woman was found for him being from the good people, and their most beautiful. He got her married to him. When they took in the wedding feast, the players began to play and the pipers played the flute.

فَلَمَّا سَمِعَ الْغُلَامُ جَلْبَتَهُمْ وَ أَصْوَاتَهُمْ قَالَ مَا هَذَا- قَالُوا هَؤُلَاءِ لَعَابُونَ وَ زَمَّارُونَ جُمِعُوا لِعُرْسِكَ فَسَكَتَ الْغُلَامُ

When the boy heard their sounds and their voices, he said, 'What is this?' They said, 'They are playing and piping. They have gathered for your wedding'. The boy was silent.

فَلَمَّا فَرَغُوا مِنَ الْعُرْسِ وَ أَمْسُوا دَعَا الْمَلِكُ امْرَأَةَ ابْنِهِ فَقَالَ لَهَا إِنَّهُ لَمْ يَكُنْ لِي وَلَدٌ غَيْرَ هَذَا الْغُلَامِ فَلَمَّا دَخَلَتْ عَلَيْهِ فَالْطُفِي بِهِ وَ اقْرَبِي مِنْهُ وَ تَحَبِّي إِلَيْهِ

When they were free from the wedding, and it was evening, the king called the wife of his son. He said to her, 'There does not happen to be any son for me apart from this boy. When you enter to see him, be gentle with him and go near him, and make me beloved to him'.

فَلَمَّا دَخَلَتْ الْمَرْأَةُ عَلَيْهِ أَحَدَتْ تَدُو مِنْهُ وَ تَتَقَرَّبُ إِلَيْهِ فَقَالَ الْغُلَامُ عَلَى رِسْلِكَ فَإِنَّ اللَّيْلَ طَوِيلٌ بَارَكَ اللَّهُ فِيكَ وَ اصْبِرِي حَتَّى نَأْكُلَ وَ نَشْرَبَ فَدَعَا بِالطَّعَامِ فَجَعَلَ يَأْكُلُ فَلَمَّا فَرَغَ جَعَلَتْ الْمَرْأَةُ تَشْرَبُ فَلَمَّا أَخَذَ الشَّرَابَ مِنْهَا نَامَتْ

When the woman entered to see him, she took to go near him and drew closer to him. The boy said, 'Stay where you are, for the night is long. May Allah<sup>-azwj</sup> Bless you, and be patient until we eat and drink'. He called for the meal and went on to eat. When he was free, the woman went on to drink. When he took the drink from her, she fell asleep.

فَقَامَ الْغُلَامُ فَخَرَجَ مِنَ الْبَيْتِ وَ انْسَلَّ مِنَ الْحَرَسِ وَ الْبَوَابِينَ حَتَّى خَرَجَ وَ تَرَدَّدَ فِي الْمَدِينَةِ فَلَقِيَهُ غُلَامٌ مِثْلُهُ مِنْ أَهْلِ الْمَدِينَةِ فَأَتْبَعَهُ وَ أَلْفَى ابْنُ الْمَلِكِ عَنْهُ تِلْكَ اللَّيْلَ الَّتِي كَانَتْ عَلَيْهِ وَ لَبَسَ ثِيَابَ الْغُلَامِ وَ تَنَكَّرَ جُهْدَهُ وَ خَرَجَا جَمِيعًا مِنَ الْمَدِينَةِ

The boy stood up. He went out from the house and sneaked from the guards and the doormen, until he went out and roamed in the city. He met a boy similar to him, from people of the city. He followed him, and the son of the king cast off from him those clothes which were upon him and wore clothes of the (other) boy, and disguised his efforts, and they both went together from the city.

فَسَارَا لَيْلَتَهُمَا حَتَّى إِذَا قَرَبَ الصُّبْحُ خَشِيَا الْطَلَبَ فَكَمَنَّا فَأَتَيْتِ الْجَارِيَةُ عِنْدَ الصُّبْحِ فَوَجَدُوهَا نَائِمَةً فَسَأَلُوهَا أَيْنَ زَوْجِكَ قَالَتْ كَانَ عِنْدِي السَّاعَةَ فَطَلَبَ الْغُلَامُ فَلَمْ يُفْعِدْ عَلَيْهِ

They travelled their night until when it was near to morning, they feared the search, so the hid. They came to the girl at morning and found her sleeping. They asked her, 'Where is your husband?' She said, 'He was with me just now!' The boy was searched for, but he was not abled upon being found.

فَلَمَّا أَمْسَى الْغُلَامُ وَ صَاحِبُهُ سَارَا ثُمَّ جَعَلَا يَسِيرَانِ اللَّيْلَ وَ يَكْمُنَانِ النَّهَارَ حَتَّى خَرَجَا مِنْ سُلْطَانِ أَبِيهِ وَ وَقَعَا فِي مَلِكِ سُلْطَانِ آخَرَ

When it was evening, the boy and his companion travelled. Then they went on travelling at night and hiding at daytime until they had exited from authority of his father and fell into authority of another king.

وَقَدْ كَانَ لِذَلِكَ الْمَلِكِ الَّذِي صَارَ إِلَى سُلْطَانِهِ ابْنَةٌ قَدْ جَعَلَ لَهَا أَنْ لَا يُزَوِّجَهَا أَحَدًا إِلَّا مِنْ هَوْتِهِ [هَوَيْتُهُ] وَ رَضِيَّتُهُ وَ بَنَى لَهَا عُزْفَةً عَالِيَةً مُشْرِفَةً عَلَى الطَّرِيقِ فَهِيَ فِيهَا جَالِسَةٌ تَنْظُرُ إِلَى كُلِّ مَنْ أَقْبَلَ وَ أَدْبَرَ

And it was so that the king whose authority they had come to be in, had a daughter. He had made a rule for her that no one can marry her except the one she desires and is satisfied with; and he built a high chamber for her overlooking upon the road. She was seated in it looking at every one coming and going.

فَبَيْنَمَا هِيَ كَذَلِكَ إِذْ نَظَرَتْ إِلَى الْعُلَامِ يَطُوفُ فِي السُّوقِ وَ صَاحِبُهُ مَعَهُ فِي حُلُقَانِهِ فَأَرْسَلَتْ إِلَى أَبِيهَا أَنِّي قَدْ هَوَيْتُ رَجُلًا فَإِنْ كُنْتَ مُزَوِّجِي أَحَدًا مِنَ النَّاسِ فَزَوِّجِي مِنْهُ وَ أُتَيْتُ أُمُّ الْجَارِيَةِ فَقِيلَ لَهَا إِنَّ ابْنَتَكَ قَدْ هَوَيْتُ رَجُلًا وَ هِيَ تَقُولُ كَذَا وَ كَذَا

While she was like that, when she looked at the boy circling in the market and his companion was with him in his apparel. She sent a message to her father, I have desired a man. If you were to get me married to anyone from the people then marry me to him'. And they came to mother of the girl. It was said to her, 'Your daughter has desired a man and she has said such and such'.

فَأَقْبَلَتْ إِلَيْهَا فَرِحَتْ حَتَّى تَنْظُرَ إِلَى الْعُلَامِ فَأَرَادَهَا إِيَّاهُ فَتَزَلَّتْ أُمُّهَا مُسْرِعَةً حَتَّى دَخَلَتْ عَلَى الْمَلِكِ فَقَالَتْ إِنَّ ابْنَتَكَ قَدْ هَوَيْتُ غُلَامًا فَأَقْبَلَ الْمَلِكُ يَنْظُرُ إِلَيْهِ ثُمَّ قَالَ أَرُونِيهِ فَأَرَوْهُ مِنْ بُعْدٍ

She came to her rejoicing to look at the boy. She showed him to her. Her mother descended quickly until she entered to see the king. She said, 'She said, 'Your daughter has desired a boy'. The king came to look at him. Then he said, 'Show him!'. They showed him from afar.

فَأَمَرَ أَنْ يُبَسَّ ثِيَابًا أُخْرَى وَ نَزَلَ فَسَأَلَهُ وَ اسْتَنْطَقَهُ وَ قَالَ مَنْ أَنْتَ وَ مِنْ أَيْنَ أَنْتَ - قَالَ الْعُلَامُ وَ مَا سُؤْلُكَ عَنِّي أَنَا رَجُلٌ مِنْ مَسَاكِينِ النَّاسِ

He ordered to wear other clothes, and he descended. He asked him and spoke to him, and said, 'Who are you, and where are you from?' The boy said, 'And what are you asked about me for? I am a man from the poor people'.

فَقَالَ إِنَّكَ لَعَرِيبٌ وَ مَا بُشِبُهُ لَوُنُوكَ أَلْوَانَ أَهْلِ هَذِهِ الْمَدِينَةِ فَقَالَ الْعُلَامُ مَا أَنَا بِعَرِيبٍ فَعَالَجَهُ الْمَلِكُ أَنْ يَصْدُقَهُ قِصَّتَهُ فَأَبَى فَأَمَرَ الْمَلِكُ أَنَسًا أَنْ يَحْرُسُوهُ وَ يَنْظُرُوا أَيْنَ يَأْخُذُ وَ لَا يَعْلَمُ بِهِمْ ثُمَّ رَجَعَ الْمَلِكُ إِلَى أَهْلِهِ

He said, 'You are a stranger, and your complexion does not resemble complexions of people of this city'. The boy said, 'I am not a stranger'. The king tried to persuade him to tell his story, but he refused. The king ordered some people to shadow him and look where he takes to, and he did not know of them. Then the king returned to his family.

فَقَالَ رَأَيْتُ رَجُلًا كَأَنَّهُ ابْنُ مَلِكٍ وَ مَا لَهُ حَاجَةٌ فِيمَا تُرَاوِدُونَهُ عَلَيْهِ فَبَعَثَ إِلَيْهِ فَقِيلَ لَهُ إِنَّ الْمَلِكَ يَدْعُوكَ فَقَالَ الْعُلَامُ وَ مَا أَنَا وَ الْمَلِكُ يَدْعُونِي وَ مَا لِي إِلَيْهِ حَاجَةٌ وَ مَا يَدْرِي مَنْ أَنَا

He said, 'I saw a man as if he is a son of a king, and there is no need for him regarding what are asking upon. He sent a messenger to him. It was said to him, 'The king is summoning you'. The boy said, 'And what am I and the king calling me, and there is no need for me to him, and he does not know who I am?'

فَانْطَلَقَ بِهِ عَلَى كُرْسِيِّ مِنْهُ حَتَّى دَخَلَ عَلَى الْمَلِكِ فَأَمَرَ بِكُرْسِيِّ فَوَضِعَ لَهُ فَجَلَسَ عَلَيْهِ وَ دَعَا الْمَلِكُ امْرَأَتَهُ وَ ابْنَتَهُ فَأَجْلَسَهُمَا مِنْ وَرَاءِ الْحِجَابِ خَلْفَهُ

They went with him with unwillingness from him until he entered to see the king. He ordered for a chair to be placed for him. He sat upon it, and the king called his wife and his daughter. They both said from behind the veil, behind him.

فَقَالَ لَهُ الْمَلِكُ دَعَوْتُكَ لِحَيْرٍ إِنَّ لِي ابْنَةً قَدْ رَغِبْتُ فِيكَ أُرِيدُ أَنْ أُزَوِّجَهَا مِنْكَ فَإِنْ كُنْتَ مِسْكِينًا أَغْنَيْنَاكَ وَ رَفَعْنَاكَ وَ شَرَفْنَاكَ-

The king said to him, 'I have called you for good. There is a daughter of mine who has desired regarding you. I want to marry her to him. If you were to be poor we shall enrich you, and raise you, and ennoble you'.

قَالَ الْعُلَامُ مَا لِي فِيمَا تَدْعُونِي إِلَيْهِ حَاجَةٌ فَإِنْ شِئْتَ ضَرَبْتُ لَكَ مَثَلًا أَيُّهَا الْمَلِكُ

The boy said, 'There is no need for him regarding what you are calling me to. If you so like, I can strike an example for you, O you king!'

قَالَ فَأَفْعَلْ

He said, 'Do so'.

قَالَ الْعُلَامُ زَعَمُوا أَنَّ مَلِكًا مِنَ الْمُلُوكِ كَانَ لَهُ ابْنٌ وَ كَانَ لِابْنِهِ أَصْدِقَاءَ صَنَعُوا لَهُ طَعَامًا وَ دَعَوْهُ إِلَيْهِ فَخَرَجَ مَعَهُمْ فَأَكَلُوا وَ شَرِبُوا حَتَّى سَكِرُوا فَتَنَامُوا فَاسْتَيْقَظَ ابْنُ الْمَلِكِ فِي وَسْطِ اللَّيْلِ فَذَكَرَ أَهْلَهُ فَخَرَجَ عَائِدًا إِلَى مَنْزِلِهِ وَ لَمْ يُوقِظْ أَحَدٌ مِنْهُمْ

The boy said, 'They are claiming that there was a king from the kings who said a son for him, and there were friends for his son who made a meal for him and invited him to it. He went out with them. They ate and drank until they were intoxicated. They slept, but the sons of the king woke up in middle of the night. He remembered his family, so he went out to return to his house, and not one of them woke up.

فَبَيْنَمَا هُوَ فِي مَسِيرِهِ إِذْ بَلَغَ مِنْهُ الشَّرَابُ فَبَصُرَ بِقَبْرِ عَلَى الطَّرِيقِ فَظَنَّ أَنَّهُ مَدْخَلُ بَيْتِهِ فَدَخَلَهُ فَإِذَا هُوَ بِرِيحِ الْمَوْتَى فَحَسِبَ ذَلِكَ لِمَا كَانَ بِهِ السُّكْرُ أَنَّهُ رِيَاخٌ طَيِّبَةٌ

While he was in his way when the drink reached from him (intoxicated him). He saw a grave upon the road. He thought that it is an entrance of his house, so he entered it. There he was with stench of the dead bodies. He reckoned due to what the intoxication was with him, it was aromatic smell.

فَإِذَا هُوَ بِعِظَامٍ لَا يَحْسِبُهَا إِلَّا فُرْشَةَ الْمُمَهَّدَةِ فَإِذَا هُوَ بِجَسَدٍ قَدْ مَاتَ حَيِّدًا وَ قَدْ أُزُوِّجَ فَحَسِبَهُ أَهْلَهُ فَقَامَ إِلَى جَانِبِهِ فَاعْتَنَقَهُ وَ قَبَّلَهُ وَ جَعَلَ يَعْجُبُ بِهِ عَامَةً لَيْلِهِ

There he was with bones, he did not reckon these except as his spread out mattress. There was with a body of one who had died recently and was stinking. He reckoned it was his wife. He stood by its side and hugged it and kissed it, and went on to play with it most of his night.

فَأَفَاقَ حِينَ أَفَاقَ وَ نَظَرَ حِينَ نَظَرَ فَإِذَا هُوَ عَلَى جَسَدٍ مَيِّتٍ وَ رِيحٍ مُنْتِنَةٍ قَدْ دَنَسَ ثِيَابَهُ وَ جِلْدُهُ وَ نَظَرَ إِلَى الْقَبْرِ وَ مَا فِيهِ مِنَ الْمَوْتَى فَخَرَجَ وَ بِهِ مِنَ السُّوءِ مَا يَحْتَفِي بِهِ مِنَ النَّاسِ أَنْ يَنْظُرُوا إِلَيْهِ

He woke up when he woke up and looked when he looked. There he was upon a dead body, and stinky smell, his clothes and his skin were dirty, and he looked at the graves and what was in it from the dead bodies. He went out and the evil with him was what could not be hidden from the people if they looked at him.

مَتَوَجِّهًا إِلَى بَابِ الْمَدِينَةِ فَوَجَدَهُ مَفْتُوحًا فَدَخَلَهُ حَتَّى أَتَى أَهْلَهُ فَرَأَى أَنَّهُ قَدْ أُنْعِمَ عَلَيْهِ حَيْثُ لَمْ يَلْقَهُ أَحَدٌ فَأَلْفَى عَنْهُ ثِيَابَهُ تَلْكَ وَ اغْتَسَلَ وَ لَبَسَ لِبَاسًا أُخْرَى وَ تَطَيَّبَ عَمْرَكَ اللَّهُ أَيُّهَا الْمَلِكُ أَ تَرَاهُ رَاجِعًا إِلَى مَا كَانَ فِيهِ وَ هُوَ يَسْتَطِيعُ

He headed to the door of the city. He found it open, so he entered it until he came to his family. He viewed that he had been favoured upon whereby no one had met him. So, he cast off those clothes from him and wore another clothing, and perfumed. May Allah<sup>-azwj</sup> Cause you to live long, O king! Do you see him returning what he had been in, and (although) he is capable of it?'

قَالَ لَا قَالَ فَإِنِّي أَنَا هُوَ

He said, 'No'. He said, 'So I am him!'

فَالْتَمَتِ الْمَلِكُ إِلَى امْرَأَتِهِ وَ ابْنَتِهِ وَ قَالَ قَدْ أَخْبَرْتُكُمْ أَنَّهُ لَيْسَ لَهُ فِيمَا تَدْعُونَهُ رَغْبَةً

The king turned to his wife and his daughter, and said, 'I am informing you there isn't any desire for him regarding what you are calling him to'.

قَالَتْ أُمُّهَا لَقَدْ قَصَّرْتَ فِي التَّعْتِ لِابْنَتِي وَ الْوَصْفِ لَهَا أَيُّهَا الْمَلِكُ وَ لَكِنِّي خَارِجَةٌ إِلَيْهِ وَ مُتَكَلِّمَةٌ

He mother said, 'You have been deficient in the attributes of my daughter and the describing to her, O you king, but I shall come out to him and speak'.

فَقَالَ الْمَلِكُ لِلْعُلَامِ إِنَّ امْرَأَتِي تُرِيدُ أَنْ تُكَلِّمَكَ وَ تَخْرُجُ إِلَيْكَ وَ لَمْ تَخْرُجْ إِلَى أَحَدٍ قَبْلَكَ

The king said to the boy, 'My wife wants to speak to you and come out to you, and she has not come out to anyone before you'.

فَقَالَ الْعُلَامُ لِيَخْرُجْ إِنْ أَحَبَّتْ

The boy said, 'Let her come out if she likes to'.

فَخَرَجَتْ وَ جَلَسَتْ فَقَالَتْ لِلْعُلَامِ تَعَالِ إِلَى مَا قَدْ سَأَقَ اللَّهُ إِلَيْكَ مِنَ الْخَيْرِ وَ الرِّزْقِ فَأَزْوَجَكَ ابْنَتِي فَإِنَّكَ لَوْ قَدْ رَأَيْتَهَا وَ مَا فَسَمَ اللَّهُ عَزَّ وَ جَلَّ لَهَا مِنَ الْجَمَالِ وَ الْهَيْمَةِ لَأَعْتَبْتُ

She came out and sat down. She said to the boy, 'Come to what good and the sustenance which Allah<sup>-azwj</sup> has Ushered to you. I shall get you married to my daughter. Had you looked at her and what beauty and prestige Allah<sup>-azwj</sup> Mighty and Majestic has Apportioned for her, you will rejoice'.

فَنَظَرَ الْعُلَامُ إِلَى الْمَلِكِ فَقَالَ أَ فَلَا أُضْرِبُ لَكَ مَثَلًا

The boy looked at the king. He said, 'Shall I strike an example for you?'

قَالَ بَلَى

He said, 'Yes'.

قَالَ إِنَّ سُرَقًا تَوَاعَدُوا أَنْ يَدْخُلُوا خِزَانَةَ الْمَلِكِ لِيَسْرِقُوا فَنَعَبُوا حَائِطَ الْخِزَانَةِ فَدَخَلُوهَا فَنَظَرُوا إِلَى مَتَاعٍ لَمْ يَرَوْا مِثْلَهُ قَطُّ وَ إِذَا هُمْ بِعُلَّةٍ مِنْ ذَهَبٍ مَخْتُومَةٍ بِالذَّهَبِ

He said, '(Some) thieves promised each other that they would enter treasury of the king in order to steal. They climbed over a wall of the treasury. They entered it. They looked at chattels they had not seen similar to it at all, and behold, they were with golden jar sealed with gold.

فَقَالُوا لَا نَجِدُ شَيْئًا أَعْلَى مِنْ هَذِهِ الْعُلَّةِ هِيَ ذَهَبٌ مَخْتُومَةٌ بِالذَّهَبِ وَ الَّذِي فِيهَا أَفْضَلُ مِنَ الَّذِي رَأَيْنَا فَاحْتَمَلُوهَا وَ مَضَوْا بِهَا حَتَّى دَخَلُوا غَيْصَةً- لَا يَأْمَنُ بَعْضُهُمْ بَعْضًا عَلَيْهَا فَفَتَحُوهَا فِإِذَا فِي وَسْطِهَا أَفَاعٍ فَوَثِقْنَ فِي وُجُوهِهِمْ فَفَتَلَتْهُمُ أَجْمَعِينَ

They said, 'We cannot find anything better than this jar. It is gold sealed with the gold, and that which is in it is better than which we have (ever) seen'. They carried it and went with it until they entered a thicket. They did not trust each other upon it, so they opened it. There, in the middle of it, was a snake. It leapt in their faces and killed them all.

عَمَرَكَ اللَّهُ أَيُّهَا الْمَلِكُ أَ فَتَرَى أَحَدًا عَليمَ بِمَا أَصَابَكُمْ وَ مَا لَقُوهُ يُدْخِلُ يَدَهُ فِي تِلْكَ الْعُلَّةِ وَ فِيهَا مِنَ الْأَفَاعِي

May Allah<sup>-azwj</sup> Cause the King to live long! Do you see anyone of what had afflicted them, and what they faced, when he inserted his hand in that jar, and it is was from the snakes?'

قَالَ لَا قَالَ فَإِنِّي أَنَا هُوَ

He said, 'No; He said, 'So me, I am he!'

فَقَالَتِ الْجَارِيَةُ لِأَبِيهَا أَنْدُنْ لِي فَأَخْرِجْ إِلَيَّ بِنَفْسِي وَ أَكَلِمَةً فَإِنَّهُ لَوْ قَدْ نَظَرَ إِلَيَّ وَ إِلَى جَمَالِي وَ حُسْنِي وَ هَيْبَتِي وَ مَا فَسَمَ اللَّهُ عَزَّ وَ جَلَّ لِي مِنَ الْجَمَالِ لَمْ يَتَمَالَكْ أَنْ يُجِيبَ

The girl said to her father, 'Permit me to come out to him myself, and I shall speak to him, for if he were to look at me and to my beauty, and my excellence, and my prestige, and what beauty Allah<sup>-azwj</sup> Mighty and Majestic has Apportioned for me, he will not be able to control himself in answering'.

فَقَالَ الْمَلِكُ لِلْغُلَامِ إِنَّ ابْنَتِي تُرِيدُ أَنْ تَخْرُجَ إِلَيْكَ وَ لَمْ تَخْرُجْ إِلَى رَجُلٍ قَطُّ

The king said to the boy, 'My daughter wants to come out to you, and she has not come out to any man at all!'

قَالَ لِتَخْرُجْ إِنْ أَحَبَّتْ

He said, 'Let her come out if she likes'.

فَخَرَجَتْ عَلَيْهِ وَ هِيَ أَحْسَنُ النَّاسِ وَجْهًا وَ قَدًّا وَ طَرْفًا وَ هَيْكَلًا فَسَلَّمَتْ عَلَى الْغُلَامِ وَ قَالَتْ لِلْغُلَامِ هَلْ رَأَيْتَ مِثْلِي قَطُّ أَوْ أَتَمَّ أَوْ أَجْمَلَ أَوْ أَكْمَلَ أَوْ أَحْسَنَ وَ قَدْ هَوَيْتُكَ وَ أَحْبَبْتُكَ

She came out to him, and she was the most excellent of the people in faces, and height, and eyes, and physique. She greeted unto the boy and said to the boy, 'Have you seen the likes of me at all? Or more complete? Or more beautiful? Or more perfect? Or more excellent? And I have desired you and love you'.

فَنظَرَ الْغُلَامُ إِلَى الْمَلِكِ فَقَالَ أَ فَلَا أَضْرِبُ لَهَا مَثَلًا

The boy looked at the king. He said, 'Shall I strike an example for her?'

قَالَ بَلَى

He said, 'Yes'.

قَالَ الْغُلَامُ رَعِمُوا أَيُّهَا الْمَلِكُ أَنْ مَلِكًا لَهُ ابْنَانِ فَأَسَرَ أَحَدَهُمَا مَلِكٌ آخَرَ فَحَبَسَهُ فِي بَيْتٍ وَ أَمَرَ أَنْ لَا يَمُرَّ عَلَيْهِ أَحَدٌ إِلَّا رَمَاهُ بِحَجَرٍ فَمَكَثَ بِذَلِكَ حِينًا

The boy said, 'They are claiming, O you king, that (there was) a king who had two sons for him. Another king captured one of them and imprisoned him in a house, and he ordered that no one should pass by him except he should pet him with a stone. That remained for a time.

ثُمَّ إِنَّ أَخَاهُ قَالَ لِأَبِيهِ ائْتِنِي بِمَا تَطْلُقُ إِلَيَّ إِلَى أَخِي فَأَقْدِيهِ وَ ائْتِنِي لَمْ يَقَالَ فَانْطَلِقْ وَ خُذْ مَعَكَ مَا شِئْتَ مِنْ مَالٍ وَ مَتَاعٍ وَ دَوَابِّ

Then his brother said to his father, 'Permit me to go to my brother and ransom him and play a trick for him'. He said, 'Go, and take with you whatever you so desire from the wealth, and the chattels, and animals'.

فَاخْتَمَلَ مَعَهُ الرِّادَ وَ الرَّاحِلَةَ وَ انْطَلَقَ مَعَهُ الْمُغَيَّبَاتِ وَ النَّوَاحِجِ فَلَمَّا دَنَا مِنْ مَدِينَةِ ذَلِكَ الْمَلِكِ أَخْبَرَ الْمَلِكَ بِغَدُومِهِ فَأَمَرَ النَّاسَ بِالْمُتْرُوحِ إِلَيْهِ وَ أَمَرَ لَهُ بِمَنْزِلٍ خَارِجٍ مِنَ الْمَدِينَةِ فَتَزَلَّ الْغُلَامُ فِي ذَلِكَ الْمَنْزِلِ

He carried the provisions and the belongings with him, and the singers and mourners went with him. When he was close from the city of that king, the king was informed of his arrival. He ordered the people with going out to him, and he ordered a house for him outside from the city. So, the boy descended in that house.

فَلَمَّا جَلَسَ فِيهِ وَ نَشَرَ مَتَاعَهُ وَ أَمَرَ غُلَمَانَهُ أَنْ يَبِيعُوا النَّاسَ وَ يُسَاهِلُوهُمْ فِي بَيْعِهِمْ وَ يُسَاهِلُوهُمْ ذَلِكَ فَلَمَّا رَأَى النَّاسَ قَدْ شَعَلُوا بِالْبَيْعِ انْسَلَّ وَ دَخَلَ الْمَدِينَةَ وَ قَدْ عَلِمَ أَنَّ سِجْنَ أَخِيهِ

When he was seated in it and spread his belongings, and he ordered his servants to sell to the people and make it easy for them in their selling, and be lenient to them. They did that. When the people saw, they were pre-occupied with the sale, he sneaked out and entered the city, and he had known when his brother had been imprisoned.

فَمَا أَتَى السِّجْنَ فَأَخَذَ حِصَاةً فَرَمَى بِهَا لِيَنْظُرَ مَا بَقِيَ مِنْ نَفْسِ أَخِيهِ فَصَاحَ حِينَ أَصَابَتْهُ الْحِصَاةُ وَ قَالَ قَتَلْتَنِي

Then he came to the prison. He took a pebble and threw it in order to see what had remained from the breaths of his brother. He shouted when the pebble hit him, and said, 'You are killing me!'

فَفَزِعَ الْحَرَسَ عِنْدَ ذَلِكَ وَ حَرَجُوا إِلَيْهِ وَ سَأَلُوهُ لِمَ صَحْتُ وَ مَا شَأْنُكَ وَ مَا بَدَا لَكَ وَ مَا رَأَيْتَاكَ تَكَلَّمْتَ وَ نَحْنُ نَعَذِّبُكَ مُنْذُ حِينٍ وَ يَضْرِبُكَ وَ يَزِيمُكَ كُلُّ مَنْ يَمُرُّ بِكَ بِحَجَرٍ وَ رَمَاكَ هَذَا الرَّجُلُ بِحِصَاةٍ فَصَحْتُ مِنْهَا

The guards panicked at that and they came out to him and asked him, 'Why did you shout, and what is your concern, and what has changed with you, and we have not seen you speaking (to anyone), and we have been punishing you for a long time, and every one passing by has been hitting you and pelting you with a stone, and this man shot at you with a pebble, and you shouted from it?'

فَقَالَ إِنَّ النَّاسَ كَانُوا مِنْ أَمْرِي عَلَى جَهَالَةٍ وَ رَمَانِي هَذَا عَلَى عِلْمٍ

He said, 'The people have been upon ignorance of my matter, and this one pelted me based upon knowledge'.

فَانصَرَفَ أَحْوَهُ رَاجِعًا إِلَى مَنْزِلِهِ وَ مَتَاعِهِ وَ قَالَ لِلنَّاسِ إِذَا كَانَ عَدَا فَاثْتَوِي أَنَشُرْ عَلَيْكُمْ بَرًّا وَ مَتَاعًا لَمْ تَرَوْا مِثْلَهُ قَطُّ

His brother left to go to his house and his belongings, and said to the people, 'When it is tomorrow morning, come to me. I shall spread out for you linen and chattels you have not seen the like of it, at all!'

فَانصَرَفُوا يَوْمَئِذٍ حَتَّى إِذَا كَانَ مِنَ الْعَدِ عَدَا عَلَيْهِ بِأَجْمَعِهِمْ فَأَمَرَ بِالْبُرِّ فَنُشِرُوا وَ أَمَرَ بِالْمُعْتَبَاتِ وَ النَّائِحَاتِ وَ كُلِّ صِنْفٍ مَعَهُ بِمَا يُلْهَى بِهِ النَّاسُ

They left on that day until when it was the next morning, they came to him in their entirety. He instructed with the linen, and they displayed it, and he instructed with the singers and the lamenters, and every type with him from what the people could be amused with.



فَأَخَذُوا فِي شَأْنِهِمْ فَاشْتَعَلَ النَّاسُ فَأَتَى أَخَاهُ فَقَطَعَ عَنْهُ أَعْلَالَهُ وَ قَالَ أَنَا أَدَاوِيكَ فَاخْتَلَسَهُ وَ أَخْرَجَهُ مِنَ الْمَدِينَةِ فَجَعَلَ عَلَى جِرَاحَاتِهِ دَوَاءً كَانَ مَعَهُ حَتَّى إِذَا وَجَدَ رَاحَةً أَقَامَهُ عَلَى الطَّرِيقِ ثُمَّ قَالَ لَهُ انْطَلِقْ فَإِنَّكَ سَتَجِدُ سَفِينَةً قَدْ سِيرَتْ لَكَ فِي الْبَحْرِ

They took in their occupations and the people became pre-occupied. His brother came and cut off his shackles from him, and said, 'I shall medicate you'. And he brought him out from the city and went on to medicate upon his injuries which were with him, until when he had found comfort, he stood him upon the road, then said to him, 'Go, for you shall find a ship having travelled to you in the sea'.

فَانْطَلَقَ سَائِرًا فَوَقَعَ فِي حُبِّ فِيهِ تَيْنٌ وَ عَلَى الْجُبِّ شَجَرَةٌ نَابِتَةٌ فَنَظَرَ إِلَى الشَّجَرَةِ فَإِذَا عَلَى رَأْسِهَا اثْنَا عَشَرَ عُوْلًا وَ فِي أَسْفَلِهَا اثْنَا عَشَرَ سَيْفًا وَ تِلْكَ السُّيُوفُ مَسْلُوءَةٌ مُعَلَّقَةٌ

He went walking. He fell into a pit wherein was a dragon, and upon the pit was a tree growing. He looked at the tree and there, upon its top were twelve ogres, and in its bottom were twelve swords, and those swords were bare, hanging.

فَلَمْ يَزَلْ يَتَحَمَّلُ وَ يَجْتَأَلُ حَتَّى أَخَذَ بِغُصْنٍ مِنَ الشَّجَرِ فَتَعَلَّقَ بِهِ وَ تَخَلَّصَ وَ سَارَ حَتَّى أَتَى الْبَحْرَ فَوَجَدَ سَفِينَةً قَدْ أُعِدَّتْ لَهُ إِلَى جَانِبِ السَّاحِلِ فَرَكِبَ فِيهَا حَتَّى أَتَوْا بِهِ أَهْلَهُ عَمَرَكَ اللَّهُ

He did not cease to try and using ploys until he grabbed a branch of the tree and swung with it and was feed; and he walked until he came to the sea. He found a ship to have been prepared for him to a side of the coast. He sailed in it until they came with him to his family.

أَيُّهَا الْمَلِكُ أَرَأَيْتَ عَائِدًا إِلَى مَا قَدْ عَايَنَ وَ لَقِيَ

O you king! Do you see him returning to what he had witnessed and faced?'

قَالَ لَا

He said, 'No'.

قَالَ فَإِنِّي أَنَا هُوَ

He said, 'So me, I am he'.

فَيَسْئَلُوا مِنْهُ - فَجَاءَ الْغُلَامُ الَّذِي صَحَبَهُ مِنَ الْمَدِينَةِ وَ قَالَ ادْكُرْنِي لَهَا وَ أَنْكِحْنِيهَا

They despaired from him. The boy who had accompanied him from the city came and said, 'Mention me to her and I shall marry her'.

فَقَالَ الْغُلَامُ لِلْمَلِكِ إِنَّ هَذَا يَقُولُ لِي أَنِّي أَحِبُّ أَنْ يُنْكِحَنِيهَا الْمَلِكُ

The boy said to the king, 'This one is saying that he would love if it the king could get her married to him'.

فَقَالَ لَا أَفْعَلُ

He said, 'I will not do it'.

قَالَ أَفَلَا أُضْرِبُ لَكَ مَثَلًا

He said, 'Shall I strike an example for you?'

قَالَ بَلَى -

He said, 'Yes'.

قَالَ إِنَّ رَجُلًا كَانَ فِي قَوْمٍ فَرَكِبُوا سَفِينَةً فَسَارُوا فِي الْبَحْرِ لَيْلًا وَ أَيَّامًا ثُمَّ انْكَسَرَتْ سَفِينَتُهُمْ بِقُرْبِ جَزِيرَةٍ فِي الْبَحْرِ فِيهَا الْغِيْلَانُ فَعَرَفُوا كُلَّهُمْ سِوَاهُ وَ أَلْقَاهُ الْبَحْرُ إِلَى الْجَزِيرَةِ وَ كَانَتِ الْغِيْلَانُ يُشْرِفْنَ مِنَ الْجَزِيرَةِ إِلَى الْبَحْرِ

He said, 'There was a man among a group. They sailed in a ship. They travelled in the sea nights and days. Then their ship broke nearby an island in the sea wherein were ogresses. All of them drowned apart from him, and the sea threw him to the island, and the ogres were overlooking from the island to the sea.

فَأَتَى عُورًا فَهَوِيَهَا وَ نَكَحَهَا حَتَّى إِذَا كَانَ مِنَ الصُّبْحِ قَتَلَتْهُ وَ قَسَمَتْ أَعْضَاءَهُ بَيْنَ صَوَاحِبَاتِهَا وَ اتَّفَقَ مِثْلُ ذَلِكَ لِرَجُلٍ آخَرَ فَأَخَذَتْهُ ابْنَتُهُ مَلِكِ الْغِيْلَانِ فَأَنْطَلَقَتْ بِهِ فَبَاتَ مَعَهَا يَنْكِيحُهَا وَ قَدْ عَلِمَ الرَّجُلُ مَا لَيْقِي مَنْ كَانَ قَبْلَهُ

And ogress came. He desired her and married her, until when it was the morning, she killed him and disperses his bones between her companions; and coincidentally similar to that had happened to another man. A daughter of the king of ogres had seized him. She went with him and he spent the night with her, having married her, and the man knew what had been faced by the one before him.

فَلَيْسَ يَنَامُ حَذْرًا حَتَّى إِذَا كَانَ مَعَ الصُّبْحِ قَامَتِ الْعُورَةُ فَانْسَلَّ الرَّجُلُ حَتَّى أَتَى السَّاحِلَ فَإِذَا هُوَ بِسَفِينَةٍ فَنَادَى أَهْلَهَا وَ اسْتَعَاثَ بِهِمْ فَحَمَلُوهُ حَتَّى أَتَوْا بِهِ أَهْلَهُ-

So, he didn't sleep being cautious until when it was morning the ogress stood up. So, the man sneaked out until he came to the coast. There was a ship them, so he called out at its people and sought help with them. They carried him until they came with to his family.

فَأَصْبَحَتِ الْغِيْلَانُ فَاتَّوَأُ الْعُورَةَ الَّتِي بَاتَتْ مَعَهُ فَقَالُوا لَهَا أَأَيْنَ الرَّجُلِ الَّذِي بَاتَ مَعَكَ قَالَتْ إِنَّهُ قَدْ فَرَّ مِنِّي فَكَذَّبُوهَا وَ قَالُوا أَكَلْتِيهِ وَ اسْتَأْثَرْتِ بِهِ عَلَيْنَا فَتَمَثَّلْنَاكَ إِنْ لَمْ تَأْتِنَا بِهِ

The ogres woke up in the morning and came to the ogress which had spent the night with him. They said to her, 'Where is the man who had spent the night with you?' She said, 'He fled from me'. They belied her and said, 'You have eaten him and preferred yourself with him upon us. We will kill you if you do not come to us with him'.

فَمَرَّتْ فِي الْمَاءِ حَتَّى أَتَتْهُ فِي مَنْزِلِهِ وَ رَجُلِهِ فَدَخَلَتْ عَلَيْهِ وَ جَلَسَتْ عِنْدَهُ وَ قَالَتْ لَهُ مَا لَقِيتَ فِي سَفَرِكَ هَذَا قَالَ لَقِيتُ بَلَاءً خَلَصَنِي اللَّهُ مِنْهُ وَ فَصَّ عَلَيَّهَا ذَلِكَ

She passed in the sea until she came to him in his house and his riding animal. She entered to see him and sat by him, and she said to him, 'What did you face in this journey of yours?' He said, 'Calamities. Allah<sup>-azwj</sup> Rescued me from it', and he narrated that story to her.

فَقَالَتْ وَ قَدْ تَخَلَّصْتُ قَالَ نَعَمْ فَقَالَتْ أَنَا الْعُورَةُ وَ جِئْتُ لِأَخُذَكَ فَقَالَ لَهَا أَنْشُدْكَ اللَّهُ أَنْ تُهْلِكَنِي فَإِنِّي أَذُوكِ عَلَى مَكَانِ رَجُلٍ قَالَتْ إِنِّي أَنْهَكَ

She said, 'And you have been rescued?' He said, 'Yes'. She said, 'I am the ogress and I have come to take you'. He said to her, 'I adjure you with Allah<sup>-azwj</sup> not to destroy me. I shall point you upon a place of a man'. She said, 'I shall have mercy on you'.

فَانْطَلَقَا حَتَّى دَخَلَا عَلَى الْمَلِكِ قَالَتْ أَسْمِعْ مِنَّا أَصْلَحَ اللَّهُ الْمَلِكُ إِنِّي تَزَوَّجْتُ بِهَذَا الرَّجُلِ وَ هُوَ مِنْ أَحَبِّ النَّاسِ إِلَيَّ ثُمَّ إِنَّهُ كَرِهَنِي وَ كَرِهَ صُحْبَتِي فَانظُرْ فِي أَمْرِنَا

They went until they entered to see a king. She said, 'May Allah<sup>-azwj</sup> Keep the king well! Listen from us. I had married this man, and he is from most beloved of the people to me. Then he disliked me and disliked my companion, so look into our matter'.

فَلَمَّا رَأَاهَا الْمَلِكُ أَعْجَبَهُ جَمَالُهَا فَخَلَا بِالرَّجُلِ فَسَارَهُ وَ قَالَ إِنِّي قَدْ أَحْبَبْتُ أَنْ تَتَزَوَّجَهَا فَأَتَزَوَّجَهَا قَالَ نَعَمْ أَصْلَحَ اللَّهُ الْمَلِكُ مَا تَصْلُحُ إِلَّا لَكَ فَتَزَوَّجْ بِهَا الْمَلِكُ وَ بَاتَ مَعَهَا حَتَّى إِذَا كَانَتْ مَعَ السَّحْرِ دُبْحَتُهُ وَ قَطَعَتْ أَعْضَاءَهُ وَ حَمَلَتْهُ إِلَى صَوَاحِبَاتِهَا

When the king saw her, her beauty fascinated him. So he isolated with the man and held a secret conversation with him, and said, 'I would love it if you would leave her, so I can marry her'. He said, 'Yes. May Allah<sup>-azwj</sup> Keep the king well! She is not correct except for you'. The king got married with her and spent the night with her, until when it was pre-dawn she slaughtered him and cut his limbs and carried him to her companions.

أَفَتَرَى أَيُّهَا الْمَلِكُ أَحَدًا يَعْلَمُ بِهَذَا ثُمَّ يَنْطَلِقُ إِلَيْهِ

O you king! Do you see anyone who knows this, then he would still go to it?'

قَالَ لَا

He said, 'No'.

قَالَ الْخَاطِبُ لِلْغُلَامِ فَإِنِّي لَا أَفَارُكَ وَ لَا حَاجَةَ لِي فِيمَا أَرَدْتُ

The proposer said to the boy, 'I will not separate from you, nor is there any need for me regarding what I had wanted'.

فَخَرَجَا مِنْ عِنْدِ الْمَلِكِ يُعْبِدَانِ اللَّهُ جَلَّ جَلَالُهُ وَ يَسْبِحَانِ فِي الْأَرْضِ فَهَدَى اللَّهُ عَزَّ وَ جَلَّ بِيَمَانِهَا أَنْاسًا كَثِيرًا وَ بَلَغَ شَأْنُ الْغُلَامِ وَ انْتَفَعَ ذِكْرُهُ فِي الْأَفَاقِ

They both went out from the presence of the king, worshipping Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, and wandering in the earth. Allah<sup>-azwj</sup> Mighty and Majestic Guided a lot of people through them, and the glory of the boy spread and his mention was raised in the outskirts.

فَدَكَرَ وَالِدَهُ وَ قَالَ لَوْ بَعَثْتُ إِلَيْهِ لَأَسْتَنْفِذْتُهُ بِمَا هُوَ فِيهِ فَبَعَثَ إِلَيْهِ رَسُولًا فَأَتَاهُ فَقَالَ لَهُ إِنَّ ابْنَكَ يُغْرِيكَ السَّلَامَ وَ فَصَّ عَلَيْهِ خَبْرَهُ وَ أَمَرَهُ فَأَتَاهُ وَالِدُهُ وَ أَهْلُهُ فَاسْتَنْقَذَهُمْ بِمَا كَانُوا فِيهِ -

He remembered his father and said, 'If you could send a message to him, we could rescue him from what he is in'. He sent a messenger to him. He came to him and said to him, 'Your son conveys the greetings to you', and he narrated his news to him and his matter. They both came to his father and his family, and they rescued them from what they had been in'.

ثُمَّ إِنَّ بِلُوَهَرَ رَجَعَ إِلَى مَنْزِلِهِ وَ اخْتَلَفَ إِلَى يُودَاسُفَ أَيَّامًا حَتَّى عَرَفَ أَنَّهُ فَتَحَ لَهُ الْبَابَ وَ دَلَّهُ عَلَى السَّبِيلِ ثُمَّ تَحَوَّلَ مِنْ تِلْكَ الْبِلَادِ إِلَى غَيْرِهَا وَ بَقِيَ يُودَاسُفَ حَرِيئًا مُغْتَمًّا فَمَكَتْ بِذَلِكَ حَتَّى بَلَغَ وَقْتُ خُرُوجِهِ إِلَى الشُّسَاكِ لِيُنَادِيَ بِالْحَقِّ وَ يَدْعُوَ إِلَيْهِ

Then Bilowher returned to his house, and he kept coming and going to Yuzasuf for days until he was known and the door would be opened for him, and he would be point upon the way. Then he moved from that city to another, and Yuzasuf remained grieving, gloomy. He remained with that until it reached the time of his going out to the hermits in order to call with the truth be called to it.

أَرْسَلَ اللَّهُ عَزَّ وَ جَلَّ مَلَكًا مِنَ الْمَلَائِكَةِ فَلَمَّا رَأَى مِنْهُ خُلُوهَ ظَهَرَ لَهُ وَ قَامَ بَيْنَ يَدَيْهِ ثُمَّ قَالَ لَهُ لَكَ الْخَيْرُ وَ السَّلَامَةُ أَنْتَ إِنْسَانٌ بَيْنَ الْبَهَائِمِ الظَّالِمِينَ الْفَاسِقِينَ مِنَ الْجَهَالِ أَتَيْتُكَ بِالتَّحِيَّةِ مِنَ الْحَقِّ وَ إِلَهِ الْخَلْقِ بَعَثَنِي إِلَيْكَ لِأُبَشِّرَكَ وَ أَذْكَرَ لَكَ مَا غَابَ عَنْكَ مِنْ أُمُورِ دُنْيَاكَ وَ آخِرَتِكَ

Allah<sup>-azwj</sup> Mighty and Majestic Sent an Angel from His<sup>-azwj</sup> Angels. When he saw isolation from him, he appeared to him and stood in front of him. Then he said to him, 'For you is the good and the safety. You are a human being between the beasts, the oppressors, the mischief-makers from the ignoramuses. I have come to you with the salutation from the Truth and God of the creatures. He<sup>-azwj</sup> has Sent me to you to give you glad tidings and mention to you what is hidden from you from the matters of your world and your Hereafter.

فَأَقْبَلَ بِشَارِبِي وَ مَشُورَتِي وَ لَا تَعْمَلْ عَنْ قَوْلِي الْخَلْعَ عَنْكَ الدُّنْيَا وَ انْبُدْ عَنْكَ شَهَوَاتِهَا وَ انْهَدْ فِي الْمُلْكِ الرَّائِلِ وَ السُّلْطَانِ الْفَانِي الَّذِي لَا يَدُومُ وَ عَاقِبَتُهُ النَّدَمُ وَ الْحَسْرَةُ وَ اطْلُبِ الْمُلْكَ الَّذِي لَا يَزُولُ وَ الْفَرْحَ الَّذِي لَا يَنْقُضِي وَ الرَّاحَةَ الَّتِي لَا يَتَغَيَّرُ وَ كُنْ صِدِيقًا مُفْسِدًا فَإِنَّكَ تَكُونُ إِمَامًا النَّاسِ تَدْعُوهُمْ إِلَى الْجَنَّةِ

Therefore, accept my glad tidings and my consultation, and do not be heedless from my worlds. Vacate the world from you and discard its lusts from you, and be ascetic in the declining kingdom and the perishable authority which it not permanent, and its end result is the regret and the remorse, and seek the kingdom which will not decline, the joy which will not terminate, and the comfort which will not change, and be truthful, equitable, for you will become a leader of the people calling them to the Paradise!

فَلَمَّا سَمِعَ يُودَاسُفُ كَلَامَهُ خَرَّ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَ جَلَّ سَاجِدًا وَ قَالَ إِنِّي لِأَمْرٍ اللَّهِ تَعَالَى مُطِيعٌ وَ إِلَى وَصِيِّهِ مُتَّبِعٌ فَهَرَبْتُ بِأَمْرِكَ فَإِنِّي لَكَ حَامِدٌ وَ لِمَنْ بَعَثَكَ إِلَيَّ شَاكِرٌ فَإِنَّهُ رَجِحِي وَ رِفُوفٌ بِي وَ لَمْ يَرْتَضِنِي بَيْنَ الْأَعْدَاءِ فَإِنِّي كُنْتُ بِالَّذِي أَتَيْتَ لَهُ مُهْتَمًّا

When Yuzasuf heard his speech, he fell in Sajdah to Allah<sup>-azwj</sup> Mighty and Majestic, and said, 'I am obedient to the Command of Allah<sup>-azwj</sup> the Exalted and to His<sup>-azwj</sup> and end to His<sup>-azwj</sup> Advice. Instruct me with your instructions, for I am praiser to you and thankful to the One<sup>-azwj</sup> Who Sent you, for He<sup>-azwj</sup> has Shown Mercy to me, and is Kind with me, and did not Reject me between the enemies, for I am accusing myself for which I had been doing to Him<sup>-azwj</sup>'.

قَالَ الْمَلِكُ إِنِّي أَرْجِعُ إِلَيْكَ بَعْدَ أَيَّامٍ ثُمَّ أَخْرِجْكَ فَتَهَيَّأْ لِلْخُرُوجِ وَلَا تَعْفَلْ عَنْهُ

The Angel said, 'I shall return to you after some days, then I will inform you, therefore prepare for the going out and do not be heedless about it'.

فَوَطَّنَ يُودَاسُفُ نَفْسَهُ عَلَى الْخُرُوجِ وَ جَعَلَ هِمَّتَهُ كُلَّهُ فِيهِ وَ لَمْ يَطْلُبْ عَلَى ذَلِكَ أَحَدًا حَتَّى إِذَا جَاءَ وَفَتْ خُرُوجِهِ أَتَى الْمَلِكُ فِي جَوْفِ اللَّيْلِ وَ النَّاسِ نِيَامٍ فَقَالَ لَهُ فَمَ فَاخْرُجْ وَ لَا تُؤَخِّرْ ذَلِكَ

Yuzasuf determined himself upon the going out and made all of his endeavours regarding it and he did not notify anyone unto that until when the time of his going out came, the Angel came in middle of the night while the people were asleep. He said to him, 'Arise, so go out and do not delay that!'

فَقَامَ وَ لَمْ يُفْشِ سِرَّهُ إِلَى أَحَدٍ مِنَ النَّاسِ غَيْرِ وَزِيَرِهِ فَبَيَّنَا هُوَ يُرِيدُ الرُّجُوبَ إِذْ أَتَاهُ رَجُلٌ شَابٌّ جَمِيلٌ كَانَ قَدْ مَلَكَهُمْ بِلَادَهُ فَسَجَدَ لَهُ وَ قَالَ أَيْنَ تَذْهَبُ يَا ابْنَ الْمَلِكِ وَ قَدْ أَصَابَنَا الْعُسْرُ أَيُّهَا الْمُصْلِحُ الْحَكِيمُ الْكَامِلُ وَ تَتْرُكُنَا وَ تَتْرُكُ مَمْلَكَتَكَ وَ بِلَادَكَ أَفَمَ عِنْدَنَا فَإِنَّا كُنَّا مِنْذُ وُلِدْتَ فِي رِخَاءٍ وَ كِرَامَةٍ وَ لَمْ تَنْزِلْ بِنَا عَاهَةً وَ لَا مَكْرُوهًا

He stood up and did not divulge his secret to anyone from the people apart from his minister. While he wanted to ride, a youthful beautiful man came to him. He had made him king of his city. He prostrated to him and said, 'Where are you going, O son of the king, and the difficulty has afflicted us, O you reconciler, the wise, the perfect, and you are leaving us and leaving your kingdom and your city? Stay with us for since you were born we have been in prosperity, and honours, and neither any calamity has befallen with us nor any abhorrence'.

فَسَكَتَهُ يُودَاسُفُ وَ قَالَ لَهُ امْكُثْ أَنْتَ فِي بِلَادِكَ وَ دَارِ أَهْلِ مَمْلَكَتِكَ فَأَمَّا أَنَا فَذَا هَبْتُ حَيْثُ بُعِثْتُ وَ عَامِلٌ مَا أَمَرْتُ بِهِ فَإِنْ أَنْتَ أَعْتَبْتَنِي كَانَ لَكَ فِي عَمَلِي نَصِيبًا

Yuzasuf silenced him and said to him, 'You stay in your city and house of the people of your kingdom. As for me, I am going where I have been Sent and will work for what I have been Commanded with. If you were to assist me, there would be a share for in my work'.

ثُمَّ رَكِبَ فَسَارَ مَا قَضَى اللَّهُ لَهُ أَنْ يَسِيرَ ثُمَّ إِنَّهُ نَزَلَ عَنْ فَرَسِهِ وَ وَزِيرُهُ يُقَوِّدُ فَرَسَهُ وَ يَبْكِي أَشَدَّ الْبُكَاءِ وَ يَقُولُ لِیُودَاسُفَ بِأَيِّ وَجْهِ اسْتَقْبَلُ أَبَوَيْكَ وَ بِمَا أُجِيبُهُمَا عَنْكَ وَ بِأَيِّ عَذَابٍ أَوْ مَوْتٍ يَفْتُلَانِي وَ أَنْتَ كَيْفَ تُطَبِّقُ الْعُسْرَ وَ الْأَذَى الَّذِي لَمْ تَتَّعَوِّدْهُ وَ كَيْفَ لَا تَسْتَوْجِبُشْ وَ أَنْتَ لَمْ تَكُنْ وَحْدَكَ يَوْمًا قَطُّ وَ جَسَدُكَ كَيْفَ تَحْمِلُ الْجُوعَ وَ الظَّمَأَ وَ التَّقَلُّبَ عَلَى الْأَرْضِ وَ التَّرَابِ

Then he rode and travelled whatever Allah<sup>-azwj</sup> had Decreed for him to travel. Then he descended from his horse, and his minister was leading his horse and crying with intense crying, and he said to Yuzasuf, 'By which face will I face your parents, and with what will I answer them about you, and by which punishment or death will they be killing me? And you,

how will you endure the difficulties and the harms which you are not accustomed to, and how will you not be lonely and you have not been alone for a day at all, and how will your body endure the hunger and the thirst, and the turning upon the ground and the soil?’

فَسَكَتَهُ وَ عَزَاهُ وَ وَهَبَ لَهُ فَرَسَهُ وَ الْمِنْطَقَةَ فَجَعَلَ يُقْبِلُ قَدَمَيْهِ وَ يَقُولُ- لَا تَدْعِنِي وَرَاءَكَ يَا سَيِّدِي اذْهَبْ بِي مَعَكَ حَيْثُ خَرَجْتَ فَإِنَّهُ لَا كِرَامَةَ لِي بَعْدَكَ وَ إِنَّكَ إِنْ تَرَكْتَنِي وَ لَمْ تَذْهَبْ بِي مَعَكَ خَرَجْتُ فِي الصَّحْرَاءِ وَ لَمْ أَدْخُلْ مَسْكناً فِيهِ إِنْسَاناً أَبَداً

He silenced him and consoled him and gifted his horse and his belt to him. He went on to kiss his feet and saying, ‘Do not leave me behind you, O my master! Take me with you wherever you go out to, for there is no honour for me after you, and if you were to leave me and not take me with you, I shall go out in the desert and will not enter any dwelling having any person in it, ever!’

فَسَكَتَهُ أَيْضاً وَ عَزَاهُ وَ قَالَ لَا تَجْعَلْ فِي نَفْسِكَ إِلَّا خَيْراً فَإِنِّي بَاعْتُ إِلَى الْمَلِكِ وَ مُوصِيهِ فِيكَ أَنْ يُكْرِمَكَ وَ يُحْسِنَ إِلَيْكَ

He silenced him as well and consoled him, and said, ‘Do not make within yourself except good, for I send a message to the king and advise him regarding you that he should honour you and be good to you’.

ثُمَّ نَزَعَ عَنْهُ لِيَّاسَ الْمَلِكِ وَ دَفَعَهُ إِلَى وَزِيرِهِ وَ قَالَ لَهُ الْبَسْ ثِيَابِي وَ أَعْطَاهُ الْبِاقُوْتَةَ الَّتِي كَانَ يُجْعَلُهَا فِي رَأْسِهِ وَ قَالَ انْطَلِقْ بِهَا مَعَكَ وَ فَرَسِي وَ إِذَا أَنْتَيْتَهُ فَاسْجُدْ لَهُ وَ أَعْطِهِ هَذِهِ الْبِاقُوْتَةَ وَ أَقْرِئْهُ السَّلَامَ ثُمَّ الْأَشْرَافَ وَ قُلْ لَهُمْ إِنِّي لَمَّا نَظَرْتُ فِيمَا بَيْنَ الْبَاقِي وَ الرَّائِلِ رَغِبْتُ فِي الْبَاقِي وَ زَهَدْتُ فِي الرَّائِلِ

Then he removed the kingly apparel from him and handed it to his minister, and said, ‘Wear my clothes’, and gave him the ruby which he had made it to be in his head, and said, ‘Go taking it and my horse with you, and when you get to him, prostrate to him and give him this ruby and convey the greetings to him, then to the nobles, and say to them, when I looked into what is to remain and decline, I desired regarding the lasting and became abstemious regarding the declining.

وَ لَمَّا اسْتَبَانَ لِي أَصْلِي وَ حَسْبِي وَ فَضَّلْتُ بَيْنَهُمَا وَ بَيْنَ الْأَعْدَاءِ وَ الْقُرْبَاءِ فَضُنْتُ الْأَعْدَاءَ وَ الْقُرْبَاءَ وَ انْقَطَعْتُ إِلَى أَصْلِي وَ حَسْبِي-

And when my origin and my pedigree was clear to me and merited between these and the enemies and the relative, I rejected the enemies and the relatives and cut off to my origin and my pedigree.

فَأَمَّا وَالِدِي فَإِنَّهُ إِذَا أَبْصَرَ الْبِاقُوْتَةَ طَابَتْ نَفْسُهُ فَإِذَا أَبْصَرَ كِسْوَتِي عَلَيْكَ ذَكَرَنِي وَ ذَكَرَ حُبِّي لَكَ وَ مَوَدَّتِي إِلَيْكَ فَامْنَعَهُ ذَلِكَ أَنْ يَأْتِيَ إِلَيْكَ مَكْرُوهاً:

As for my father, when sees the ruby, his soul will feel good. When he sights my garment upon you, he will remember me and remember my love for you and my affection to you. That will prevent any abhorrence from coming to you’.

ثُمَّ رَجَعَ وَزِيرُهُ وَ تَقَدَّمَ يُودِئُ أَمَامَهُ بِمَشْيِي حَتَّى بَلَغَ فَضَاءً وَاسِعاً فَرَفَعَ رَأْسَهُ فَرَأَى شَجَرَةً عَظِيمَةً عَلَى عَيْنٍ مِنْ مَاءٍ أَحْسَنَ مَا يَكُونُ مِنَ الشَّجَرِ وَ أَكْثَرَهَا فَرَعاً وَ عُصْناً وَ أَحْلَاهَا ثَمراً وَ قَدْ اجْتَمَعَ إِلَيْهَا مِنَ الطَّيْرِ مَا لَا يُعَدُّ كَثُراً

Then his minister returned and Yuzasuf proceeded ahead until he reached a vast open space. He raised his head. He saw a mighty tree at a spring of water, as excellent as could be from

the trees, and with more branches and twigs, and its sweetest of fruits, and a large number of birds had gathered to it.

فَمَرَّ بِذَلِكَ الْمَنْظَرِ وَفَرِحَ بِهِ وَتَقَدَّمَ إِلَيْهِ حَتَّى دَنَا مِنْهُ وَجَعَلَ يُعَبِّرُهُ فِي نَفْسِهِ وَ يُفَسِّرُهُ فَشَبَّهَ الشَّجَرَ بِالْبَشَرِ الَّتِي دَعَا إِلَيْهَا وَ عَيْنَ الْمَاءِ بِالْحِكْمَةِ وَ الْعِلْمِ وَ الطَّيْرَ بِالنَّاسِ الَّذِينَ يَجْتَمِعُونَ إِلَيْهِ وَ يَقْبَلُونَ مِنْهُ الدِّينَ

He was cheered by that scenario and rejoiced with it, and he proceeded to it until he was close from it, and he went on to take a lesson within himself and interpreting it. He resembled the tree as being the glad tidings which he had been Called to, and the spring of water as being the wisdom and the knowledge, and the birds as being the people, those who will be gathering to him and accepting the religion from him.

فَبَيْنَمَا هُوَ قَائِمٌ إِذْ آتَاهُ أَرْبَعَةٌ مِنَ الْمَلَائِكَةِ يَمْشُونَ بَيْنَ يَدَيْهِ فَاتَّبَعَ آثَارَهُمْ حَتَّى رَفَعُوهُ فِي جَوْ السَّمَاءِ وَ أُوتِيَ مِنَ الْعِلْمِ وَ الْحِكْمَةِ مَا عَرَفَ بِهِ الْأُولَى وَ الْوَسْطَى وَ الْأُخْرَى وَ الَّذِي هُوَ كَائِنٌ

While he was standing when four from the Angels came to him, walking in front of him. He followed their tracks until they raised him in atmosphere of the sky, and he was given from the knowledge and the wisdom what the foremost, and the middle, and the last are known by, and that which is to happen (in the future).

ثُمَّ أَنْزَلُوهُ إِلَى الْأَرْضِ وَ قَرَّبُوهُ مَعَهُ قَرِينًا مِنَ الْمَلَائِكَةِ الْأَرْبَعَةِ فَمَكَثَ فِي تِلْكَ الْبِلَادِ حِينًا ثُمَّ إِنَّهُ أَتَى أَرْضَ سَوْلَابِطٍ فَلَمَّا بَلَغَ وَالِدَهُ فَدَوَّمَهُ خَرَجَ يَسِيرٌ هُوَ وَ الْأَشْرَافُ فَأَكْرَمُوهُ وَ قَرَّبُوهُ وَ اجْتَمَعَ إِلَيْهِ أَهْلُ بَلَدِهِ مَعَ ذَوِي قَرَابَتِهِ وَ حَشَمِهِ وَ قَعَدُوا بَيْنَ يَدَيْهِ وَ سَلَّمُوا عَلَيْهِ

Then they descended him to the earth and paired with him a pair from the four Angels. He remained in that country for a time. Then he came to the land (called) 'Sowlabit'. When it reached his father of his arrival, he went out travelling, he and the nobles, to honour him and welcome him, and the people of his city gathered to him along with the ones with his kinship and his clan, and they sat in front of him and greeted unto him.

وَ كَلَّمَهُمُ الْكَلَامَ الْكَثِيرَ وَ فَرَشَ لَهُمُ الْإِنْسَانَ وَ قَالَ لَهُمْ اسْمِعُوا إِلَيَّ بِأَسْمَاعِكُمْ وَ فَرِّغُوا إِلَيَّ قُلُوبَكُمْ لِاسْتِمَاعِ حِكْمَةِ اللَّهِ عَزَّ وَ جَلَّ الَّتِي هِيَ نُورُ الْأَنْفُسِ وَ تُقَرُّوهُ بِالْعِلْمِ الَّذِي هُوَ الدَّلِيلُ عَلَى سَبِيلِ الرَّشَادِ وَ أَيْقِظُوا عُقُولَكُمْ وَ افْهَمُوا الْفَضْلَ الَّذِي بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ الضَّلَالِ وَ الْهُدَى

And he spoke to them with a lot of speech, and furnished the friendliness to them, and said to them, 'Listen to me with your ears and free your hearts to me in order to listen to Wisdom of Allah<sup>-azwj</sup> Mighty and Majestic which is light of the souls, and accept the knowledge which is the evidence upon the way of the true guidance, and alert your intellects and understand the detail which is between the truth and the falsehood, and the straying and the guidance!

وَ اعْلَمُوا أَنَّ هَذَا هُوَ دِينُ الْحَقِّ الَّذِي أَنْزَلَهُ اللَّهُ عَزَّ وَ جَلَّ عَلَى الْأَنْبِيَاءِ وَ الرُّسُلِ ع وَ الثُّرُونِ الْأُولَى فَحَصَّنَا اللَّهُ عَزَّ وَ جَلَّ بِهِ فِي هَذَا الْقَرْنِ بِرَحْمَتِهِ بِنَا وَ رَأْفَتِهِ وَ رَحْمَتِهِ وَ تَحَنُّنِهِ عَلَيْنَا وَ فِيهِ خَلَاصٌ مِنْ نَارِ جَهَنَّمَ

And know that this, it is the religion of truth which Allah<sup>-azwj</sup> has Revealed unto the Prophets<sup>-as</sup> and the Messengers<sup>-as</sup>, and the former generations. Allah<sup>-azwj</sup> Mighty and Majestic has Specialised with it in this generation due to His<sup>-azwj</sup> Mercy with us, and His<sup>-azwj</sup> Kindness, and His<sup>-azwj</sup> Mercy, and has Graced it upon us, and in it is the salvation from Fire of Hell!

أَلَا إِنَّهُ لَا يَنَالُ الْإِنْسَانُ مَلَكُوتَ السَّمَاوَاتِ وَلَا يَدْخُلُهَا أَحَدٌ إِلَّا بِالْإِيمَانِ وَعَمَلِ الْخَيْرِ فَاجْتَهِدُوا فِيهِ لِيُذَرِّكُوا بِهِ الرَّاحَةَ الدَّائِمَةَ وَالْحَيَاةَ الَّتِي لَا تَنْقَطِعُ أَبَدًا

Indeed! The human being cannot attain kingdoms of the skies nor can anyone enter it except with the Eman and works the good (deeds). Therefore, struggle in it for you to realise the permanent comfort by it, and the life which will not terminate, ever!

وَمَنْ آمَنَ مِنْكُمْ بِالَّذِينَ فَلَا يَكُونَنَّ إِيمَانُهُ طَمَعًا فِي الْحَيَاةِ وَرِجَاءَ لِمُلْكِ الْأَرْضِ وَ طَلَبِ مَوَاهِبِ الدُّنْيَا- وَ لِيَكُنَّ إِيمَانُكُمْ طَمَعًا فِي مَلَكُوتِ السَّمَاوَاتِ وَ رِجَاءِ الْخَلَاصِ وَ طَلَبِ النَّجَاةِ مِنَ الضَّلَالَةِ وَ بُلُوغِ الرَّاحَةِ وَ الْفَرَجِ فِي الْآخِرَةِ

And one from you who believe in the religion, his belief should not be out of greed regarding the life and prosperity of kingdom of the earth and seeking bestowments of the world, and let your faith be in greet regarding kingdoms of the skies and hope for the rescue and seeking the salvation from the straying, and reaching the comfort and the joy in the Hereafter.

فَإِنَّ مَلِكِ الْأَرْضِ وَ سُلْطَانَهَا زَائِلٌ وَ لَدَاتِهَا مُنْقَطِعَةٌ فَمَنْ اغْتَرَّ بِهَا هَلَكَ وَ افْتَضَحَ لَوْ قَدْ وَقَفَ عَلَى دِيَانَ الدِّينِ الَّذِي لَا يَدِينُ إِلَّا بِالْحَقِّ فَإِنَّ الْمَوْتَ مُقْرُونٌ مَعَ أَجْسَادِكُمْ وَ هُوَ يَتَرَاوَدُّ أَرْوَاحَكُمْ أَنْ يُكَنِّبَهَا مَعَ الْأَجْسَادِ

The kingdom of the earth and its authority is declining, and its pleasures will be terminated. One who is deceived by it is destroyed and exposed. If only he had paused upon judgments of the religion which cannot be judged except with the truth. Surely, the death is paired with your bodies and it will ambush your souls to dump these with the bodies.

وَ اعْلَمُوا أَنَّهُ كَمَا أَنَّ الطَّيْرَ لَنْ يَبْغِدَرَ عَلَى الْحَيَاةِ وَ النَّجَاةِ مِنَ الْأَعْدَاءِ مِنَ الْيَوْمِ إِلَى عَدِ هَذِهِ إِلَّا بِقُوَّةٍ مِنَ الْبَصَرِ وَ الْمُتَاحِثِينَ وَ الرَّجُلَيْنِ فَكَذَلِكَ الْإِنْسَانُ لَا يَبْغِدِرُ عَلَى الْحَيَاةِ وَ النَّجَاةِ إِلَّا بِالْعَمَلِ وَ الْإِيمَانِ وَ أَعْمَالِ الْخَيْرِ الْكَامِلَةِ

And know, just as the bird will never be able upon the life and the salvation from the enemies from the day to the next except by strength from the sight, and the wings, and the left, like that the human being is not able upon the life, and the salvation except by the working, and the faith, and the perfect good deeds.

فَتَفَكَّرْ أَيُّهَا الْمَلِكُ أَنْتَ وَ الْأَشْرَافُ فِيمَا تَسْتَمِعُونَ وَ أَفْهَمُوا وَ اعْتَبِرُوا وَ اعْبُرُوا الْبَحْرَ مَا دَامَتِ السَّفِينَةُ وَ أَقْطَعُوا الْمَسَافَةَ مَا دَامَ الدَّلِيلُ وَ الظُّهُرُ وَ الرَّادُ وَ اسْلُكُوا سَبِيلَكُمْ مَا دَامَ الْمِصْبَاحُ-

O you king! You and the nobles should think regarding what they are listening to, and understand and take lessons, and cross the sea for as long as the ship is (sailing), and travel the distance for as long as there is guidance, and the back (support), and the provisions, and travel your ways for as long as there is the lamp.

وَ احْتَبِرُوا مِنْ كُنُوزِ الْبَرِّ مَعَ السُّسَاكِ وَ شَارِكُوهُمْ فِي الْخَيْرِ وَ الْعَمَلِ الصَّالِحِ وَ أَصْلِحُوا النَّبْعَ وَ كُونُوا لَهُمْ أَعْوَانًا وَ أَمْرُوهُمْ بِأَعْمَالِكُمْ لِيَنْزِلُوا مَعَكُمْ مَلَكُوتَ النُّورِ وَ أَقْبَلُوا النُّورَ وَ احْتَفِظُوا بِفَرَائِضِكُمْ

And augment from treasures of the land with the hermits and participate them in the good and the righteous deeds, and correct the natures, and be supporters for them, and work them



with your works for them to descend with you the kingdoms of light, and accept the light, and preserve your obligations.

وَإِيَّاكُمْ أَنْ تَتَوَلَّوْا إِلَى الدُّنْيَا وَ شَرِبِ الخُمُورِ وَ شَهْوَةَ النِّسَاءِ مِنْ كُلِّ دَمِيمَةٍ وَ قَبِيحَةٍ مُهْلِكَةٍ لِلرُّوحِ وَ الجَسَدِ وَ اتَّقُوا الحَمِيَّةَ وَ الغَضَبَ وَ العَدَاوَةَ وَ التَّمِيمَةَ وَ مَا لَمْ تَرْضَوْهُ أَنْ يُؤْتَى إِلَيْكُمْ فَلَا تَأْتُوهُ إِلَى أَحَدٍ وَ كُونُوا طَاهِرِي القُلُوبِ صَادِقِي النِّيَّاتِ لِتَكُونُوا عَلَى المِنْهَاجِ إِذَا أَتَاكُمْ الأَجَلُ

And beware of aspiring to wishes of the world, and drinking the wines, and lusts of the women, from every condemned and ugliness destructive to the soul and the body, and fear the prejudice, and the anger, and the hostility, and the gossiping, and whatever you are not pleased from it coming to you, so do not give it to anyone, and be clean of hearts, sincere of intentions for you to be upon the manifesto when the death comes to you’.

ثُمَّ انْتَقَلَ مِنْ أَرْضِ سَوْلَابِطِ وَ سَارَ فِي بِلَادٍ وَ مَدَائِنَ كَثِيرَةٍ حَتَّى أَتَى أَرْضاً تُسَمَّى قِشْمِيرَ فَسَارَ فِيهَا وَ أَحْيَا مَيِّتَهَا وَ مَكَثَ حَتَّى أَتَاهُ الأَجَلُ الَّذِي خَلَعَ الجَسَدَ وَ ارْتَفَعَ إِلَى النُّورِ

Then he transferred from the land of Sowlabit and travelled in many cities and plains until he came to a land named as Qishmeer. He travelled in it and revived its dead, and he remain until the death came to me which removes the body and he rose to the light.

وَ دَعَا قَبْلَ مَوْتِهِ تَلْمِيداً لَهُ اسْمُهُ- يَابَدُ الَّذِي كَانَ يَخْدُمُهُ وَ يَقُومُ عَلَيْهِ وَ كَانَ رَجُلًا كَامِلاً فِي الأُمُورِ كُلِّهَا وَ أَوْصَى إِلَيْهِ وَ قَالَ إِنَّهُ قَدْ دَنَا ارْتِفَاعِي عَنِ الدُّنْيَا وَ اخْتَفِظُوا بِفَرَائِضِكُمْ وَ لَا تَزِغُوا عَنِ الحَقِّ وَ خُدُّوا بِالنُّسُكِ

And before his death, he called his student, his name was Yabad, who used to serve him and stand upon him, and he was a man perfect in the matter, all of them, and he bequeathed to him and said, ‘The rising from the world has drawn near, and be preserving with your obligations, and do not deviate from the truth and take with the rituals’.

ثُمَّ أَمَرَ يَابَدَ أَنْ يَبْنِيَ لَهُ مَكَاناً فَبَسَطَهُ هُوَ رِجْلَيْهِ وَ هَيَّأَ رَأْسَهُ إِلَى المَغْرِبِ وَ وَجْهَهُ إِلَى المَشْرِقِ ثُمَّ قَضَى حَاجَتَهُ.

Then he instructed Yabad to build a place for him. He stretched his legs and he turned his head to the west, and his face to the east, then his life ended”<sup>1185</sup>.

## CHAPTER 33 – MISCELLANEOUS PREACHING AND RULINGS

1- ل، الخصال، عيون أخبار الرضا عليه السلام عن تميم الفرشي عن أبيه عن أحمد بن علي الأنصاري عن الهروي وقال سمعت الرضا ع يقول أوحى الله عز وجل إلى نبي من أنبيائه إذا أصبحت فأول شيء يستقبلك فكله والثاني فاكله والثالث فاقبله والرابع فلا تؤيسه والخامس فاهرب منه

(The books) 'Al Khisaal', (and) 'Uyoun Akhbar Al-Reza<sup>asws</sup>', may the greetings be upon him<sup>asws</sup> – from Tameem Al Qureyshi, from his father, from Ahmad Bin Ali Al Ansary, from Al Harwy, and he said,

'I heard Al-Reza<sup>asws</sup> saying: 'Allah<sup>azwj</sup> Mighty and Majestic Revealed to a Prophet<sup>saww</sup> from His<sup>azwj</sup> Prophets<sup>as</sup>: "When it is morning, the first thing which faces you, eat it, and the second, conceal it, and the third, accept it, and the fourth, nor do despair it, and the fifth, flee from it!"'

قال فلما أصبح مضى فاستقبله جبل أسود عظيم فوقف وقال أمرني ربي عز وجل أن أكل هذا وبقي متخيراً ثم رجع إلى نفسه فقال ربي جل جلاله لا يأمرني إلا بما أطيق فمشى إليه ليأكله فلما دنا منه صغر حتى انتهى إليه فوجدته لقمه فأكلها فوجدتها أطيب شيء أكله

He<sup>asws</sup> said: 'When it was morning, he<sup>as</sup> went. He<sup>as</sup> faced a large black mountain. He<sup>as</sup> paused and said: 'My<sup>as</sup> Lord<sup>azwj</sup> Mighty and Majestic has Commanded me to eat this', and he<sup>as</sup> remained confused, then returned to himself, so he<sup>as</sup> said: 'My<sup>as</sup> Lord<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty will not Command me<sup>as</sup> except with what I<sup>as</sup> can endure'. He<sup>as</sup> walked towards it in order to eat it. When he<sup>as</sup> came near, it became smaller until he<sup>as</sup> ended up to it, he<sup>as</sup> found it to be a morsel, so he<sup>as</sup> ate it. He<sup>as</sup> found it is as tastiest of things he<sup>as</sup> had eaten.

ثم مضى فوجد طسناً من ذهب فقال أمرني ربي أن أكل هذا فحفر له حفرة وجعله فيه وألقى عليه التراب ثم مضى فالتفت فإذا الطسنت قد ظهر فقال قد فعلت ما أمرني ربي عز وجل

The he<sup>as</sup> went. He<sup>as</sup> found a tray of gold. He<sup>as</sup> said: 'My<sup>as</sup> Lord<sup>azwj</sup> has Commanded me<sup>as</sup> to conceal this'. He<sup>as</sup> dug a hole for it and made it to be in it, and he<sup>as</sup> cast the soil upon it. Then he<sup>as</sup> went. He<sup>as</sup> turned around, and behold, the tray had appeared. He<sup>as</sup> said: 'I<sup>as</sup> have already done what my<sup>as</sup> Lord<sup>azwj</sup> Mighty and Majestic had Commanded me<sup>as</sup> with'.

فمضى فإذا هو بطير وحلقة باري قطاف الطير حوله فقال أمرني ربي عز وجل أن أقبل هذا ففتح كفه فدخل الطير فيه

He<sup>as</sup> continued, and behold, there was a bird and it was being pursued by a falcon. The bird circled around him<sup>as</sup>. He<sup>as</sup> said: 'My<sup>as</sup> Lord<sup>azwj</sup> Mighty and Majestic has Commanded me<sup>as</sup> to accept this. He<sup>as</sup> opened his<sup>as</sup> sleeve, and the bird entered inside it.

فقال له الباري أخذت صيدي وأنا حلقة منذ أيام فقال إن ربي عز وجل أمرني أن لا أؤيس هذا ففقطعت من فخذيه قطعة فألقاها إليه

The falcon said to him<sup>as</sup>: 'You<sup>as</sup> have seized my prey and I have been behind it since days!' He<sup>as</sup> said: 'My<sup>as</sup> Lord<sup>azwj</sup> Mighty and Majestic Commanded me<sup>as</sup> not to despair this one'. He<sup>as</sup> cut out a piece of his<sup>as</sup> own thigh and threw it towards it.

ثُمَّ مَضَى فَلَمَّا مَضَى فَإِذَا هُوَ بِلَحْمٍ مَيْتَةٍ مُنْتِنٍ مُدَوِّدٍ فَقَالَ أَمْرِي رَبِّي عَزَّ وَجَلَّ أَنْ أَهْرُبَ مِنْ هَذَا فَهَرَبْتُ مِنْهُ وَرَجَعْتُ

Then he<sup>as</sup> continued. When he<sup>as</sup> went, behold he<sup>as</sup> was with stinky dead meat, insect-ridden. He<sup>as</sup> said: 'My<sup>as</sup> Lord<sup>azwj</sup> Mighty and Majestic Commanded me<sup>as</sup> to flee from this'. So he<sup>as</sup> fled from it.

وَرَأَى فِي الْمَنَامِ كَأَنَّهُ قَدْ قِيلَ لَهُ إِنَّكَ قَدْ فَعَلْتَ مَا أُمِرْتُ بِهِ فَهَلْ تَدْرِي مَا ذَا كَانَ قَالَ لَا

And he<sup>as</sup> saw in the dream as if it was being said to him<sup>as</sup>: 'You<sup>as</sup> had done what you<sup>as</sup> had been Commanded with. Do you<sup>as</sup> know what that was?' He<sup>as</sup> said: 'No!'

قِيلَ لَهُ أَمَّا الْجَبَلُ فَهُوَ الْعَضْبُ إِنَّ الْعَبْدَ إِذَا غَضِبَ لَمْ يَرَ نَفْسَهُ وَ جَهَلَ قُدْرَهُ مِنْ عِظَمِ الْعَضْبِ فَإِذَا حَفِظَ نَفْسَهُ وَ عَرَفَ قُدْرَهُ وَ سَكَنَ غَضْبَهُ كَانَتْ عَاقِبَتُهُ كَاللُّقْمَةِ الطَّيِّبَةِ الَّتِي أَكَلَهَا

It was said to him<sup>as</sup>: 'As for the mountain, it is the angel. When the servant is angry, he cannot see himself and ignores his own worth due to the might of anger. When he humbles himself, and he recognises his worth, and settles his anger, its consequences would be like the tasty morsel which he tends to eat.

وَأَمَّا الطَّسْتُ فَهُوَ الْعَمَلُ الصَّالِحُ إِذَا كَتَمَهُ الْعَبْدُ وَ أَخْفَاهُ أَبِي اللَّهِ عَزَّ وَجَلَّ إِلَّا أَنْ يُظَاهِرَهُ لِزَيْنَتِهِ بِهِ مَعَ مَا يَدَّجِرُ لَهُ مِنْ تَوَابِ الْأَجْرَةِ

And as for the tray, it is the righteous deed. When the servant conceals it and hides it, Allah<sup>azwj</sup> Mighty and Majestic Refuses except that He<sup>azwj</sup> will Reveal it in order to adorn him with it, along with whatever Rewards of the Hereafter He<sup>azwj</sup> has Treasured for him.

وَأَمَّا الطَّيْرُ فَهُوَ الرَّجُلُ الَّذِي يَأْتِيكَ بِنَصِيحَةٍ فَاقْبَلْهُ وَ اقْبَلْ نَصِيحَتَهُ

And as for the bird, it is the man who comes to you with good advice, therefore accept him and accept his advice.

وَأَمَّا الْبَازِي فَهُوَ الرَّجُلُ الَّذِي يَأْتِيكَ فِي حَاجَةٍ فَلَا تُؤْيِسْهُ

And as for the falcon, he is the man who comes to you regarding a need, therefore do not despair him.

وَأَمَّا اللَّحْمُ الْمُنْتِنُ فَهِيَ الْغَيْبَةُ فَاهْرُبْ مِنْهَا.

And as for the stinky (dead) meat, it is the backbiting, therefore flee from it"<sup>1186</sup>.

2- لي، الأما لي للصدوق عن ابن مسرور عن ابن عامر عن عمه عن التَّمْلِيسِيِّ عَنِ السَّمْنَدِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كَانَ فِي بَنِي إِسْرَائِيلَ جَمَاعَةٌ حَتَّى نَبَشُوا الْمَوْتَى فَأَكَلُوهُمْ فَنَبَشُوا قَبْرًا فَوَجَدُوا فِيهِ لَوْحًا مَكْتُوبًا أَنَا فُلَانُ النَّبِيِّ نَبَشَ قَبْرِي حَبَشِي مَا قَدَّمْنَاهُ وَجَدْنَاهُ وَ مَا أَكَلْنَاهُ رَجَحْنَاهُ وَ مَا خَلَفْنَاهُ حَسِرْنَاهُ.

<sup>1186</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 1

(The book) 'Al-Amaali' of Al-Sadouq – from Ibn Masrouq, from Ibn Aamir, from his uncle, from Al-Tafleesy, from Al-Samandy who said,

'I heard Al-Reza<sup>-asws</sup> saying: 'There was a such hunger among children of Israel to the extent that they exhumed the dead and ate them. They exhumed a grave and found a tablet in it. There was written, 'I am so and so, the Prophet<sup>-saww</sup>. An Ethiopian will exhume my grave. Whatever we send ahead we find it, and whatever we have eaten we have gained, and whatever we have left behind we have incurred loss''.<sup>1187</sup>

3- ل، الخصال عَنْ مَاجِيلَوِيهِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ صَالِحٍ يَرْفَعُهُ بِإِسْنَادِهِ قَالَ: أَرْبَعَةُ الْقَلِيلِ مِنْهَا كَثِيرٌ النَّارُ الْقَلِيلُ مِنْهَا كَثِيرٌ وَ النَّوْمُ الْقَلِيلُ مِنْهُ كَثِيرٌ وَ الْمَرَضُ الْقَلِيلُ مِنْهُ كَثِيرٌ وَ الْعَدَاوَةُ الْقَلِيلُ مِنْهَا كَثِيرٌ.

(The book) 'Al Khisaal' – from Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Salih raising it by his chain, said,

'Four, the little from these is a lot – the fire, the little from it is a lot; and the sleep, the little from it is a lot; and the sickness, the little from it is a lot; and the enmity, the little from it is a lot''.<sup>1188</sup>

4- ما، الأماالي للشيخ الطوسي عَنِ الْمُفِيدِ عَنِ الْكَاتِبِ عَنِ عَبْدِ الصَّمَدِ بْنِ عَلِيٍّ عَنِ مُحَمَّدِ بْنِ هَارُونَ عَنْ أَبِي طَلْحَةَ الْخُرَاعِيِّ عَنِ عُمَرَ بْنِ عَبَّادٍ عَنْ أَبِي فُرَاتٍ قَالَ: قَرَأْتُ فِي كِتَابِ لَوْهَبِ بْنِ مَنبَهٍ وَ إِذَا مَكْتُوبٌ فِي صَدْرِ الْكِتَابِ هَذَا مَا وَضَعَتِ الْحُكَمَاءُ فِي كُتُبِهَا لِاجْتِنَابِهَا فِي عِبَادَةِ اللَّهِ أَنْ يَبْغِيَ بَحَارَةً وَ لَا مَالًا أَعْوَدُ مِنَ الْعَقْلِ وَ لَا فَفَّرَ أَشَدُّ مِنَ الْجَهْلِ

(The book) 'Al Amaali' of the Sheykh Al Tusi – from Al Mufeed, from Al Katib, from Abdul Samad Bin Ali, from Muhammad Bin Haroun, from Abu Talha Al Khuzaie, from Umar Bin Abbad, from Abu Furat who said,

'I read in the book of Wahab Bin Munabbih and it was written in the centre of the book, 'This is what the wise ones have place in their books – 'The struggling in worshipping Allah<sup>-azwj</sup> is the most profitable trade; and there is no wealth more assisting than the intellect nor is there any poverty severer than the ignorance.

وَ أَدَبٌ تَسْتَفِيدُهُ خَيْرٌ مِنْ مِيرَاثٍ وَ حُسْنُ الْخُلُقِ خَيْرٌ رَفِيقٍ وَ التَّوْفِيقُ خَيْرٌ قَائِدٍ وَ لَا ظَهَرَ أَوْ تَقَى مِنَ الْمَشَاوِرَةِ وَ لَا وَحْشَةٌ أَوْ حَشَى مِنَ الْعُجْبِ وَ لَا تَطْمَعَةٌ صَاحِبِ الْكِبَرِ فِي حُسْنِ التَّنَاءِ عَلَيْهِ.

And etiquette you benefit with is better than inheritance; and good manners is the best friend; and the inclination is best leader; and there is not backing more trustworthy than the consultation; and there is no loneliness lonelier than the self-fascination; and do not covet an old man in goodly praise upon him''.<sup>1189</sup> (not a Hadeeth)

5- ما، الأماالي للشيخ الطوسي بِإِسْنَادٍ عَنْ أَبِي قَتَادَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَصِيَّتُهُ وَرَقَّةٌ بِنْتُ نَوْفَلٍ لِحَدِيحَةَ بِنْتِ لِحُوَيْلِدٍ ع إِذَا دَخَلَ عَلَيْهَا يَقُولُ لَهَا يَا بِنْتُ أَخِي لَا تُنَارِ جَاهِلًا وَ لَا عَالِمًا فَإِنَّكَ مَتَى مَارَيْتِ جَاهِلًا أَدْلَكَ وَ مَتَى مَارَيْتِ عَالِمًا مَنَعَكَ عِلْمُهُ وَ إِنَّمَا يَسْعَدُ بِالْعُلَمَاءِ مَنْ أَطَاعَهُمْ

<sup>1187</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 2

<sup>1188</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 3

<sup>1189</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 4

(The book) 'Al Amaali' of the sheykh Al Tusi – by the chain from Abu Qatadah,

'From Abu Abdullah<sup>-asws</sup> having said: 'Advice of Waraqah Bin Nowfal to Khadija Bint Khuweylid<sup>as</sup> when he entered to see her<sup>-as</sup>, said to her<sup>-as</sup>, 'O daughter<sup>-as</sup> of my brother, 'Neither bitterly argue with an ignorant one nor a scholar, for when you have bitter argument with an ignoramus, he will degrade you<sup>-as</sup>, and when you have bitter argument with a scholar, he will prevent you<sup>-as</sup> his knowledge, and rather he is fortunate with the scholars, one who obeys them.

أَيُّ بُنَيَّةٍ إِيَّاكَ وَ صُحْبَةِ الْأَحْقِ الْكَذَّابِ فَإِنَّهُ يُرِيدُ نَفْعَكَ فَيَصْرُوكُ وَ يُقْرِبُ مِنْكَ الْبَعِيدَ وَ يُبْعِدُ عَنْكَ الْقَرِيبَ إِنْ ائْتَمَّنْتَهُ خَانَكَ وَ إِنْ ائْتَمَّنْتَكَ أَهَانَكَ وَ إِنْ حَدَّثَكَ كَذَّبَكَ وَ إِنْ حَدَّثْتَهُ كَذَّبَكَ

Yes, daughter<sup>-as</sup>! Beware of accompanying the idiot, the liar, for he wants to benefit you<sup>-as</sup> but he (actually) harms you<sup>-as</sup>, and he draws the far near to you<sup>-as</sup> and distances the near from you<sup>-as</sup>. If you<sup>-as</sup> were to entrust him he will betray you<sup>-as</sup>, and if he were to entrust you<sup>-as</sup> he will demean you, and if he narrates to you, he will lie to you, and if you were to narrate to him, he will belie you.

وَ أَنْتِ مِنْهُ بِمَنْزِلَةِ السَّرَابِ الَّذِي يَحْسِبُهُ الظَّمَانُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئاً وَ اعْلَمِي أَنَّ الشَّابَّ الحَسَنَ الخُلُقِ مِفْتَاحَ الخَيْرِ مِغْلَاقَ الشَّرِّ وَ أَنَّ الشَّابَّ الشَّحِيحَ الخُلُقِ مِغْلَاقَ الخَيْرِ مِفْتَاحَ الشَّرِّ وَ اعْلَمِي أَنَّ الْأَجْرَ إِذَا انْكَسَرَ لَمْ يَشْعَبْ وَ لَمْ يَعْذُ طِيناً.

And you are from him at the status of the mirage which the thirsty ones reckons as being water, until when he comes to it he does not find anything; and know that the youth of good manners is a key for the goodness, closure of the evil, and that the youth of greedy manners is a closure of the good, a key to the evil; and know that when the brick breaks, it does not branch out and does not return to be clay".<sup>1190</sup> (not a Hadeeth)

6- ما، الأماالي للشيخ الطوسي عن ابن مخلد عن جعفر بن محمد بن نصير عن أحمد بن محمد بن مسروق قال: أنشدني بعض أصحابنا اجعل تلاكذك في المهيم من الأمور إذا اقترب حين التصبر ما استطعت فإنه نعم السبب - لا تسنه عن أدب الصغير و إن شكاً ألم التعب و دع الكبير لشأنه كبر الكبير عن الأدب - لا تصحب النطف المريب ففره إحدى الريب و اعلم بأن ذنوبه تُعدى كما يُعدى الجرب.

(The book) 'Al Amaali' of the sheykh Al Tusi – from Ibn Makhlad, from Ja'far Bin Muhammad Bin Nuseyr, from Al Hamad Bin Muhammad Bin Masrouq who said,

'One of our companions adjured me, 'Make your time be regarding the important matters; then draw the good patience near as much as you can, for it is a good reason; do not neglect disciplining the young and even if he complains the pain of fatigue and let old to his occupation, he is too old from being disciplines. Do not accompany the suspicious semen (birth) so its nearness is one of the suspicions; and know that his sins are contagious just as the scabies is contagious".<sup>1191</sup> (not a Hadeeth)

<sup>1190</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 5

<sup>1191</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 6

7- ل، الخصال مع، معاني الأخبار عن العطار عن أبيه عن الأشعري عن أبي عبد الله الرازي عن ابن عثمان عن محمد بن أبي حمزة عن محمد بن وهب عن أبي عبد الله ع قال: تبع حكيم حكيماً سبعمائة فرسخ في سبع كلمات فلما لحق به قال له يا هذا ما أرفع من السماء وأوسع من الأرض وأغنى من البحر وأقسى من الحجر وأشد حرارة من النار وأشد برداً من الزمهرير وأثقل من الجبال الراسيات

(The book) 'Al Khisaal', (and) 'Ma'any Al Akhbaar' – from Al Attar, from his father, from Al Ashary, from Abu Abdullah Al Razy, from Ibn Usman, from Muhammad Bin Abu Hamza, from Muhammad Bin Wahab,

'From Abu Abdullah<sup>-asws</sup> having said: 'A wise one follows a wise one for seven hundred Farsakhs (3500 km) regarding seven phrases. When he caught up with him, he said to him, 'O you! What is higher than the sky, and vaster than the earth, and richer than the sea, and harder than the stone, and severer of heat than the fire, and severely colder than the frost, and heavier than the lofty mountain?'

فَقَالَ لَهُ يَا هَذَا إِنَّ الْحَقَّ أَرْفَعُ مِنَ السَّمَاءِ وَالْعَدْلَ أَوْسَعُ مِنَ الْأَرْضِ وَغَنَى النَّفْسِ أَغْنَى مِنَ الْبَحْرِ وَقَلْبَ الْكَافِرِ أَقْسَى مِنَ الْحَجَرِ وَالْحَرِيصَ الْجَشِيعَ أَشَدُّ حَرَارَةً مِنَ النَّارِ وَالْيَأْسَ مِنْ رَوْحِ اللَّهِ عَزَّ وَجَلَّ أَشَدُّ بَرْدًا مِنَ الزَّمْهَرِيرِ وَالْبُهْتَانَ عَلَى الْبَرِيِّ أَثْقَلُ مِنَ الْجِبَالِ الرَّاسِيَاتِ.

He said to him, 'O you! The truth is higher than the sky, and the justice is vaster than the earth, and a rich soul is richer than the sea, and the heart of a Kafir is harder than the stone, and the keenness of the greedy one is of severer heat than the fire, and the despair from comfort (Mercy) of Allah<sup>-azwj</sup> Mighty and Majesty is severely colder than the frost, and the slander upon the innocent is heavier than the lofty mountain".<sup>1192</sup>

8- ل، الخصال عن ابن البرقي عن أبيه عن جدّه عن الحسن بن علي بن فضال عن ابن حميد عن الثمالي قال: فدعا خديفة بن اليمان ابنه عند موته فأوصى إليه وقال يا بني أظهر اليأس بما في أيدي الناس فإن فيه الغنى وإياك وطلب الحاجات إلى الناس فإنه فقر حاضر وكن اليوم خيراً منك أمس وإذا أنت صليت فصل صلاة مؤدع للدين كما أنك لا ترجع وإياك وما يُعْتَدُّ مِنْهُ.

(The book) 'Al Khisaal' – from Ibn Al Barqy, from his father, from his grandfather, from Al Hassan Bin Ali Bin Fazzal, from Ibn Humeyr, from Al Sumali who said,

'Huzeyfa Bin Al-Yaman called his son at his death and bequeathed to him, and said, 'O my son! Manifest the despair from what is in hands of the people, for there is richness in it; and beware of seeking the needs to the people, for it is present poverty; and let today from you be better than yesterday; and when you pray Salat, pray the farewell Salat of bidding farewell to the world, it is as if you will not return; and beware of what you have to apologise from".<sup>1193</sup>

9- ل، الخصال عن أبيه عن علي عن أبيه عن النوفلي عن السكوني عن جعفر بن محمد عن أبيه ع قال: قام أبو ذر ربه الله عند الكعبة فقال أنا جندب بن سكين فاكنتفه الناس

(The book) 'Al Khisaal' – from his father, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Abu Zarr<sup>-ra</sup> stood by the Kabah. He<sup>-ra</sup> said, 'I<sup>-ra</sup> am Jundab Bin Sakan!' The people surrounded him<sup>-ra</sup>.

<sup>1192</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 7

<sup>1193</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 8

فَقَالَ لَوْ أَنَّ أَحَدَكُمْ أَرَادَ سَفَرًا لَاتَّخَذَ فِيهِ مِنَ الزَّادِ مَا يُصْلِحُهُ فَسَفَرُ يَوْمِ الْقِيَامَةِ أَمْ تَرِيدُونَ فِيهِ مَا يُصْلِحُكُمْ

He<sup>ra</sup> said, 'If one of you were to intend a journey, let him take regarding it, from the provision what would correct his journey to the Day of Qiyamah! Are you not wanting regarding if what would be correcting you?'

فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ أَرِشِدْنَا

A man stood up to him<sup>ra</sup>. He said, 'Guide us!'

فَقَالَ صُمْ يَوْمًا شَدِيدَ الْحَرِّ لِلنُّشُورِ وَ حُجَّ حَجَّةَ لِعِطَائِمِ الْأُمُورِ وَ صَلَّى رَكْعَتَيْنِ فِي سَوَادِ اللَّيْلِ لَوَحْشَةِ الْقُبُورِ كَلِمَةٌ خَيْرٌ تَقُولُهَا وَ كَلِمَةٌ شَرٌّ تَسْكُتُ عَنْهَا أَوْ صَدَقَةٌ مِنْكَ عَلَى مَسْكِينٍ لَعَلَّكَ تَنْجُو بِهَا يَا مَسْكِينُ مِنْ يَوْمٍ عَسِيرٍ

He<sup>ra</sup> said, 'Fast on the day of severe heat for the Resurrection, and perform Hajj for the mighty matters; and pray two Cycles Salat in the middle of the night for loneliness of the graves. A good phrase (comes to) you, say it and an evil phrase (comes to) you, stay silent from it, or a charity from you upon a poor, perhaps you will attain salvation by it, O poor one from the Day of difficulties!

اجْعَلِ الدُّنْيَا دِرْهَمَيْنِ دِرْهَمًا أَنْفَقْتَهُ عَلَى عِيَالِكَ وَ دِرْهَمًا قَدَّمْتَهُ لِآخِرَتِكَ وَ الثَّلَاثُ بَضْرٌ وَ لَا يَنْفَعُ فَلَا تُرِدْهُ

Make the world as being two Dirhams – a Dirham you spend upon your dependants and a Dirham you send ahead for your Hereafter, and the third will harm and not benefit, therefore do not desire it.

اجْعَلِ الدُّنْيَا كَلِمَتَيْنِ كَلِمَةً فِي طَلَبِ الْحَالِ وَ كَلِمَةً لِالْآخِرَةِ وَ الثَّلَاثَةُ تَضُرُّ وَ لَا تَنْفَعُ لَا تُرِدْهَا

Make the world to be as two phrases – a phrase in seeking the Permissible, and a phrase for the Hereafter, and the third will harm and not benefit, do not want it'.

ثُمَّ قَالَ فَتَلَنِي هُمْ يَوْمٌ لَا أُدْرِكُهُ.

Then he said, 'It kills me<sup>ra</sup>, worry of a Day I<sup>ra</sup> have yet to come across"<sup>1194</sup>.

10- جاء، المجالس للمفيد ما، الأماالي للشيخ الطوسي عن المُفِيدِ عَنِ الْكَاتِبِ عَنِ الرَّعْفَرِيِّ عَنِ الثَّقَفِيِّ عَنِ حَبِيبِ بْنِ بَصِيرٍ عَنِ أَحْمَدَ بْنِ بَشِيرٍ عَنِ هِشَامِ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ مُحَمَّدِ بْنِ السَّائِبِ عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْبَمَانِيِّ عَنِ عِكْرَمَةَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْعَبَّاسِ يَقُولُ لِابْنِهِ عَلِيِّ بْنِ عَبْدِ اللَّهِ لِيَكُنْ كَنْزُكَ الَّذِي تَدَّخِرُهُ الْعِلْمَ كُنْ بِهِ أَشَدَّ اغْتِبَاطًا مِنْكَ بِكَثْرَةِ الذَّهَبِ الْأَحْمَرِ فَإِنِّي مُودِعُكَ كَلَامًا إِنَّ أَنْتَ وَعَيْتُهُ اجْتَمَعَ لَكَ بِهِ خَيْرٌ أَمْرٍ الدُّنْيَا وَ الْآخِرَةِ-

(The book) 'Al Majaalis' of Al Mufeed, (and) 'Al Amaali' of the sheykh Al Tusi – from Al Mufeed, from Al Katib, from Al Zafrany, from Al Saqafy, from Habeeb Bin Baseer, from Ahmad Bin Bashir, from Hisham Bin Muhammad, from his father Muhammad Bin Al Saaib, from Ibrahim Bin Muhammad Al Yamany, from Ikrimah (Bin Abu Jahl<sup>la</sup>),

'I heard Abdullah Bin Al-Abbas saying to his son Ali Bin Abdullah, 'Let your treasure which you are hoarding, be the knowledge. Be more joyful with it from it than with abundance of red gold, for I shall bid your farewell with such words, if you were to retain it, there will be gathered for you goodness of matters of the world and the Hereafter –

لَا تُكُنْ مِمَّنْ يَرْجُو الْآخِرَةَ بَعْدَ عَمَلٍ وَ يُؤَخِّرُ التَّوْبَةَ لِطُولِ الْأَمَلِ وَ يَقُولُ فِي الدُّنْيَا قَوْلَ الرَّاهِدِينَ وَ يَعْمَلُ فِيهَا عَمَلِ الرَّاعِبِينَ

Do not be from the ones hoping for the Hereafter without working, and delaying the repentance due to having long hopes, and he says regarding the word, words of the ascetics and he works regarding it working of the desirous ones (regarding the world).

إِنْ أُعْطِيَ مِنْهَا لَمْ يَشْبَعْ وَ إِنْ مَنَعَ مِنْهَا لَمْ يَقْنَعْ يَعْجِزُ عَنِ الشُّكْرِ مَا أُوتِيَ وَ يَبْغِي الزِّيَادَةَ فِيمَا بَقِيَ وَ يَأْمُرُ بِمَا لَا يَأْتِي بِحُبِّ الصَّالِحِينَ وَ لَا يَعْمَلُ عَمَلَهُمْ وَ يُبْغِضُ الْفَجَّارَ وَ هُوَ أَحَدُهُمْ

If he is given from it he is not satisfied, and if he is prevented from it he is not contented. He is incapable of thanking for what he has been given and he seeks the increases in what remains (of his life), and he instructs with what he does not do. He loves the righteous and does not work with their works, and he hates the immoral while he is one of them.

وَ يَقُولُ لِمَ أَعْمَلُ فَأَتَعَبُ أَلَا أَجْلِسُ فَأَتَمَتَّى فَهُوَ يَتَمَتَّى الْمَغْفِرَةَ وَ قَدْ دَابَّ فِي الْمَعْصِيَةِ قَدْ عَيَّرَ مَا يَتَذَكَّرُ فِيهِ مِنْ تَذَكَّرَ يَقُولُ فِيمَا ذَهَبَ لَوْ كُنْتُ عَمَلْتُ وَ نَصَبْتُ كَانَ دُخْرًا لِي وَ يَعْصِي رَبَّهُ تَعَالَى فِيمَا بَقِيَ عَيْرَ مُكْتَرِبٍ

And he says, 'Why should I work and get tired. Shall I not just sit back and wish?'. He wishes for the Forgiveness and he is being diligent in the acts of disobedience. He has long lifespan what he can be minding in, the one who minds. He says regarding what has gone, 'If I had worked and toiled it would have been a hoard for me', and he disobeys his Lord<sup>azwj</sup> the Exalted in what remains (of his life) without caring.

إِنْ سَقَمَ نَدِمَ عَلَى الْعَمَلِ وَ إِنْ صَحَّ أَمِنَ وَ اعْتَزَّ وَ أَحْرَ الْعَمَلِ مُعْجَبًا بِنَفْسِهِ مَا عُوِيَ وَ قَانِطًا إِذَا ابْتُلِيَ إِنْ رَغِبَ أَشِرَّ وَ إِنْ بَسِطَ لَهُ هَلَكَ تَغْلِبُهُ نَفْسُهُ عَلَى مَا يَظُنُّ وَ لَا يَغْلِبُهَا عَلَى مَا يَسْتَيْقِنُ-

If he is sick, he regrets upon the (neglected) deed, and if he is healthy, he feels safe and is deceived and delays the deed; he is fascinated with himself for as long as he is well and despairs when afflicted; if he desires he does evil, and if there is power for him, he destroys; his self overcomes him upon what he thinks and he does not overcome it upon what he is certain of.

لَا يَتَّقُ مِنَ الرِّزْقِ بِمَا قَدْ ضَمِنَ لَهُ وَ لَا يَقْنَعُ بِمَا قُسِمَ لَهُ لَمْ يَرْغَبْ قَبْلَ أَنْ يَنْصَبْ وَ لَا يَنْصَبُ فِيمَا يَرْغَبُ إِنْ اسْتَعْنَى بَطْرٍ وَ إِنْ افْتَقَرَ قَنَطَ فَهُوَ يَبْتَغِي الزِّيَادَةَ وَ إِنْ لَمْ يَشْكُرْ وَ يُصْبِحُ مِنْ نَفْسِهِ مَا هُوَ أَكْبَرُ

He does not trust from the sustenance what has been guaranteed for him, and he is not contented with what has been Apportioned for him; he does not desire before he toils, nor does he toil for regarding what he desires; if he is rich he is arrogant and if he is impoverished he despairs; he seeks the increase and even if he does not thank, and he wastes from himself what is greater.



يَكْرَهُ الْمَوْتَ لِإِسَاءَتِهِ وَ لَا يَدْعُ الْإِسَاءَةَ فِي حَيَاتِهِ إِنْ عَرَضَتْ شَهْوَتُهُ وَقَعَ الْخَطِيئَةَ ثُمَّ تَمَتَّى التَّوْبَةَ وَ إِنْ عَرَضَ لَهُ عَمَلٌ الْآخِرَةِ دَافِعٌ يَبْلُغُ فِي الرَّغْبَةِ حِينَ يَسْأَلُ وَ يُقْصِرُ فِي الْعَمَلِ حِينَ يَعْمَلُ فَهُوَ بِالطَّوْلِ مُدِلٌّ وَ فِي الْعَمَلِ مُقِلٌّ

He dislikes the death due to its evil and he does not leave the evil during his lifetime; if his lustful desires are presented, he falls into the sin then wishes for the repentance, and if a deed of the Hereafter is presented to him pushes it; he reaches his extent in the desire when he is asked and is deficient in the deed when he works. Thus he is arrogant with long life, and with the deeds he is little (few).

يُبَادِرُ فِي الدُّنْيَا يُعْبَأُ بِمَرَضٍ فَإِذَا أَفَاقَ وَقَعَ الْخَطَايَا وَ لَمْ يُعْرِضْ بِخَشْيَةِ الْمَوْتِ وَ لَا بِخَافِ الْفُوتِ يَخَافُ عَلَى غَيْرِهِ بِأَقْلٍ مِنْ ذَنْبِهِ وَ يَرْجُو لِنَفْسِهِ بِدُونِ عَمَلِهِ وَ هُوَ عَلَى النَّاسِ طَاعِنٌ وَ لِنَفْسِهِ مُدَاهِنٌ

He rushes in the world not paying attention to a sickness, when he wakes up he falls into the sin; and he does not display fear of death nor fear of the loss; he fears upon others with less than his own sin and he hopes for himself with less of his deeds, and he is accusive upon the people and flattering for himself.

يَرْجُو الْأَمَانَةَ مَا رَضِيَ وَ يَرَى الْخِيَانَةَ إِنْ سَخِطَ إِنْ غَوِيَ ظَنَّ أَنَّهُ قَدْ تَابَ وَ إِنْ ابْتَلِيَ طَمِعَ فِي الْعَافِيَةِ وَ عَادَ-

He hopes for the trust as long as he is satisfied and he sees the betrayal if he is annoyed; if he is healthy he thinks that his repentance has been Accepted, and if he is afflicted he covets regarding the well being and repeats.

لَا يَبِيتُ قَائِمًا وَ لَا يُصْبِحُ صَائِمًا يُصْبِحُ وَ هُمُّهُ الْعِدَاءُ وَ يُنْسِي وَ نِيَّتُهُ الْعِشَاءُ وَ هُوَ مُفْطِرٌ يَتَعَوَّذُ بِاللَّهِ مِنْ فَوْقِهِ وَ لَا يَنْجُو بِالْعَوَّذِ مِنْهُ مَنْ هُوَ دُونَهُ

He neither spends a night standing (in Salat) nor does he become fasting, and in the morning his main concern is the food, and come the evening and his intention is the dinner and although he is not fasting. He seeks Refuge with Allah<sup>-azwj</sup> from the one above him and there is no rescue with seeking the refuge from him, by the one who is below him.

يَهْلِكُ فِي بُغْضِهِ إِذَا أَبْغَضَ وَ لَا يُقْصِرُ فِي حُبِّهِ إِذَا أَحَبَّ يُعْضَبُ فِي الْإِسْبِرِ وَ يَعْصِي عَلَى الْكَثِيرِ فَهُوَ يُطَاعُ وَ يَعْصِي اللَّهَ وَ اللَّهُ الْمُسْتَعَانُ.

He is destroyed in his hate, when he hates, and he is not deficient in his love when he loves; he is angered regarding the less and disobeys over the more. Thus he is obeyed and he disobeys Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is the Helper".<sup>1195</sup> (not a Hadeeth)

11- ص، قصص الأنبياء عليهم السلام عن الصادق عن محمد بن العطار عن الحسن بن إسحاق عن علي بن مهزيار و عن الحسين بن سعيد عن عثمان بن عيسى عن ابن مسكان عن منذر عن أبي جعفر ع قال: لَمَّا فَارَقَ مُوسَى الْحَضِرَ قَالَ مُوسَى أَوْصِنِي

(The book) 'Qasas Al-Anbiya<sup>-as</sup>', may the greetings be upon them<sup>-as</sup> – from Al Sadouq, from Muhammad Al Attar, from Al Hassan Bin Is'haq, from Ali Bin Mahziyar, and from Al Husayn Bin Saeed, from Usman Bin Isa, from Ibn Muskan, from Munzir,

'From Abu Ja'far<sup>asws</sup> having said: 'When Musa<sup>as</sup> separated from Al Khazr<sup>as</sup>, Musa<sup>as</sup> said: 'Advise me<sup>as</sup>!'

فَقَالَ الْخُضَيْرُ الرَّزْمُ مَا لَا يَضُرُّكَ مَعَهُ شَيْءٌ كَمَا لَا يَنْفَعُكَ مِنْ غَيْرِهِ شَيْءٌ إِلَّا يَأْكُ وَ اللَّجَاجَةَ وَ الْمُنْشَى إِلَى غَيْرِ حَاجَةٍ وَ الصَّحْكَ فِي غَيْرِ تَعْجِبٍ

Al Khazr<sup>as</sup> said: 'Necessitate what nothing will harm with it just as nothing will benefit you from anything else. Beware of the stubbornness and the walking to other than a need, and the laughing in other than fascination.

يَا ابْنَ عِمْرَانَ - لَا تُعَيِّرَنَّ أَحَدًا بِخَطِيئَتِهِ وَ ابْنِكَ عَلَى خَطِيئَتِكَ.

O Ibn Imran<sup>as</sup>! Do no fault anyone for his sins and cry upon your own sins".<sup>1196</sup>

12- ك، إكمال الدين عن الحسن بن عبد الله عن علي بن الحسين بن إسماعيل عن محمد بن زكريا عن مهدي بن سابق عن عبد الله بن عباس عن أبيه قال: جمع فس بن ساعدة ولده فقال إن المعاء تكفيه البقلة و تزويبه المدقة و من عيرك شيئا فففيه مثله و من ظلم وجد من يظلمه - متى عدلت على نفسك عدل عليك من فوقك

(The book) 'Ikmal Al Deen' – from Al Hassan Bin Abdullah, from Ali Bin Al Husayn Bin Ismail, from Muhammad Bin Zakariya, from Mahdy Bin Sabiq, from Abdullah Bin Abbas, from his father having said,

'Qus Bin Sa'ada gathered his sons. He said, 'The life, the vegetable suffices it and a mouthful saturates it; and one who faults you of something so in him is similar to it, and the one who oppresses will find one who oppresses him; when you are just upon yourself there will be justice upon you from above you.

فَإِذَا هَيْبَتْ عَنْ شَيْءٍ فَإِبْدَأْ بِنَفْسِكَ وَ لَا تَجْمَعْ مَا لَا تَأْكُلُ وَ لَا تَأْكُلْ مَا لَا تَحْتَاجُ إِلَيْهِ وَ إِذَا ادَّخَرْتَ فَلَا تُكُونَنَّ كَنُزْكَ إِلَّا فِعْلَكَ وَ كُنْ عَفَّ الْعَيْلَةَ مُشْتَرِكَ الْعِنَى تَسُدُّ قَوْمَكَ - وَ لَا تُشَاوِرَنَّ مَشْغُولًا وَ إِنْ كَانَ حَازِمًا وَ لَا جَائِعًا وَ إِنْ كَانَ فَهِمًا وَ لَا مَدْعُورًا وَ إِنْ كَانَ نَاصِحًا

Whenever you forbid from something, then begin with yourself; and do not collect what you cannot eat, and do not eat what you are not needy to; and when you have hoarded so do not let it be your treasure except your deeds; and be chaste with the destitution; sharing the wealth will make you chief of your people; and neither consult a busy one and even though he were resolute, nor a hungry one and even if he an understanding one, nor a scared one and even if he were a good advisor.

وَ لَا تَضَعْ فِي عُنُقِكَ طَوْقًا لَا يُمَكِّنُكَ نَزْعُهُ إِلَّا بِبِشْقِي نَفْسِكَ وَ إِذَا خَاصَمْتَ فَاعْدِلْ وَ إِذَا قُلْتَ فَاقْتَصِدْ

And do not place a yoke in your neck not enabling you to remove it except by causing hardship to yourself; and when you contend then be just, and when you say (something) then be moderate.

وَ لَا تَسْتَوْدِعَنَّ أَحَدًا دِينَكَ وَ إِنْ قُرِبَتْ قَرَابَتُهُ فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ لَمْ تَزَلْ وَجِلًا وَ كَانَ الْمُسْتَوْدِعُ بِالْخِيَارِ فِي الْوَفَاءِ بِالْعَهْدِ وَ كُنْتَ لَهُ عَبْدًا مَا بَقِيَتْ فِيْ جَنَى عَلَيْكَ كُنْتُ أَوْلَى بِذَلِكَ وَ إِنْ وَفَى كَانَ الْمَسْدُوحُ دُونَكَ عَلَيْكَ بِالصَّدَقَةِ فَإِنَّهَا تُكْفِرُ الْخَطِيئَةَ

<sup>1196</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 9 11

And do not entrust your religion to anyone and even if his kinship is near, for when you do that, you will not cease to be fearful, and the entrusted one will be with the choice regarding the loyalty with the pact, and you will be a slave to him for as long as you remain alive. If he were to offend upon you, you would be foremost with that, and if he is loyal, he would be the praised rather than you. Upon you is with the charity, for it atones for the sin’.

وَ كَانَ فُسٌّ لَا يَسْتَوْدِعُ دِينَهُ أَحَدًا وَ كَانَ يَتَكَلَّمُ بِمَا يَخْفَى مَعْنَاهُ عَلَى الْعَوَامِّ وَ لَا يَسْتَدْرِكُهُ إِلَّا الْخَوَاصُّ.

And Qays would not entrust his religion to anyone, and would talk with what he would hide its meaning unto the general public, and no one would realise it except the special ones”.<sup>1197</sup> (not a Hadeeth)

– صح، صحيفة الرضا عليه السلام عن الرضا عن آبائه عن الحسين بن علي ع قال: ووجد لوح تحت حائط مدينة من المدائن مكتوب فيه

(The book) ‘Saheefa Al-Reza<sup>-asws</sup>’ – from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: ‘A tablet was found beneath a wall of a city from the cities. There was written in it: -

أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا وَ مُحَمَّدٌ نَبِيِّ عَجِبْتُ لِمَنْ أَيْقَنَ بِالْمَوْتِ كَيْفَ يَفْرَحُ وَ عَجِبْتُ لِمَنْ أَيْقَنَ بِالْقَدْرِ كَيْفَ يَحْزَنُ وَ عَجِبْتُ لِمَنْ احْتَبَرَ الدُّنْيَا كَيْفَ يَطْمَئِنُّ إِلَيْهَا وَ عَجِبْتُ لِمَنْ أَيْقَنَ بِالْحِسَابِ كَيْفَ يُذْنِبُ.

‘I<sup>-azwj</sup> am Allah<sup>-azwj</sup>. There is no god except Me<sup>-azwj</sup>, and Muhammad<sup>-saww</sup> is My<sup>-azwj</sup> Prophet<sup>-saww</sup>! I<sup>-azwj</sup> am Surprised at the one who is certain of the death how come he rejoices, and I<sup>-azwj</sup> am Surprised at the one certain with the Pre-determination how come he grieves, and I<sup>-azwj</sup> am Surprise at the one who experiences the world how come he is reassured to it, and I<sup>-azwj</sup> am Surprised at the one who is certain of the Reckoning how come he sins!’<sup>1198</sup>

14- جاء المجلس للمفيد عن علي بن محمد الفرشي عن علي بن الحسن بن فضال عن الحسن بن نصير عن أبيه عن عبد الغفار بن القاسم عن المنهال عن عمرو عن محمد بن علي ابن الحنفية قال سمعته يقول ما لك من عيشك إلا لذة تزدلف بك إلى حياضك و يقرئك إلى نومك فأبي أكله ليس معها عصص أو شربة ليس معها شرق

(The book) ‘Al Majaalis’ of Al Mufeed – from Ali Bin Muhammad Al Qureyshi, from Ali Bin Al Hassan Bin Fazzal, from Al Hassan Bin Nuseyr, from his father, from Abdul Gaffar Bin Al Qasim, from Al Minhal, from Amro, from Muhammad Bin Ali Ibn Al Hanafiya, he said,

‘I heard him saying, ‘There is nothing for you from your life except pleasure which take you to your bathroom and draws you closer to your sleep. Which more you eat there isn’t any choking with it, or any drink not having any choking with it?’

فَتَأْتَانِ أَفْرَكَ فَكَأَنَّكَ قَدْ صِرْتَ الْحَيْبَ الْمَقْفُودَ وَ الْحَيَالَ الْمُحْتَرَمَ أَهْلَ الدُّنْيَا أَهْلُ سَفَرٍ لَا يُجْلُونَ عَقْدَ رِحَالِهِمْ إِلَّا فِي غَيْرِهَا.

<sup>1197</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 33 H 9 12

<sup>1198</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 33 H 9 13

Ponder your affairs, it is as if you have become the lost beloved, and the well-thought-out imagination. People of the world are people of a journey. They do not untie their luggage except somewhere else".<sup>1199</sup>

15- جاء المجالس للمفيد عن أحمد بن الوليد عن أبيه عن الصَّغَارِ عن ابنِ مَعْرُوفٍ عن ابنِ مَهْرِيَّارَ عَنِ الْأَهْوَازِيِّ عَنِ النَّضْرِ وَ ابْنِ أَبِي نُجْرَانَ مَعَا عَنْ عَاصِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: إِنَّ أَبَا ذَرٍّ رَحِمَهُ اللَّهُ عَلَيْهِ كَانَ يَقُولُ يَا مُبْتَغِي الْعِلْمِ كَأَنَّ شَيْئاً مِنَ الدُّنْيَا لَمْ يَكُنْ شَيْئاً إِلَّا عَمَلًا يَنْفَعُ خَيْرُهُ وَ يَضُرُّ شَرُّهُ إِلَّا مِنْ رَحْمَةِ اللَّهِ

(The book) 'Al Majaalis' of Al Mufeed – from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Al Ahwazy, from Al Nazr and Ibn Abu Najran, both together from Aasim, from Abu Baseer,

'From Abu Ja'far<sup>asws</sup> having said: 'Abu Zarr<sup>ra</sup>, may Allah<sup>azwj</sup> have Mercy upon him<sup>ra</sup> had said, 'O seeker of knowledge! It is as if something from the world does not happen to be anything except a deed its good benefits and its evil harms, except from Mercy of Allah<sup>azwj</sup>.

يَا مُبْتَغِي الْعِلْمِ لَا يَشَعْلُكَ أَهْلٌ وَ لَا مَالٌ عَنْ نَفْسِكَ أَنْتَ يَوْمَ تُفَارِقُهُمْ كَضَيْفٍ بَتَّ فِيهِمْ ثُمَّ عَدَوْتَ مِنْ عِنْدِهِمْ إِلَى غَيْرِهِمْ وَ الدُّنْيَا وَ الْآخِرَةُ كَمَنْزِلٍ نَزَلَتْهُ ثُمَّ عَدَلَتْ عَنْهُ إِلَى غَيْرِهِ وَ مَا بَيْنَ الْمَوْتِ وَ الْبَعْثِ إِلَّا كَنَوْمَةٍ يَمْتَحِنُهَا ثُمَّ اسْتَيْقَظَتْ مِنْهَا

O seeker of knowledge! Neither family nor wealth should pre-occupy you from yourself and one day you will be separating from them like having been a guest spending a night with them, then you will be going from their presence to others, and the world ~~and the Hereafter are~~ is like a lodge you have lodged in, then you will turn away from it to somewhere else; and there is nothing between the death and the Resurrection except like a sleep you have slept, then you wake up from it.

يَا مُبْتَغِي الْعِلْمِ قَدِّمَ لِمَقَامِكَ بَيْنَ يَدَيْ اللَّهِ فَإِنَّكَ مُرْتَهَنٌ بِعَمَلِكَ وَ كَمَا تَدِينُ تُدَانُ

O seeker of knowledge! Send ahead for your standing in front of Allah<sup>azwj</sup>, for you are a hostage with your deeds, and just as you judge, you shall be judged.

يَا مُبْتَغِي الْعِلْمِ صَلِّ قَبْلَ أَنْ لَا تُقْدِرَ عَلَى لَيْلٍ وَ لَا نَهَارٍ تُصَلِّي فِيهِ إِذَا مَثَلُ الصَّلَاةِ لِصَاحِبِهَا بِإِذْنِ اللَّهِ كَمَثَلِ رَجُلٍ دَخَلَ عَلَى سُلْطَانٍ فَأَنْصَتَ لَهُ حَتَّى فَرَغَ مِنْ حَاجَتِهِ كَذَلِكَ الْمَرْءُ الْمُسْلِمُ مَا دَامَ فِي صَلَاتِهِ لَمْ يَزَلِ اللَّهُ يَنْظُرُ إِلَيْهِ حَتَّى يَفْرُغَ مِنْ صَلَاتِهِ

O seeker of knowledge! Pray Salat before you are neither able upon a night nor a day you can be praying Salat in. But rather, an example of the Salat to its owner by the Permission of Allah<sup>azwj</sup> is an example of a man entering to see a ruler, so he listens to him until he is free from his need. Like that is the Muslim person, for as long as he is in his Salat. Allah<sup>azwj</sup> does not cease Looking at him until he is free from his Salat.

يَا مُبْتَغِي الْعِلْمِ تَصَدَّقْ قَبْلَ أَنْ لَا تُقْدِرَ أَنْ تُعْطِيَ شَيْئاً وَ لَا تَمْتَنُ مِنْهُ إِذَا مَثَلُ الصَّدَقَةِ لِصَاحِبِهَا كَمَثَلِ رَجُلٍ طَلَبَهُ الْقَوْمُ بِدَمٍ فَقَالَ لَا تَقْتُلُونِي وَ اضْرِبُوا لِي أَجْلاً لِأَسْعَى فِي مَرْضَاتِكُمْ كَذَلِكَ الْمَرْءُ الْمُسْلِمُ بِإِذْنِ اللَّهِ كُلَّمَا تَصَدَّقَ بِصَدَقَةٍ حَلَّ بِهَا عُقْدَةً فِي رَقَبَتِهِ حَتَّى يَتَوَقَّى اللَّهُ أَقْوَاماً وَ قَدْ رَضِيَ عَنْهُمْ وَ مَنْ رَضِيَ اللَّهُ عَنْهُ فَقَدْ عَتَقَ مِنَ النَّارِ

<sup>1199</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 9 14

O seeker of knowledge! Give charity before you are neither able upon giving anything nor preventing from it. But rather, an example of the charity to its owner is like an example of a man being sought by a people for blood. He says, 'Do not kill me, and strike a term for me I can be striving in your satisfaction'. Like that is the Muslims person, by the Permission of Allah<sup>-azwj</sup>. Every time he donates a charity, a knot in his neck is unties until Allah<sup>-azwj</sup> Causes a people to die having been Satisfied with them, and the one whom Allah<sup>-azwj</sup> is Satisfied with, he has been liberated from the Fire.

يَا مُبْتَغِي الْعِلْمِ إِنَّ قَلْبًا لَيْسَ مِنْهُ مِنَ الْحَقِّ شَيْءٌ كَالْبَيْتِ الْحَرَابِ الَّذِي لَا غَامِرَ لَهُ

O seeker of knowledge! A heart not having in it anything from the truth is like the ruined house which there is not building for it.

يَا مُبْتَغِي الْعِلْمِ إِنَّ هَذَا اللِّسَانَ مُفْتَاخٌ خَيْرٍ وَ مُفْتَاخٌ شَرٍّ فَاحْتِمِ عَلَى قَلْبِكَ كَمَا تَحْتِمُ عَلَى ذَهَبِكَ وَ وَرِقِكَ

O seeker of knowledge! This tongue is a key of good and a key of evil, therefore seal (protect) upon your heart just as you seal (protect) upon your gold and your silver.

يَا مُبْتَغِي الْعِلْمِ إِنَّ هَذِهِ الْأَمْتَالَ نَضْرِبُهَا لِلنَّاسِ - وَ مَا يَعْغَلُهَا إِلَّا الْعَالِمُونَ.

O seeker of knowledge! **these examples, We Strike these for the people, and none understand these except for the learned ones [29:43]**'.<sup>1200</sup>

16- ما، الأماالي للشيخ الطوسي بإسناده عن موسى بن بكر عن العبد الصالح ع قال: بكى أبو ذر من خشية الله تعالى حتى اشتكى بصره فقيل له لو دعوت الله يشفي بصرك

(The book) 'Al Amaali' of the sheykh Al Tusi – by his chain from Musa Bin Bakr,

'From Al-Abd Al-Salih (7th Imam<sup>-asws</sup>) having said: 'Abu Zarr<sup>-ra</sup> cried from fear of Allah<sup>-azwj</sup> the Exalted to the extent that he<sup>-ra</sup> had ailment of his sight. It was said to him<sup>-asws</sup>, 'If you<sup>-ra</sup> could supplicate to Allah<sup>-azwj</sup> to heal your<sup>-ra</sup> sight!'

فَقَالَ لِي عَنْ ذَلِكَ مَشْغُولٌ وَ مَا هُوَ بِأَكْبَرَ هَمِّي

He<sup>-ra</sup> said: 'I<sup>-ra</sup> am too busy from that, and it is not greatest of my<sup>-ra</sup> worries'.

قَالُوا وَ مَا يَشْغَلُكَ عَنْهُ

They said, 'And what is your<sup>-ra</sup> pre-occupation from it?'

قَالَ الْعَظِيمَتَانِ الْجَنَّةُ وَ النَّارُ.

He<sup>-ra</sup> said: 'The two mighty ones – the Paradise and the Fire''.<sup>1201</sup>

<sup>1200</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 9 15

<sup>1201</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 9 16

17- ما، الأماالي للشيخ الطوسي بإسنادِهِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ الْعَبْدِ الصَّالِحِ ع قَالَ: سُئِلَ أَبُو ذَرٍّ مَا مَالُكَ قَالَ عَمَلِي

(The book) 'Al Amaali' of the sheykh Al Tusi – by his chain from Musa Bin Bakr,

'From Al-Abd Al-Salih (7th Imam<sup>asws</sup>) having said, 'Abu Zarr<sup>ra</sup> was asked, 'What is your<sup>ra</sup> wealth?' He<sup>ra</sup> said, 'My<sup>ra</sup> deeds'.

قِيلَ لَهُ إِنَّمَا نَسْأَلُكَ عَنِ الذَّهَبِ وَ الْفِضَّةِ

It was said to him<sup>ra</sup>, 'But rather we are asking about the gold and the silver'.

فَقَالَ مَا أَصْبَحَ فَلَا أُمْسِي وَ مَا أُمْسِي فَلَا أَصْبَحُ لَنَا كُنْدُوحٌ نَرْفَعُ فِيهِ خَيْرٌ مَتَاعِنَا سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ كُنْدُوحُ الْمُؤْمِنِ قَبْرُهُ.

He<sup>ra</sup> said, 'I<sup>asws</sup> don't come to any morning so there is no evening, nor do I<sup>ra</sup> come to an evening so there is no morning (too busy working good deeds). For us<sup>ra</sup> there is a storage we<sup>ra</sup> raised in it best of our<sup>ra</sup> merchandise. I<sup>ra</sup> heard Rasool-Allah<sup>azwj</sup> saying: 'A storage of the Momin is his grave''<sup>1202</sup>

18- ما، الأماالي للشيخ الطوسي بإسنادِهِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ الْعَبْدِ الصَّالِحِ ع قَالَ: قَالَ أَبُو ذَرٍّ رَه جَزَى اللَّهُ عَنِّي الدُّنْيَا مَدَمَّةً بَعْدَ رَغِيفَتَيْنِ مِنَ الشَّعِيرِ أَتَغَدَّى بِأَحَدِهِمَا وَ أَتَعَشَّى بِالْآخَرِ وَ بَعْدَ شَمْلَتِي الصُّوفِ آتُرُّ بِأَحَدَاهُمَا وَ أَتُرِّدِي بِالْآخَرَى.

(The book) 'Al Amaali' of the sheykh Al Tusi – By his chain from Musa Bin Bakr,

'From Al-Abd Al-Salih (7th Imam<sup>asws</sup>) having said: 'Abu Zarr<sup>ra</sup> said, 'May Allah<sup>azwj</sup> Recompense the world with condemnation on my<sup>ra</sup> behalf, after two loaves of barley I<sup>asws</sup> have lunch with one of these and I<sup>ra</sup> have dinner with the other, and after wrappings of wool I<sup>ra</sup> trouser with one of these and cloak with the other''<sup>1203</sup>

19- الدُّرَّةُ الْبَاهِرَةُ، أَوْصَى آدَمُ ابْنَهُ شَيْثَ [شَيْثًا] ع بِخَمْسَةِ أَشْيَاءَ وَ قَالَ لَهُ اعْمَلْ بِهَا وَ أَوْصِ بِهَا بَنِيكَ مِنْ بَعْدِكَ أَوْهَا لَا تَرَكْنُوا إِلَى الدُّنْيَا الْفَانِيَةِ فَإِنِّي رَكَنْتُ إِلَى الْجَنَّةِ الْبَاقِيَةِ فَمَا صَحَبَ لِي وَ أَخْرَجْتُ مِنْهَا

(The book) 'Al Durr Al Bahira' –

'Adam<sup>as</sup> advised his<sup>as</sup> son<sup>as</sup> Shees<sup>as</sup> with five things, and said to him<sup>as</sup>: 'Work with these and advise your<sup>as</sup> sons from after you<sup>as</sup> with these. The first of these, do not incline towards the perishable world, for I<sup>as</sup> have inclined to the ever-lasting Paradise, for it is not a companion for me<sup>as</sup> and I<sup>as</sup> will be exiting from it.

الْفَانِيَةُ لَا تَعْمَلُوا بِرَأْيِ نِسَائِكُمْ فَإِنِّي عَمِلْتُ بِهَوَى امْرَأَتِي وَ أَصَابَتْنِي النَّدَامَةُ

The second, do not work by opinions of your wives, for I<sup>as</sup> had worked with a whim of my<sup>as</sup> wife and the regret afflicted me<sup>as</sup>.

<sup>1202</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 9 17

<sup>1203</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 9 18

الثَّالِثَةُ إِذَا عَزَمْتُمْ عَلَىٰ أَمْرٍ فَانظُرُوا إِلَىٰ عَوَاقِبِهِ فَإِنِّي لَوِ نَظَرْتُ فِي عَاقِبَةِ أَمْرِي لَمْ يُصِْبَنِي مَا أَصَابَنِي

The third, whenever you<sup>as</sup> determine upon a matter, then look at its consequence, for had I<sup>as</sup> looking into consequence of my<sup>as</sup> matter, it would not have afflicted me<sup>as</sup> what had afflicted me<sup>as</sup>.

الرَّابِعَةُ إِذَا نَفَرْتَ فُلُوبِكُمْ مِنْ شَيْءٍ فَاجْتَنِبُوهُ فَإِنِّي حِينَ دَنَوْتُ مِنَ الشَّجَرَةِ لِأَتَنَاوَلَ مِنْهَا نَفَرَ قَلْبِي فَلَوْ كُنْتُ امْتَنَعْتُ مِنَ الْأَكْلِ مَا أَصَابَنِي مَا أَصَابَنِي -.

The fourth, whenever your heart dislike from anything, then shun it, for when I<sup>as</sup> went near to the tree in order to take from it, my<sup>as</sup> heart disliked. Had I<sup>as</sup> refused from the eating, it would not have afflicted me<sup>as</sup> what had afflicted me<sup>as</sup>.<sup>1204</sup>

تُغَلِّ مِنْ حِطِّ الشَّهِيدِ قَدَّسَ اللَّهُ رُوحَهُ يُنْسَبُ إِلَىٰ مُحَمَّدٍ بْنِ الْحَنَفِيَّةِ مَنْ كَرَمَتْ عَلَيْهِ نَفْسُهُ هَانَتْ عَلَيْهِ الدُّنْيَا.

It is copied from the handwriting of the martyr, may Allah<sup>azwj</sup> Sanctify his soul, attributed to Muhammad Bin Al-Hanafiya, 'One whom his soul is honourable to him, the world will be insignificant to him'.<sup>1205</sup>

20- دَعَوَاتُ الرَّاَوْنَدِيِّ، أَوْحَى اللَّهُ إِلَىٰ عَزْرِي ع يَا عَزْرِي إِذَا وَقَعْتَ فِي مَعْصِيَةٍ فَلَا تَنْظُرْ إِلَىٰ صِغَرِهَا وَ لَكِنْ انظُرْ مَنْ عَصَيْتَ وَ إِذَا أُوتِيتَ رِزْقًا مِنِّي فَلَا تَنْظُرْ إِلَىٰ قَلْبِهِ وَ لَكِنْ انظُرْ إِلَىٰ مَنْ أَهْدَاهُ وَ إِذَا نَزَلَتْ بِكَ بَلِيَّةٌ فَلَا تَشْكُ إِلَىٰ خَلْقِي كَمَا لَا أَشْكُوكَ إِلَىٰ مَلَائِكَتِي عِنْدَ صُعُودِ مَسَاوِيكَ وَ فَضَائِحِكَ.

(The book) 'Dawaat' of Al Rawandy –

'Allah<sup>azwj</sup> Revealed to Uzejr<sup>as</sup>: "O Uzejr<sup>as</sup>! When you<sup>as</sup> fall into disobedience, do not look at its smallness, but look at the One<sup>azwj</sup> you are disobeying, and when you<sup>as</sup> are Given sustenance from Me<sup>azwj</sup>, do not look at its scarcity, but look at the One<sup>azwj</sup> Who has Bestowed it, and whenever an affliction befalls with you<sup>as</sup>, do not complain to My<sup>azwj</sup> creatures just as I<sup>azwj</sup> don't Complain to My<sup>azwj</sup> Angels during the ascent of your<sup>as</sup> evil deeds and your<sup>as</sup> disgraces!"<sup>1206</sup>

21- عُذَّةُ الدَّاعِي، أَوْحَى اللَّهُ تَعَالَىٰ إِلَىٰ دَاوُدَ ع يَا دَاوُدُ إِنِّي وَضَعْتُ حُمْسَةً فِي حُمْسَةٍ وَ النَّاسُ يَطْلُبُونَهَا فِي حُمْسَةٍ غَيْرِهَا فَلَا يَجِدُونَهَا

(The book) 'Uddat Al Daie' –

'Allah<sup>azwj</sup> Said to Dawood<sup>as</sup>: "O Dawood<sup>as</sup>! I<sup>azwj</sup> have Placed five in five while the people are seeking it in five others, so they will not be finding these: -

وَضَعْتُ الْعِلْمَ فِي الْجُوعِ وَ الْجُهْدِ وَ هُمْ يَطْلُبُونَهُ فِي الشَّبَعِ وَ الرَّاحَةِ فَلَا يَجِدُونَهُ

I<sup>azwj</sup> have Placed the knowledge in hunger and effort, while they are seeking it in satiation and the comfort, so they are not finding it.

<sup>1204</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 19 a

<sup>1205</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 19 b

<sup>1206</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 20

وَضَعْتُ الْعِزَّ فِي طَاعَتِي وَ هُمْ يَطْلُبُونَهُ فِي خِدْمَةِ السُّلْطَانِ فَلَا يَجِدُونَهُ

I have Placed the honour in obedience to Me<sup>azwj</sup> while they are seeking it in serving the ruler, so they are not finding it.

وَ وَضَعْتُ الْغِنَى فِي الْقَنَاعَةِ وَ هُمْ يَطْلُبُونَهُ فِي كَثْرَةِ الْمَالِ فَلَا يَجِدُونَهُ

And I<sup>azwj</sup> have Placed the richness in the contentment while they are seeking it in abundance of wealth, so they are not finding it.

وَ وَضَعْتُ رِضَايَ فِي سَخَطِ النَّفْسِ وَ هُمْ يَطْلُبُونَهُ فِي رِضَا النَّفْسِ فَلَا يَجِدُونَهُ

And I<sup>azwj</sup> have Placed My<sup>azwj</sup> Satisfaction in distressing the souls while they are seeking it in satisfying/easing the souls, so they are not finding it.

وَ وَضَعْتُ الرَّاحَةَ فِي الْجَنَّةِ وَ هُمْ يَطْلُبُونَهَا فِي الدُّنْيَا فَلَا يَجِدُونَهَا.

And I<sup>azwj</sup> have Placed the comfort in the Paradise while they are seeking it in the world, so they are not finding it!"<sup>1207</sup>

22- كِتَابُ الْمُسْتَسْلَاتِ، حَدَّثَنِي أَبُو الْقَاسِمِ عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَلِيِّ الْعَلَوِيِّ قَالَ سَمِعْتُ مُحَمَّدَ بْنَ أَحْمَدَ السِّنَانِيَّ سَمِعْتُ مُحَمَّدَ الْعَلَوِيَّ الْغُرَيْضِيَّ يَقُولُ سَمِعْتُ عَبْدَ الْعَظِيمِ بْنَ عَبْدِ اللَّهِ الْحَسَنِيَّ يَقُولُ سَمِعْتُ أَحْمَدَ بْنَ عَيْسَى الْعَلَوِيَّ يَقُولُ سَمِعْتُ أَبَا صَادِقٍ يَقُولُ سَمِعْتُ الصَّادِقَ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ تَمَثَّلْ لِأَبِي دَرِّ الْعِفَارِيِّ رَه-

(The book) 'Kitab Al Musalsalaat' – It is narrated to me by Abu Al Qasim Ali Bin Muhammad Bin Ali Al Alawy who said, 'I heard Muhammad Bin Ahmad Al Sinany, 'I heard Muhammad Al Alawy Al Ureyzi saying, 'I heard Abdul Azeem Bin Abdullah Al Hasany saying, 'I heard Ahmad Bin Isa Al Alawy saying, 'I heard Abu Sadiq saying,

'I heard Al-Sadiq Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> saying, giving an example to Abu Zarr Al-Ghifary<sup>ra</sup> (in a poem):

أَنْتَ فِي عَقْلَةٍ وَ قَلْبِكَ سَاهٍ-	نَفِدَ الْعُمْرُ وَ الدُّنُوبُ كَمَا هِيَ-
جُمَّةٌ حَصَلَتْ عَلَيْكَ جَمِيعاً-	فِي كِتَابٍ وَ أَنْتَ عَنْ ذَلِكَ سَاهِي-
لَمْ تُبَادِرْ بِتَوْبَةٍ مِنْكَ حَتَّى-	صِرْتَ شَيْخاً وَ حَبْلُكَ الْيَوْمَ وَاهِي-
عَجَباً مِنْكَ كَيْفَ تَضْحَكُ جَهْلاً-	وَ حَطَايَاكَ قَدْ بَدَتْ لِإِلَهِي-
فَتَفَكَّرْ فِي نَفْسِكَ الْيَوْمَ جَهْداً-	وَ سَلْ عَنْ نَفْسِكَ الْكِرَى يَا تَاهِي.

*'You are in heedlessness and your heart it inattentive, the lifespan is depleting and the sins are as they are; a lot has resulted upon you all in a Book, and you are neglectful of it; you did not rush with repentance from you until you became an old man, and your means are weak today; It is surprising from you how come you are laughing in ignorance while your sins have been*

<sup>1207</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 21



revealed to my<sup>asws</sup> God<sup>azwj</sup>. Therefore, contemplate with regarding yourself today with effort and ask about yourself for the returning from drowsiness, O forgetful one!"<sup>1208</sup>

23- كِتَابُ الْغَايَاتِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: كَانَ أَحَدُ مَا أَوْصَى بِهِ الْحُضَيْرُ مُوسَى بْنِ عِمْرَانَ أَنَّهُ قَالَ لَا تُعَيِّرَنَّ أَحَدًا بِدَنْبٍ فَإِنَّ أَحَبَّ الْأُمُورِ إِلَى اللَّهِ ثَلَاثَةٌ الْفَضْلُ فِي الْجِدَّةِ وَالْعَفْوُ فِي الْمَقْدَرَةِ وَالرِّفْقُ لِعِبَادِ اللَّهِ وَ مَا رَفَقَ أَحَدٌ بِأَحَدٍ فِي الدُّنْيَا إِلَّا رَفَقَ اللَّهُ لَهُ يَوْمَ الْقِيَامَةِ وَ رَأْسُ الْحِكْمَةِ مَخَافَةُ اللَّهِ.

(The book) 'Kitab Al Gayaat' –

'From Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'It was one of what Al-Khazr<sup>as</sup> has advised Musa<sup>as</sup> Bin Imran<sup>as</sup> with that he<sup>as</sup> said: 'Do not fault anyone for a sin for the most beloved of the matters to Allah<sup>azwj</sup> are three – the moderation in the effort, and the pardoning during the power, and the kindness to servants of Allah<sup>azwj</sup>; and no one will be kind with anyone in the world except Allah<sup>azwj</sup> would be Kind to him on the Day of Qiyamah; and the head of wisdom is fearing Allah<sup>azwj</sup>'.<sup>1209</sup>

24- ختص، الإختصاص عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ قَالَ سَلْمَانُ الْفَارِسِيُّ عَجِبْتُ بِسِتِّ ثَلَاثَةٍ أَضْحَكُنِّي وَ ثَلَاثَةٍ أَبْكُنُنِي فَأَمَّا الَّتِي أَبْكُنُنِي فَمَرَاتُ الْأَجْبَةِ مُحْتَدٍ ص وَ هَوَلُ الْمُطَّلَعِ وَ الْوُفُوفِ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَ جَلَّ

(The book) 'Al Ikhtisaas' –

'From Abu Abdullah Al-Sadiq<sup>asws</sup> having said: 'Salman Al-Farsi<sup>ra</sup> said, 'I<sup>ra</sup> am surprised with six – three making me<sup>ra</sup> laugh and three making me<sup>ra</sup> cry. As for those which make me<sup>ra</sup> cry, it is separation of the loved one Muhammad<sup>sawww</sup>, and the emerging horror, and the pausing in front of Allah<sup>azwj</sup> Mighty and Majestic.

وَ أَمَّا الَّتِي أَضْحَكُنُنِي فَطَالِبُ الدُّنْيَا وَ الْمَوْتُ يَطْلُبُهُ وَ عَافِيَا وَ لَيْسَ بِمَعْفُولٍ عَنْهُ وَ ضَاحِكٌ بِلَاءٍ فِيهِ وَ لَا يَدْرِي أَرْضَى لَهُ أَمْ سَخِطَ.

And as for which make me<sup>ra</sup> laugh – seeking the world while the death seeks him, and a heedless one who is not being heedless from, and one laughing in fullness while he does not know whether there is Satisfaction (of Allah<sup>azwj</sup>) for Him<sup>azwj</sup> or Wrath".<sup>1210</sup>

25- ختص، الإختصاص عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ رَفَعَهُ قَالَ: تَبِعَ حَكِيمٌ حَكِيمًا تِسْعَ مِائَةٍ فَرَسَخٍ فَلَمَّا لَحِقَهُ قَالَ يَا هَذَا مَا أَرْفَعُ مِنَ السَّمَاءِ وَ مَا أَوْسَعُ مِنَ الْأَرْضِ وَ مَا أَعْتَى مِنَ الْبَحْرِ وَ مَا أَفْسَى مِنَ الْحَجْرِ وَ مَا أَشَدُّ حَرَارَةَ مِنَ النَّارِ وَ مَا أَشَدُّ بَرْدًا مِنَ الرَّهْمِيرِ وَ مَا أَثْقَلُ مِنَ الْجِبَالِ الرَّاسِيَاتِ

(The book) 'Al Ikhtisaas' – from Sa'ad Bin Abdullah raising it, said,

'A wise one follow a wise one for seven hundred Farsakhs (3500 km) regarding seven phrases. When he caught up with him, he said to him, 'O you! What is higher than the sky, and vaster than the earth, and richer than the sea, and harder than the stone, and severer of heat than the fire, and severely colder than the frost, and heavier than the lofty mountain?'

<sup>1208</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 22

<sup>1209</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 23

<sup>1210</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 24

فَقَالَ لَهُ يَا هَذَا إِنَّ الْحَقَّ أَرْفَعُ مِنَ السَّمَاءِ وَالْعَدْلَ أَوْسَعُ مِنَ الْأَرْضِ وَغَنَى النَّفْسِ أَعْنَى مِنَ الْبَحْرِ وَفَلْبُ الْكَافِرِ أَقْسَى مِنَ الْحَجَرِ وَالْحَرِيصَ الْجَشِعَ أَشَدُّ حَرَارَةً مِنَ النَّارِ وَالْيَأْسَ مِنْ رُوحِ اللَّهِ عَزَّ وَجَلَّ أَشَدُّ بُرْدًا مِنَ الرَّمْهَرِيرِ وَالْبُهْتَانَ عَلَى الْبَرِيِّ أَثْقَلُ مِنَ الْجِبَالِ الرَّاسِيَاتِ.

He said to him, 'O you! The truth is higher than the sky, and the justice is vaster than the earth, and a rich soul is richer than the sea, and the heart of a Kafir is harder than the stone, and the keenness of the greedy one is of severer heat than the fire, and the despair from comfort (Mercy) of Allah<sup>-azwj</sup> Mighty and Majesty is severely colder than the frost, and the slander upon the innocent is heavier than the lofty mountain".<sup>1211</sup>

26- كَنْزُ الْكَرَاجِكِيِّ، قِيلَ لِبَعْضِهِمْ كَيْفَ خَالَكَ

(The book) 'Kanz' of Al Karajaky –

'It was said to one of them, 'How is your state?'

فَقَالَ كَيْفَ خَالَ مَنْ يَفِي بِقَائِهِ وَ يَسْتَمُّ بِسَلَامَتِهِ وَ يُؤْتَى مِنْ مَأْمَنِهِ

He said: 'How would be the state of the one who is perishing by his remaining alive, and is getting by his being safe, and he is attacked from his secure place'.

وَ قِيلَ لِبَعْضِ حُكَمَاءِ الْعَرَبِ مَنْ أَنْعَمَ النَّاسُ عَيْشًا قَالَ مَنْ تَحَلَّى بِالْعَفَافِ وَ رَضِيَ بِالْكَفَافِ وَ تَجَاوَزَ مَا يَخَافُ إِلَى مَا لَا يَخَافُ

And it was said to one of the wise Arabs, 'Who is most blissful of the people of life?' He said, 'One who adorns himself with the chastity and is satisfied with the sufficient, and he overlooks what he fears to what he does not fear'.

وَ قِيلَ فَمَنْ أَعْلَمُهُمْ قَالَ مَنْ صَمَتَ فَادَّكَّرَ وَ نَظَرَ فَاعْتَبَرَ وَ وَعَظَ فَارْتَدَّجَرَ -.

And it was said, 'So who is their most learned?' He said, 'One who is silent so is reminded, and looks so he takes lesson, and is preached so is rebuked".<sup>1212</sup> (unclear whether it is Hadeeth or not)

وَ رُوِيَ أَنَّ اللَّهَ تَعَالَى يَقُولُ يَا ابْنَ آدَمَ فِي كُلِّ يَوْمٍ يُؤْتَى رِزْقُكَ وَ أَنْتَ تَحْزَنُ وَ يَنْقُصُ عُمُرُكَ وَ أَنْتَ لَا تَحْزَنُ تَطْلُبُ مَا يُطْعِمُكَ وَ عِنْدَكَ مَا يَكْفِيكَ

And it is report, 'Allah<sup>-azwj</sup> the Exalted Said: "O son of Adam<sup>-as</sup>! During every day you are being Given your sustenance and you are grieving, and your lifespan gets reduced and you are nor grieving; you are seeking what makes you tyrannous while in your possession is what suffices you'.

وَ قِيلَ أَعْطَى النَّاسِ مَنْ افْتَصَدَ فَمَنْعَ وَ مَنْ قَبِعَ فُكَّ رَقَبَتَهُ مِنْ عِبُودِيَّةِ الدُّنْيَا وَ دَلَّ الْمَطَامِعَ

<sup>1211</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 25

<sup>1212</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 26 / 1

And it is said, 'The most joyful of the people is one who is moderate so is contented, and one who is contented will liberate his neck from servitude of the world and humiliation of the ambitions'.

وَ قِيلَ الْفَقِيرُ مَنْ طَمَعَ وَ الْعَيْشِيُّ مَنْ قَنِعَ

And it is said, 'The poor is the one who covets, and the rich is the one who is contented'.

وَ قِيلَ مَنْ كَانَ لَهُ مِنْ نَفْسِهِ وَاعِظٌ كَانَ عَلَيْهِ مِنَ اللَّهِ حَافِظٌ

And it is said, 'One who were to preached to from himself there would be a protector upon him from Allah<sup>-azwj</sup>'.

وَ قِيلَ لَا يَزَالُ الْعَبْدُ بِخَيْرٍ مَا دَامَ لَهُ وَاعِظٌ مِنْ نَفْسِهِ وَ كَانَتْ مُحَاسِبَتُهُ مِنْ هَيْبِهِ

And it is said, 'The servant will not cease to be with godness for as long as he is preached from himself, and self-reckoning would be from his worries'.

وَ وَعِظَ رَجُلٌ فَقَالَ عِيَادَ اللَّهِ الْحَذَرَ الْحَذَرَ فَوَ اللَّهُ لَقَدْ سَتَرَ حَتَّى كَانَتْهُ قَدْ أَهْمَلُ وَ لَقَدْ أَهْمَلُ حَتَّى كَانَتْهُ قَدْ أَهْمَلُ

And a man preached. He said, 'Servants of Allah<sup>-azwj</sup>! The caution! The caution! By Allah<sup>-azwj</sup>! He<sup>-azwj</sup> has Covered to the extent it is as if He<sup>-azwj</sup> has Forgiven, and He<sup>-azwj</sup> has Respited to the extent as if He<sup>-azwj</sup> has Neglected'.

وَ قِيلَ الْعَجَبُ لِمَنْ يَعْمَلُ وَ هُوَ يَعْلَمُ أَنَّهُ لَا يُعْمَلُ عَنْهُ وَ لِمَنْ يَهْتَوِي عَيْشُهُ وَ هُوَ لَا يَعْلَمُ إِلَى مَاذَا يَصِيرُ أَمْرُهُ

And it is said, 'The surprise is at the one who is heedless while he knows that he is not being heedless from, and at the one whose lifestyle is pleasurable while he does not know to what his affairs are destined to'.

وَ قِيلَ إِنَّ لِلْبَاقِي بِالْبَاقِي مُعْتَبَرًا وَ لِلْآخِرِ بِالْأَوَّلِ مُزْدَجَرًا فَالسَّعِيدُ لَا يَرْكُنُ إِلَى الْخُدْعِ وَ لَا يَغْتَرُّ بِالطَّمَعِ

And it is said, 'There is a lesson for the remaining ones with the perishing ones, and for the latter one with the former one as a deterrence. So, the fortunate is one who does not incline to the deception and is not deceived by the greed'.

وَ قَالَ آخِرُ كَيْفَ أُؤَجِّرُ عَمَلِي وَ لَسْتُ أُدْرِي مَتَى يَحِلُّ أَجَلِي أَمْ كَيْفَ تَشْتَدُّ حَاجَتِي إِلَى الدُّنْيَا وَ لَسْتُ بِدَارِي أَمْ كَيْفَ أَجْمَعُ وَ فِي غَيْرِهَا قَرَارِي أَمْ كَيْفَ لَا أَمْهَدُ لِرَجْعَتِي قَبْلَ انْصِرَافِ مُدَّتِي.

And another one said, 'How can I delay my work and I don't know when my death will be released? Or how came I intensify my needs to the world and it isn't my house? Or how can I amass and my settlement in in somewhere else? Or how can I not pave the way for my return before end of my period?'

وَ قَالَ عُمَرُ بْنُ الْخَطَّابِ لِأَبِي دَرٍّ رَهْ عِظِي قَالَ لَهُ ارْضَ بِالْمَوْتِ وَ خَفِ الْمَوْتِ وَ اجْعَلْ صَوْمَكَ الدُّنْيَا وَ فِطْرَكَ الْمَوْتِ

And Umar Bin Al-Khattab said to Abu Zarr<sup>ra</sup>, 'Advise me!' He<sup>ra</sup> said to him, 'Be satisfied with the daily subsistence, and fear the missing out, and make your fasting be the world, and your breaking be the death'.

وَقَالَ آخِرُ عَجَبًا لِمَنْ يَكْتَحِلُ عَيْنَهُ بِرُقَادٍ وَالْمَوْتُ ضَجِيغُهَا عَلَى وَسَادٍ

And another said, 'Surprise is at the one who applies kohl in his eyes with sleep and the death will lie him down upon a pillow'.

وَقَالَ آخِرُ نَظَرْنَا فَوَجَدْنَا الصَّبْرَ عَلَى طَاعَةِ اللَّهِ أَهْوَنَ مِنَ الصَّبْرِ عَلَى عَذَابِ اللَّهِ

And another said, 'We looked, and we found the patience upon obedience of Allah<sup>azwj</sup> as being easier than being patient upon Punishment of Allah<sup>azwj</sup>'.

وَقَالَ آخِرُ عَجَبًا لِمَنْ يَحْتَمِي مِنَ الطَّيِّبَاتِ مَخَافَةَ الدَّاءِ وَلَا يَحْتَمِي مِنَ الذُّنُوبِ مَخَافَةَ النَّارِ

And another said, 'Surprise at the one who is dieting from the good food fearing the illness and he does not diet (stay away) from the sins fearing the Fire'.

وَقِيلَ كَيْفَ يَصْفُو عَيْشُ مَنْ هُوَ مَسْتَعْوِلٌ عَمَّا عَلَيْهِ مَا خُوذُ بِمَا لَدَيْهِ مُحَاسَبٌ عَلَى مَا وَصَلَ إِلَيْهِ

And it is said, 'How can he describe life one who is to be Questioned about what is upon him, Seized with what he has done, Reckoned upon what he has arrived to'.

وَقَالَ آخِرُ عَجَبًا لِمَنْ يَحْسِرُ عَنِ الْوَاضِحَةِ وَقَدْ يَعْمَلُ بِالْفَاضِحَةِ

And another said, 'Surprise at the one who bares his front teeth (laughs), and he is working with the scandals'.

وَقِيلَ إِذَا فَلَّتْ فَارْجِعْ وَإِذَا أُذْبِتْ فَأَقْلِعْ وَإِذَا أَسَأْتَ فَانْدَمْ وَإِذَا ائْتَمِنْتَ فَانْكُثْ.

And it is said, 'When you make a slip, then retract, and when you sin, then uproot, and when you do an evil deed, regret, and when you are entrusted, so conceal'<sup>1213</sup> (unclear whether it is Hadeeth or not)

وَقَالَ الْمَسِيحُ ع تَعْمَلُونَ لِلدُّنْيَا وَأَنْتُمْ تُرْزَقُونَ فِيهَا بِغَيْرِ عَمَلٍ وَلَا تَعْمَلُونَ لِلْآخِرَةِ وَأَنْتُمْ لَا تُرْزَقُونَ فِيهَا إِلَّا بِعَمَلٍ.

And the Messiah<sup>as</sup> said, 'You are working for the world while you are being sustained in it without having to work, and you are not working for the Hereafter and you will not be sustained in it except due to deeds'<sup>1214</sup>.

وَقَالَ ع إِذَا عَمِلْتَ الْحَسَنَةَ فَأَلْهَ عَنْهَا فَإِنَّهَا عِنْدَ مَنْ لَا يُضَيِّعُهَا وَإِذَا عَمِلْتَ السَّيِّئَةَ فَاجْعَلْهَا نُصْبَ عَيْنِكَ.

<sup>1213</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 26 / 2

<sup>1214</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 26 / 3

And he<sup>-asws</sup> said: ‘When you work the good deeds, be persistent about it, for it is with the One<sup>-azwj</sup> Who will not be wasting it, and when you work the evil deeds, therefore make it to be in your eyes’.

وَقِيلَ لِلْحَكِيمِ لِمَ تُدْمِنُ إِسْكَاءَ الْعَصَا وَ لَسْتَ بِكَبِيرٍ وَ لَا مَرِيضٍ قَالَ لِأَعْلَمُ أَيُّ مَسَافِرٍ-.

And it was said to a wise one, ‘Why are you habitually holding the walking stick and you aren’t with old age nor sickness?’ He said, ‘For it to be known I am a traveller’.

وَقِيلَ مَنْ أَحْسَنَ عِبَادَةَ اللَّهِ فِي شَيْبَتِهِ لَقَاءَ اللَّهِ الْحِكْمَةَ فِي بُلُوغِهِ أَشَدَّهُ وَ ذَلِكَ قَوْلُهُ سُبْحَانَهُ- وَ لَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَ عِلْمًا وَ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ وَ لَا نَأْسُ أَنْ يَغْدِلَ الْمُقْصِرُ الْمُقْصِرَ-.

And it is said, ‘One who worships Allah<sup>-azwj</sup> well in his old age, Allah<sup>-azwj</sup> will Cast him the wisdom in his reaching his maturity, and that is Word of the Glorious: **And when he reached his maturity, We Gave him Wisdom and Knowledge; and like that do We Recompenses the good doers [12:22]**, and there is no problem in the derogator blaming the derogator”<sup>.1215</sup> (unclear whether some of it is Hadeeth or not)

وَ قَالَ بَعْضُهُمْ- لَا يَمْنَعُكُمْ مَعَاشِرَ السَّامِعِينَ سُوءُ مَا تَعْلَمُونَ مِنَّا أَنْ تَقْلِبُوا أَحْسَنَ مَا تَسْمَعُونَ مِنَّا-.

And one of them said, ‘Community of listeners! The evil what you are knowing as being from us should not prevent you from accepting the excellent of what you are hearing as being from us”<sup>.1216</sup> (unclear whether it is Hadeeth or not)

قَالَ الْخَلِيلُ بْنُ أَحْمَدَ- اعْمَلْ بِعِلْمِي وَ لَا تَنْظُرْ إِلَى عَمَلِي يَنْفَعَكَ عِلْمِي وَ لَا يَضُرُّكَ تَقْصِيرِي نَعُودُ بِاللَّهِ أَنْ يَكُونَ مَا عَلِمْنَا حُجَّةً عَلَيْنَا لَا لَنَا انْظُرْ يَا أَجِي إِلَى نَفْسِكَ وَ لَا تَكُنْ مِمَّنْ جَمَعَ عِلْمَ الْعُلَمَاءِ وَ طَرَائِفَ الْحُكَمَاءِ وَ جَرَى فِي الْعَمَلِ بِجَرَى السُّفَهَاءِ-.

Al Khaleel Bin Ahmad said,

‘Work with my knowledge and do not look at my deeds, my knowledge will benefit you and my deficiencies will not harm you. We seek Refuge with Allah<sup>-azwj</sup> from what we know being an argument upon us not for us, O my brother, look at yourself and do not be from the ones who gathers knowledge of the scholars and oddities of the wise ones, and flow in the work flow of the foolish ones”<sup>.1217</sup>

وَ رُوِيَ أَنَّ امْرَأَةَ الْعَزِيزِ وَقَفَتْ عَلَى الطَّرِيقِ فَمَرَّتْ بِهَا الْمَوَاكِبُ حَتَّى مَرَّ يُوسُفُ ع فَقَالَتْ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْعَبِيدَ مُلُوكًا بِطَاعَتِهِ وَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمُلُوكَ عَبِيدًا بِمَعْصِيَتِهِ-.

And it is reported, ‘The wife of the king paused at the road. The escort procession passed by until Yusuf<sup>-as</sup> passed by. She said, ‘The Praise is for Allah<sup>-azwj</sup> Who Made the slave to be king

<sup>1215</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 33 H 26 / 4

<sup>1216</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 33 H 26 / 5

<sup>1217</sup> Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 33 H 26 / 6

due to his<sup>-as</sup> obeying Him<sup>-azwj</sup>, and the Praise is for Allah<sup>-azwj</sup> Who Made the kings as slave due to their disobeying Him<sup>-azwj</sup>".<sup>1218</sup> (not a Hadeeth)

وَذَكَرُوا أَنَّ الْمَتْمَانَةَ ابْنَةَ التُّعْمَانِ بْنِ الْمُنْذِرِ دَخَلَتْ عَلَى بَعْضِ مُلُوكِ الْوَقْتِ فَقَالَتْ إِنَّا كُنَّا مُلُوكَ هَذِهِ الْبَلَدَةِ يُحْيِي إِلَيْنَا خِرَاجَهَا وَ يُطِيعُنَا أَهْلُهَا فَصَاحَ بِنَا صَائِحُ الدَّهْرِ فَشَقَّ عَصَانَا وَ فَرَّقَ مَلَائِنَا- وَ قَدْ أَتَيْتُكَ فِي هَذَا الْيَوْمِ أَسْأَلُكَ مَا اسْتَعِينُ بِهِ عَلَى صُعُوبَةِ الْوَقْتِ

And they mentioned, 'Al-Matmanah, daughter of Al-Numan Bin Al-Munzir entered to see one of the kings of the time. She said, 'We used to be kings of this city. Its taxed were beloved to us and its people obeyed us. A shouter of the times shouted at us so our stick was broken and our assemblies dispersed, and I have come to you in this day to ask you to be assisted with it upon its difficulties of the time'.

فَبَكَى الْمَلِكُ وَ أَمَرَ لَهَا بِجَائِزَةٍ حَسَنَةٍ فَلَمَّا أَخَذَهَا أَقْبَلَتْ بِوَجْهِهَا عَلَيْهِ فَقَالَتْ إِنَّي مُحِبِّبِكَ بِتَحِيَّةِ كُنَّا نُحْيِي بِهَا فَأَصْعَى إِلَيْهَا

The king cried and ordered with goodly award for her. When she had taken it, she turned with her face towards him. She said, 'I shall salute you with a saluted we had been saluted with, therefore listen to it'.

فَقَالَتْ شَكَرْتُكَ يَدَا افْتَقَرْتُ بَعْدَ عَيْتِي وَ لَأَطْلُتُكَ يَدَا اسْتَعْنَتْ بَعْدَ فِقْرِ وَ أَصَابَ اللَّهُ بِمَعْرُوفِكَ مَوَاضِعَهُ وَ قَلَّدَكَ الْمَنَنْ فِي أَعْنَاقِ الرِّجَالِ وَ لَا أُرَازِلُ اللَّهَ عَنْ عِبْدٍ نِعْمَةً إِلَّا جَعَلَكَ السَّبَبَ لِرَدِّهَا عَلَيْهِ وَ السَّلَامُ

She said, 'I complained of a hand which has been impoverished after riches, and I shall give you a hand which is enriched after poverty, and Allah<sup>-azwj</sup> has Hit with your act of kindness it place, and has Collared you the conferment in necks of the men, and Allah<sup>-azwj</sup> Does not Remove a bounty from a bounty except He<sup>-azwj</sup> has Made you the cause to return it to him. And the greetings!'

فَقَالَ أَكْتُبُوهَا فِي دِيْوَانِ الْحِكْمَةِ-.

He said, 'Write in the register of wisdom".<sup>1219</sup> (not a Hadeeth)

وَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْأَزْدِيِّ الْبَصْرِيِّ رَفَعَهُ إِلَى أَبِي شِهَابٍ قَالَ- قَدْ بَلَغَنِي أَنَّ عَيْسَى ابْنَ مَرْيَمَ ع قَالَ لِلدُّنْيَا يَا امْرَأَةَ كَمْ لَكَ مِنْ زَوْجٍ قَالَتْ كَثِيرٌ قَالَ فُكُلُهُمْ طَلَّقَكَ قَالَتْ لَا بِنِ كُلُّهُمْ قَتَلْتُ

And from Muhammad Bin Ali Al Azdy Al Basry, raising it to Shihab who said,

'It has reached me that Isa<sup>-as</sup> Ibn Maryam<sup>-as</sup> said to the world, 'O woman! How many husbands have been for you?' She said, 'Many'. He<sup>-as</sup> said: 'So all of them divorced you?' She said, 'But all of them I have killed'.

قَالَ هَؤُلَاءِ الْبَاقُونَ لَا يَعْتَبِرُونَ بِإِخْوَانِهِمُ الْمَاضِينَ كَيْفَ تُورِدِينَهُمُ الْمَهَالِكَ وَاجِدًا وَاجِدًا فَيَكُونُوا مِنْكَ عَلَى حَذَرٍ قَالَتْ لَا-.

<sup>1218</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 26 / 7

<sup>1219</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 26 / 8

He<sup>as</sup> said: 'These remaining ones are they not taking a lesson with their brothers of the past, how you are intending their destruction one by one, so they would be upon caution?' She said, 'No'.

وَبَلَّغْنَا أَنَّ كَلَامَ اللَّهِ تَعَالَى الَّذِي أَنْزَلَهُ عَلَيَّ بَنِي إِسْرَائِيلَ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا دُونَ بَعْثَةِ مُفَقِّرِ الرِّثَاءِ وَ تَارِكِ تَارِكِي الصَّلَاةِ عُزَاءً.

And it has reached us that Speech of Allah<sup>azwj</sup> the Exalted which He<sup>azwj</sup> Revealed unto children of Israel: "Surely I<sup>azwj</sup> am Allah<sup>azwj</sup>, there is no god except Me<sup>azwj</sup>, with Bakkah (Makkah), Impoverisher of the adulterers and Neglecter of neglecters of the Salat!"<sup>1220</sup>

وَقَالَ ابْنُ عَبَّاسٍ رَه - حَمْسُ خِصَالٍ ثَوْرَتْ حُمْسَةَ أَشْيَاءَ مَا فَشَتْ الْفَاجِشَةُ فِي قَوْمٍ قَطُّ إِلَّا أَحَدَهُمُ اللَّهُ بِالْمَوْتِ وَ مَا طَفَقَتْ قَوْمَ الْمِيزَانِ إِلَّا أَحَدَهُمُ اللَّهُ بِالْبَيْنِينَ وَ مَا نَقَضَ قَوْمَ الْعَهْدِ إِلَّا سَلَطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ وَ مَا حَارَ قَوْمٌ فِي الْحُكْمِ إِلَّا كَانَ الْقَتْلُ بَيْنَهُمْ وَ مَا مَنَعَ قَوْمَ الرِّكَاءِ إِلَّا سَلَطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ -

And Ibn Abbas said, 'Five characteristics inherit five things – the immoralities will not spread among a people at all except Allah<sup>azwj</sup> will Seize them with the death; and a people do not underestimate the scale except Allah<sup>azwj</sup> Seizes them with the years (of famine); and a people do not break the pact except Allah<sup>azwj</sup> Causes their enemies to prevail upon them; and no people will be tyrannous in the judgment except the killing would take place between them; and no people will prevent the Zakat except Allah<sup>azwj</sup> will Cause their enemies upon them'.

وَقَالَ لُقْمَانُ الْحَكِيمُ لِابْنِهِ فِي وَصِيَّتِهِ يَا بُنَيَّ أَحْبَبْتُ عَلَى سِتِّ خِصَالٍ لَيْسَ مِنْهَا حِصْلَةٌ إِلَّا وَ هِيَ تُقَرِّبُكَ إِلَى رِضْوَانِ اللَّهِ عَزَّ وَ جَلَّ وَ تُبَاعِدُكَ مِنْ سَخَطِهِ

And Luqman<sup>as</sup> the wise said to his<sup>as</sup> son in his<sup>as</sup> advice: 'O my<sup>as</sup> son!' I<sup>as</sup> urge you upon six characteristics. There isn't any characteristic from these except and it draws you to Satisfaction of Allah<sup>azwj</sup> Mighty and Majestic and distance you from His<sup>azwj</sup> Annoyance.

الْأُولَى أَنْ تَعْبُدَ اللَّهَ لَا تُشْرِكْ بِهِ شَيْئاً وَ الثَّانِيَةُ الرِّضَا بِعَدْرِ اللَّهِ فِيمَا أَحْبَبْتَ أَوْ كَرِهْتَ وَ الثَّالِثَةُ أَنْ تُحِبَّ فِي اللَّهِ وَ تُبْغِضَ فِي اللَّهِ

The first is that you should worship Allah<sup>azwj</sup> not associate anything with Him<sup>azwj</sup>; and the second is being satisfied be Pre-determination of Allah<sup>azwj</sup> regarding what you like or dislike; and the third is that you should love for the Sake of Allah<sup>azwj</sup> and hate for the Sake of Allah<sup>azwj</sup>.

وَ الرَّابِعَةُ أَنْ تُحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ وَ تُكْرَهُ لَهُمْ مَا تُكْرَهُ لِنَفْسِكَ وَ الْحَامِسَةُ [أَنْ] تَكْظِمَ الْعَيْظَ وَ تُحْسِنَ إِلَى مَنْ أَسَاءَ إِلَيْكَ وَ السَّادِسَةُ تَرْكُ الْهَوَى وَ مُحَالَفَةُ الرَّذَى.

And the fourth is you should love for the people what you love for yourself, and dislike for them what you dislike for yourself; and the fifth is you should swallow the anger, and you should be good to the one who is bad to you; and the sixth is you should neglect the whims and oppose the ruination"<sup>1221</sup> (unclear whether it is Hadeeth or not)

27- أَعْلَامُ الدِّينِ، وَصِيَّةُ لُقْمَانَ لَوَلَدِهِ قَالَ يَا بُنَيَّ أَقِمِ الصَّلَاةَ فَإِنَّمَا مَثَلُهَا فِي دِينِ اللَّهِ كَمَثَلِ عُمُودِ الْفُسْطَاطِ فَإِنَّ الْعُمُودَ إِذَا اسْتَقَامَ اسْتَقَامَ الْأَطْنَابُ وَ الْأَوْتَادُ وَ الظَّلَالُ وَ إِنْ لَمْ يَسْتَقِمْ لَمْ يَنْفَعِ وَتَدَّ وَ لَا طُنْبُ وَ لَا ظِلَالُ

<sup>1220</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 26 / 9

<sup>1221</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 26 / 10

(The book) 'A'laam Al-Deen' –

'Advice of Luqman<sup>as</sup> to his<sup>as</sup> son, he<sup>as</sup> said: 'O my<sup>as</sup> son! Establish the Salat, for rather it's example in the religion of Allah<sup>azwj</sup> is an example of a pillar of the tent. If the pillar is straight the ropes, and the pegs, and the shade will be straight, and if it is not straight, neither will a peg benefit, nor a rope, nor shade.

أَيُّ نَبِيِّ صَاحِبِ الْعُلَمَاءِ وَ جَالِسُهُمْ وَ زُرُّهُمْ فِي بُيُوتِهِمْ لَعَلَّكَ أَنْ تُشَبِّهَهُمْ فَتَكُونَ مِنْهُمْ

Yes, my<sup>as</sup> son! Accompany the scholars and with them, and visit them in their houses, perhaps you will resemble them so you would be from them.

اعْلَمْ يَا بُنَيَّ أَيُّ قَدْ ذُقْتُ الصَّبْرَ وَ أَنْوَعَ الْمُرِّ فَلَمْ أَجِدْ أَمْرًا مِنَ الْفَقْرِ إِذَا افْتَقَرْتُ يَوْمًا فَاجْعَلْ فُفْرَكَ بَيْنَكَ وَ بَيْنَ اللَّهِ وَ لَا تُحَدِّثِ النَّاسَ بِفُفْرِكَ فَتَهُونَ عَلَيْهِمْ ثُمَّ سَلْ فِي النَّاسِ هَلْ مِنْ أَخِي وَثِقَ بِاللَّهِ فَلَمْ يُنْجِهِ

Know, O my<sup>as</sup> son! I<sup>as</sup> have tasted the patience and a variety of bitterness, but I<sup>as</sup> have not found (anything) bitterer than the poverty. If you were to be impoverished one day, then make your poverty to be between you and Allah<sup>azwj</sup>, and do not narrate to the people with your poverty, for you will be insignificant to them, then ask among the people, 'Is there anyone trusting with Allah<sup>azwj</sup> and he has not Rescued him?'

يَا بُنَيَّ تَوَكَّلْ عَلَى اللَّهِ ثُمَّ سَلْ فِي النَّاسِ مَنْ ذَا الَّذِي أَحْسَنَ الظَّنَّ بِاللَّهِ فَلَمْ يَكُنْ عِنْدَ حُسْنِ ظَنِّهِ بِهِ

O my<sup>as</sup> son! Rely upon Allah<sup>azwj</sup>, then ask among the people, 'Who is that thinking good thoughts with Allah<sup>azwj</sup> so He<sup>azwj</sup> did not happen to be with his good thoughts with Him<sup>azwj</sup>?'

يَا بُنَيَّ مَنْ يُرِدْ رِضْوَانَ اللَّهِ يَسْخَطْ نَفْسَهُ كَثِيرًا وَ مَنْ لَا يَسْخَطْ نَفْسَهُ لَا يَرْضَى رِئْتَهُ وَ مَنْ لَا يَكْظُمُ غَيْظَهُ يُشْمِتُ عَدُوَّهُ-

O my<sup>as</sup> son! One who wants Satisfaction of Allah<sup>azwj</sup> should dissatisfy his soul a lot, and one who does not dissatisfy his soul, his Lord<sup>azwj</sup> will not be Satisfied with him; and one who does not swallow his anger, his enemy will gloat (upon him).

يَا بُنَيَّ تَعَلَّمِ الْحِكْمَةَ تَتَرَفَّ بِهَا فَإِنَّ الْحِكْمَةَ تَدُلُّ عَلَى الدِّينِ وَ تُشْرِفُ الْعَبْدَ عَلَى الْحُرِّ وَ تَرْفَعُ الْمِسْكِينَ عَلَى الْغَنِيِّ وَ تُقَدِّمُ الصَّغِيرَ عَلَى الْكَبِيرِ وَ تُجَلِّسُ الْمِسْكِينَ بِمَجَالِسِ الْمُلُوكِ وَ تَزِيدُ الشَّرِيفَ شَرَفًا وَ السَّيِّدَ سُؤْدَدًا وَ الْغَنِيَّ مُجَدًّا

O my<sup>as</sup> son! Learn the wisdom, you will be ennobled by it, for the wisdom points upon the religion, and the servant will be ennobled upon the free ones, and the poor one is raised upon the rich, and the young is placed ahead of the old, and the poor will sit in the seat of kings, and the noble one will be increased in nobility, and chief in guidance, and the rich in glory.

وَ كَيْفَ يَظُنُّ ابْنُ آدَمَ أَنْ يَنْهَيَّا لَهُ أَمْرٌ دِينِهِ وَ مَعِيشَتِهِ بَعْدَ حِكْمَةٍ وَ لَنْ يُهَيِّئَ اللَّهُ عِزًّا وَ جَلًّا أَمْرَ الدُّنْيَا وَ الْآخِرَةِ إِلَّا بِالْحِكْمَةِ

And how can a son of Adam<sup>as</sup> think that a matter of his religion and his life will be pleasurable for him without wisdom? And Allah<sup>azwj</sup> Mighty and Majestic will never Revive matters of the world and the Hereafter except with the wisdom.



وَ مَثَلُ الْحِكْمَةِ بِغَيْرِ طَاعَةٍ مَثَلُ الْجَسَدِ بِغَيْرِ نَفْسٍ وَ مَثَلُ الصَّعِيدِ بِغَيْرِ مَاءٍ وَ لَا صَلَاحَ لِلْجَسَدِ بِغَيْرِ نَفْسٍ وَ لَا لِلصَّعِيدِ بِغَيْرِ مَاءٍ وَ لَا لِلْحِكْمَةِ بِغَيْرِ طَاعَةٍ.

And example of the wisdom without obedience is like an example of the body without soul, and an example of the plains (ground) without water, and there is no health for the body without a soul, nor for the plains without water, nor for the wisdom without obedience".<sup>1222</sup>

---

<sup>1222</sup> Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 33 H 27